

# TEXAS CHRISTIAN ADVOCATE

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G. C. RANKIN, D. D., EDITOR.

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## THE CIRCUIT RIDER

Methodism has made her magnificent history by means of the heroic circuit rider. The genius of Methodism is a traveling preacher, and that one is not merely one who moves from one station to another station every four years, but is rather one who travels in his actual work. Our whole system is based on traveling to do the work assigned. The pastor of a circuit travels in the performance of his duty, the presiding elder travels over his district and the Bishop travels through the territory of his superintendency.

The station preacher developed in the working out of town and city problems, but he is slightly out of line and needs to travel in pastoral visiting and in helping to hold revivals in order to make good his right to membership in the traveling connection.

One of our Bishops has lately introduced the circuit principle into the pastorate of our largest Southern city, the result of which, it is to be hoped, will solve the local problems of our Methodism and also tend to take away from the circuit that false and ill advised opinion by some entertained that it is a place for inferior preachers.

The Bishop has placed on that city circuit men who stand the jeers of any in the connection, men who know how to preach and how to do things.

This circuit will be noted with interest and with prayers for its success.

We heard Bishop McTyeire, at the order of the conference, publicly reprimand a young preacher who had refused to go to his appointment because it was a circuit, on the ground that he was competent to fill a station.

The great Bishop kindly said to him in

substance that the fact of his feeling degraded at being assigned to a circuit indicated he was not fully qualified to fill a station.

When a preacher goes to a circuit feeling degraded and does not rally from it quickly he spends an unhappy and fruitless year, eking out a miserable ministerial life with a longing for conference in the Mianwber hope that something will turn up.

Put Methodist history will bear out this assertion that there is no greater, no more honorable and no more useful man than the successful circuit rider.

He has a field of usefulness rich in possibilities, for he stands before the young rural life which rules the Church and the State in the next generation. Those country boys to whom he preaches are to be the leading lawyers, doctors, statesmen, teachers and preachers of the future, and the moral and religious teaching he gives them in their youth will largely shape their ideals of life. Those country girls who hear his gospel are to be the social and literary leaders of the city life of the future and his fidelity to the Bible ideals of womanhood will have much to do with their future fidelity to Christ in their social life.

Therefore we assert that no preacher in our ranks needs culture, grace and good sense more than the circuit rider.

He should be among our most alert, capable, industrious, thoughtful and intelligently religious preachers.

The city pastor preaches mainly to mature men and women, many of whom have come into the city from the country, but the circuit rider sows gospel seed in the virgin soil of young hearts, and if he magnifies his office God and the people will honor him.

## DISCIPLINE

While seventy-five young preachers were domiciled in Wesley Hall, Vanderbilt University, Bishop McTyeire was greatly distressed because of some conduct on the part of theologues—not wicked, but disorderly conduct. In his distressed state of mind he met Prof. W. R. Webb and asked: "Prof. Webb, why is it that young preachers will be guilty of indecorum?" Mr. Webb replied: "Bishop, if you put seventy-five doctors of divinity in Wesley Hall with no one to control them, you will have disorder." And so he would. Discipline is the rightful exercise of authority for maintaining conformity to correct living. It is an essential for correct home life, school life or Church life. It involves certain standards of living and one in authority to require proper measuring up to those standards. It is the great need of the American home to-day. First, a standard of living; and, second, parental authority holding the children to that standard in their con-

duct. Let the standard be such as the child can reach and then require him to reach it. Setting a standard of life and leaving the child to ignore it or live up to it will not do. There must be authority requiring the child to live up to it.

Precept and example will do much in a home, but parental authority is the essential in discipline and discipline is essential to maintaining a high standard of conduct. In the school also all people recognize the indispensable need of discipline. How often do we hear it said, "He is a scholar, but cannot conduct a school because he is lacking in discipline." A school must have some rules. These rules should be as few as possible, but, few or many, they are worse than none at all unless there is present the authority to enforce and the authority that does enforce them.

We knew a learned man at the head of a school whose only rule was, "Do as you please, but please do right." A ten-year-

old boy could tell how that school terminated. It takes wisdom to make rules for a school and greater wisdom to enforce them to the advantage of the pupils. In the Church, no less than in the home and in the school, discipline is demanded. The Church has certain well-defined rules of conduct for its members, and has placed the authority for administering discipline in the hands of the pastor. Just as in the home and in the school, precept and example are valuable but inadequate without disciplinary authority, so in the Church is this doubly true.

Paul, who, in his two letters to Timothy, wrote the best instructions to a pastor ever given, lays stress upon the exercise of discipline even to the extent of public rebuke. But we are sure the apostle did not intend rash or even frequent public rebuke. The wise mother takes the erring child off from the rest of the family and they two—the loving

authority and the disobedient one—settle the question of living up to the rule. The prudent teacher takes advantage of an incidental meeting to bring a student in line with rule, and the true pastor exercises his disciplinary office mostly in an unobserved manner. But he must exercise it. Many members of the Church may be led away from wrong doing by kind and private counsel.

An official of a prominent Church was renting a building to a disreputable business. Pastors had ignored it and the improper rental continued. A pastor came whose conscience would not allow him to ignore such conduct. That pastor went to the private office of the official member and they had a brotherly talk over the matter. The tenants were turned out. Discipline is not boisterous and does not behave unseemly, but it never ceases and is wise. It has eyes to see and wisdom to act.

## A Visit To Mother's Grave

After an absence of nearly a quarter of a century I stood the other day at my mother's grave. It was on a lonely hill not far from Resaca, Georgia, from which Sherman's batteries played upon Johnston's veterans in deep-toned thunder at the time of the famous battle at that point in the march of the Federals toward the sea. Close beside her are resting the remains of my brother and sister who preceded her to the better land several long years before. What a sacred moment it was to me! It was in the late afternoon and the sun was dipping in the far west. The wildwoods were clad in their richest vestments of green and the impregnated air was redolent with the perfume of flowers. From out the wooded bowers the music of the sylvan songsters fell in varied notes upon my ear and the subdued tinkle of a far-off cow bell added to the weird thought of the occasion. I felt a loneliness that recalled the sad day in the long ago when I stood beside that open grave and saw the earth swallow all that was left of her mortality. My heart beat a trifle faster, a strange sort of lump came into my throat, and my eyes began to moisten with tears. Memory opened the door to the storehouse of the past years and forgotten pictures began to throw themselves upon the canvass of revived recollection. I was soon transported back to the scenes of my childhood when I knelt at eventide beside her knee and her sweet songs again echoed in the chambers of my heart. I looked into her angelic face once more, I heard the sound of her silent voice and I felt the touch of her vanished hand. I was at home again! For the time being there were no scars upon my heart, no sound of battle was in my ear and life was a dream. I knew no sorrow, grief was a stranger, disappointment was unborn, and my years

were in the future. She was talking to me once more and there played upon her lips the smiles of her young motherhood. I was her boy and she was my own dear mother! It was next door to Heaven! I listened and heard the footfall of angels. I looked and saw the flutter of white robes, and there came into my heart an old-time joy that written speech can not adequately express. But the sight of the those three graves rudely woke me from my temporary reverie and I found that it was a dream! I was no longer a child but a man far out on the journey of life, with furrows upon my brow and the frost of winter upon my head; and there before me were the sorrowful reminders of the grief and loneliness of the intervening years. It was not home, mother was not there to greet me and her smile was only in my imagination. I was never so lonesome in all my life and my heart-hunger was intolerable. How I cried out for one more moment in her presence, for one more grasp of her hand, for one more kiss of her lips! But there was no response from the silent mound to my cry! Then my faith turned from things earthy to things heavenly, and I heard a voice sweetly singing—"I am the resurrection and the life; he that believeth on me, though he were dead yet shall he live!" And my response came not from the silent grave, but from God's unchanging word. And I turned my thought toward the future and realized that in his own good time he would speak and those graves would give up their dead and we would strike hands again on the eternal morning! "How sweet it will be in that beautiful land

So free from all sorrow and pain,  
With songs on our lips and with harps  
in our hand  
To meet one another again."  
G. C. R.





# Notes From the Field

**Cooper.**

I am glad to report that some progress is being made in the Cooper Station, Sulphur Springs District. When I came here last fall I found that Bro. A. F. Hendrix, who had served this charge for four years, was held in high esteem. We were very kindly received, and were soon convinced that we were in the midst of an excellent class of people. Our Church here is comparatively strong, and has great possibilities. The salary was increased \$200 this year. We have paid our assessments for foreign and domestic missions, for the Orphanage, American Bible Society and the improvement of the district parsonage. But best of all our good people are now completing the best parsonage in the district, and one among the best in the conference, and do not expect to have a dollar of indebtedness. Bro. Hicks, our presiding elder, is doing fine work.—L. P. Smita, P. C.

**Taylor.**

I can hardly realize that five months of the conference year have slipped by, and yet such is the case. These months have been such busy ones that we have hardly known of their passing. We have not been asleep down this way. In spite of the extreme winter our Sunday School has been growing in many ways. We have it now thoroughly graded. This was planned under the former pastor, as was many other excellent improvements which I have tried faithfully to carry forward. Our Epworth League has been growing in an amazing way. We had a service last Sunday, fully 250 present. The membership has been increased from some 30 to over 200 at this writing. I have an enthusiastic body of young people. There have been added to the Church this year 50 members. Our meeting beginning April 7, continuing twelve days, was quite pleasant, but not satisfactory as to results in any particular. The weather was against us from the beginning. It was held by myself as pastor and with Bro. H. M. Timmons, of Houston, to lead the music. Bro. Timmons is a very fine leader of music. Tay or charge expects to keep up her past record and come out at the end with a clean balance sheet. We have a strong membership. A great religious awakening resulting in a spiritual uplift is the cry of the pastor's heart. This will and must come some how.—A. E. Carraway

**Roger's Chapel.**

The second Quarterly Conference of Denton charge, Abilene District, met at Roger's Chapel, April 29 and 31. On account of a change in the train schedule, Bro. Barnes, the presiding elder, was unable to arrive in time for the morning service. So our pulpit was filled by Bro. Sisk, the Ovalo pastor, whose sermon was much enjoyed as well as a great spiritual uplift to all who heard it. His theme was God's hand leading in every good man's life, which he illustrated by the lives of Moses, Joseph and others. Bro. Barnes arrived in time for dinner and held Quarterly Conference in the afternoon. The greater number of the members answered present. The stewards' reports were for the most part favorable. Brother Yates reported the Sunday School as not flourishing as he would like, but prospects were brighter for the future. Brother Barnes preached a very earnest sermon Saturday night from the text, "Seek ye the Lord while he may be found; call ye upon him while he is near," and another strong sermon Sunday morning, warning the Christians that faith without works is dead. As a whole our conference was a success and a spiritual awakening in our community. Bro. Yates is a young preacher and a young man, but loves God and man and earnestly desires to walk close to the Lord and he is striving hard to lead lost souls to the Savior of men. He is much loved by his people, who remember him in their most earnest prayers.—(Mrs.) Belle Lowrie Fisher, May 9.

**Brushy Creek.**

I have not written to the dear old Advocate in several years, so you will allow us a little space. Brushy Creek Circuit is a part of the old Kickapoo Circuit, once famous in the old East Texas Conference, but long ago Kickapoo has been abandoned. More than twenty years ago I traveled this circuit four years when there were twelve appointments on it. Now we have but four, Brushy Creek being the center. This is my fourth year again.

A TEACHER of long and successful experience in nearly all phases of school work, wishes to change location—wishes position as principal or superintendent. In reply give full school conditions. Address "TEACHER," care Texas Christian Advocate.

making eight on the charge. A large number of the old members are gone. So sometimes I feel a little lonesome at the old preaching places, but I find the children and grandchildren of former friends. Here near Brushy Creek four of my children married; two are living here at this time. We have been kindly treated this year as we are closing out our eight years. Pace Chapel gave us a big pounding the first of the year. Then on Saturday night, May 4, Sister V. W. Stafford gave us a reception at her home three miles north of Tennessee Colony. The young folks came in and we had a most pleasant time. All at once a signal was given as we were all pleasantly seated in the parlor. The young folks began to shower the preacher with silver and for a few minutes we were dodging, but in spite of all a half dollar struck us on the nose and raised a little bump, but no one got mad. So you see we are alive on old Brushy Creek.—I. M. Mills.

**Wesley Church, Greenville.**

We closed a great meeting at Wesley last Sunday night after running two weeks. It was a success from the beginning. In the first place our Woman's Missionary Society, for two months, set apart Friday of each week for fasting and prayer for the meeting and asked the entire Church to join them in this service. Of course God always honors a faith and service of this kind. Many members of the Church pledged themselves to a more thorough consecration to the services of God and are enjoying a richer experience of divine grace. Some who were backslidden in heart and life were graciously reclaimed and many were converted, though we did not try to keep the number. There were 44 accessions during the meeting with several yet to join. All of the Churches in town except the Southern Presbyterians and Episcopalians held their revivals at the same time, and all, with very fine results. Many say the town was stirred as never before. People were talking meeting everywhere. We were fortunate at Wesley in securing the help of Rev. W. H. Crum, of the Texas Conference, who did all the preaching. Brother Crum is a strong preacher, an untiring worker, a good singer and a most lovable character. He preaches the old-time gospel, believing it to be the power of God unto salvation, trusting in the Holy Ghost for conviction and conversion, using no extraneous or claptrap methods and avoiding all sensationalism. I was never in a meeting with a sweeter-spirited man nor one who did his work more faithfully. I can recommend him most heartily to any one who needs help in a meeting. D. H. Aston and C. L. Bounds are doing most excellent work at Kavanaugh and Lee Street and are in fine favor with their people. Greenville Methodism is still to the front with about fifteen hundred members and about eighteen hundred on the Sunday School rolls.—O. S. Thomas.

**Durango.**

The good people of Durango, led by our pastor and wife, gave us a big pounding. There were so many good things we cannot name them all. We wish we could give all the names. There were thirty or thirty-five of our Church members and several who are not members. One brother pounded us with money, and some women pounded wife with money. When they came rushing into the front room they had us surrounded. We told wife to run, but the good women had her surrounded. We surrendered. We wish we could express our gratitude to the donors. God bless them all in our prayer.—H. T. Hart.

**Atlanta.**

We closed on last Sunday night, April 26, a 22 days' meeting, that was said to be, in some respects, one of the farthest-reaching meetings that Atlanta has had for years. It was not a great meeting in the number of conversions. We did not have many. It was more of a meeting looking to fundamentals than otherwise. We are hoping that tangible results may be realized in a great measure, by Bro. Mizell and his people (Baptist) at their approaching meeting in June. Bro. Mizell and many of his people did us splendid service, he preaching for us three splendid sermons and they, with the Presbyterians and Northern Methodists faithfully attending. Bro. Saxon, of Douglassville, gave us two good sermons. Bro. Pines, of the Northern Church, gave us one splendid sermon. The remaining 39 sermons were preached by the pastor. Altogether I never had such persistently large attendance, amid rain and

storm, as during this meeting. The largest attendance of all the services, and some said that they had ever seen in Atlanta, was on the closing night when we seemed to be just reaching the crowning of victory.—Thos. G. Whitten.

**Honey Grove.**

Since the dedication our Church affairs have taken quite a bound forward. Our Sunday School has gone up to 528 and my Adult Bible Class to 168. Think of a Bible class of that number! Why, it makes you catch your breath to think of such a room full of folks. Then the accessions to the Church have gone up in the neighborhood of 75. It will be that by next Sunday, I expect. This, too, is but four months, along with the prodigious amount of other work we have had on hand. We are improving the parsonage now.—C. H. Buchanan.

**Seguin.**

Our pastor, Rev. B. W. Allen, has just closed a week's meeting. Gaston Hartsfield, of Gonzales, preached three



PARSONAGE, BROOKSHIRE, TEXAS. REV. C. M. MYERS, P. C.

Brookshire is a small, but growing town, thirty-six miles west of Houston, on the M. K. & T. railroad. Patterson is our other appointment. Three miles off the railroad. Our entire membership will slightly exceed one hundred members. This is our third year, and the pastor's salary has grown from four to eight hundred dollars, with other claims almost in proportion. Congregations are larger and our Sunday Schools have about doubled in average attendance. We have just completed one of the best (if not the best) parsonages in the district at a cost of about \$1600. Six large rooms, an eight-foot hall, bathroom pantry and back porch, with plenty of room up stairs. Also a large 8-foot double dormer on the south side, which does not show in the picture. The indebtedness is less than \$100 and our property is worth about \$2500. This house has been built together by the people of these two small places. This promises to be our best year here. We count ourselves happy and fortunate to serve such a faithful people. C. M. MYERS.

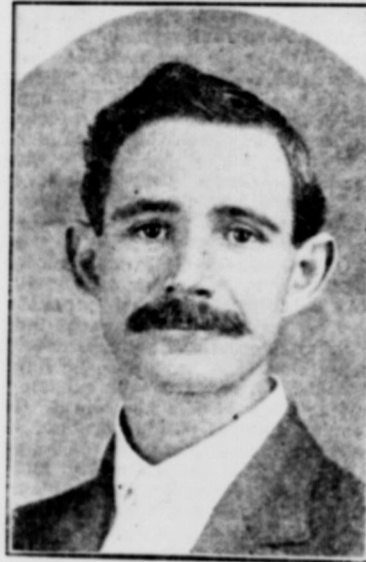
sermons and Rev. I. A. Phillips one. It was a good meeting; seven accessions and a spiritual uplift. Our Sunday School fills the church building. The meeting was followed by an inspiring Sunday School Institute, conducted by Rev. V. A. Godbey, of San Antonio. Our city is growing in all directions. Cornerstone of Lutheran College just laid. Methodism has five congregations here and is moving right ahead. Our church building must be enlarged. Crop prospects fine. Mexican work doing well. We greatly miss Santiago Tafolla. Our pastor is enterprising and spiritual.—H. G. H.

**Allen, Okla.**

We have just closed a wonderful revival here, conducted by Rev. Mike Cassidy. All the people of the different Churches, save the Campbellites, united, which meant much to the success of the meeting. God gave us a harvest of about 150 souls; 42 accessions to the M. E. Church, 4 to Presbyterians and 25 to the Baptist. Bro. Cassidy is a wonderful preacher. Our town is much better by his coming this way. Pray for us.—A. C. Searey.

**CLEBURNE METHODISM AND ELSE.**

God has greatly blessed us in Cleburne this year. From the beginning of the year we have had conversions and reclamations and additions to all our Churches in the regular services. Then we joined hands with our brethren of the other Churches of the city in a great union meeting. This meeting was led by Lockett Adair, of Dallas. He did us fine work as preacher and as organizer. He emphasized the fundamental doctrines and the importance of Church membership. The Churches worked and God gave us a great victory. Six hundred and twenty names were given of those who had been either converted or reclaimed. Of course a good many of these were already members of the Churches, but a great number have joined and they are still coming in. Brother Brooks, of Angleton Street, has been in the very front of the fight and has reaped large results. Since the meeting commenced he has received ninety members, 27 of these were convert-



REV. C. M. MYERS. Preacher in Charge Brookshire and Patterson.

at morning service; preached at Alamo Heights in the evening. Young: Fine congregations and services.

McKinnon: Worshipped at Travis Park in morning and Prospect Hill in afternoon.

Pollard: Good religious service; West End; enjoying the Government Hill meeting.

Curry: Preached for Booth at San Marcos; finest kind of inspiring service; large congregations.

Phillips: Begin Bible Institute for Mexican preachers Tuesday, to run for a week; our work is prospering.

Cross: Splendid spiritual services; eight new members.

Burgin: On way to the annual meeting of the General Board of Church Extension at Louisville; went by way of Kansas City; preached at Fayette; visited the preachers' association in St. Louis; had an interesting visit to Louisville; secured a handsome donation for Alamo Church, which finally determines us to build at once.

Harrison: At Victoria; delivered lecture there Friday night to one hundred men and boys; Brother Penny-lacker is doing excellent work. JAMES T. PINNELL.

**DALLAS METHODIST PASTORS' ASSOCIATION.**

Dallas Methodists are to a considerable extent a people of moods, and respond to the moods and changes of the weather. Our last Sunday was an ideal day and consequently many of the people were persuaded to go into the house of the Lord.

Prospects for our various building enterprises are better. Bro. Ren and his people are rapidly pushing their work. The corner-stone was laid some days ago. Bro. Porter reports that his people are preparing to resume work on their new church.

Since last report the following accessions have been recorded: Gibson, 12; Harless, 11; Egger, 3; Porter, 2; Peterson, 1; Thompson, 29; Long, 9.

The chief feature of our last meeting was Dr. Rankins' report of the session of the Board of Missions. The report was full of encouraging things done. C. A. LONG, Secretary.

**MISSAPPROPRIATION OF MISSIONARY FUNDS.**

I wish to have a word in regard to the subject of the missappropriation of the missionary fund.

First, I thought that the missionary money was to be used to supplement a preacher's salary when he was sent on a work that would not support him, and to give a man on a charge that paid \$1000 or more any appropriation at all has been wrong, when men were serving charges that paid less than \$600—many of them—get no appropriation at all. This has been my opinion. But it seems from Brother Bell's article that the purpose of the Mission Board is to secure talented men at so much per.

Again, the cost of living. No doubt the station preacher spends more, but he has more to spend. Leaving out the first cost, which is something, the cost of keeping a team amounts to considerable, as any one knows that has tried it.

But, let the cost be what it may, the preacher in the town is entitled to a support, and so is the one in the country, and there is too much difference in the amount of the salary received by the two classes of preachers when a part of it is missionary money.

Brother Bell, you were joking when you said that you could fill the bill on the Linden Circuit and not half try, weren't you? You can't fill the bill here and do your best, neither can any other man. Eight appointments, preach regular fourteen times a month and not grumble, either. I like my work fine; think I have the best place in the conference for C. F. McKinney, and if I live to move to another place it will be the best place—for me.

The question is, is the missionary money appropriated as it should be? My private opinion is that it is not, and I think that the people in the country charges are thinking so, too.

One other thing: If the average circuit rider had the same chance as the station preacher, might he not develop his talent? I am taking it for granted that he has one, of course. He could buy some books, anyway, and study them without thinking about an unpaid grocery bill. And now, a last word: If the circuit rider can live on \$600, or some less, can't the station preacher live on \$800 or a \$1000? Then we would have some missionary money to pay a district missionary in every district, except a few. We need one here in this district, anyway. Let us do the right thing in the sight of God. C. F. MCKINNEY.

Gary, Texas.

A mighty repentance alone will ever allow a crooked life to squeeze through "the straight" gate; for the heart that is not broken for sin will not be broken from it.

Brother Green, who is conducting the Government Hill Church revival, made a short talk to the brethren, relative to the work. Pinnell: Good service at Alamo

# THE RECONCILIATION

By Rev. Jas. Campbell, D.D.

The word atonement occurs once only in the New Testament. (Rom. 5:11). In the margin it is substituted by the word reconciliation, and is so translated in both the Standard and American revisions. It means, "a complete change" (Young's Con.) or "exchange," or "change from enmity to friendship." (Lidd. and Scott). It is a New Testament word and is much better than atonement, as the New Covenant is better than the Old. The two words may mean the same thing at heart, but owing to the ritualistic environment of the former, by which its true meaning was more or less veiled, by so much does it fall short of the glory of the latter. It may be that "the content has fallen out of all theories of the atonement," but nevertheless the fact that "we have now received the reconciliation" through Christ abides and will abide forever. Words are at best largely figurative, and because the Bible was written in figurative language it is contemporary with all ages of the world. Figurative language gives room for elasticity of thought, and the expansion of ideas. "When I was a child I spake as a child, I felt as a child, I thought as a child; now that I am become a man I have put away childish things." St. Paul, however, did not put away the language he learned in childhood, but he enlarged and put into it the thoughts of a man. His childish feelings, thoughts and language had simply grown into manhood. The original elements of manhood were in the child and did not therefore vanish to give place to the man, but the child became a man. Yet how different were the man's thoughts from the child's thoughts though expressed in the language learned in childhood. Every child is a world in miniature. The world has had its childhood and its manhood—but has it reached its manhood yet?

### In the Beginning Man Did Not Know Right From Wrong.

In whatever light the story of the Garden may be considered it teaches that man in his infancy and innocency did not know the difference between moral right and wrong. The very name of the tree of temptation—the real tree—as real as the temptation itself—teaches that much. The original man was an animal as he was also a spirit. He had the animal appetites as men have them now. Adam's sin did not lie in the act of eating the fruit simply, but in the act of disobedience to the Divine command. If the command was foolish then the command, "Thou shalt not steal," is also foolish, for it only puts a limit to the gratification of desire and appetite. It may be no sin to eat grapes, but it is a sin to eat your neighbor's grapes against his will. If a man gratifies all his natural desires and appetites without respect to moral law he will commit every sin in the catalogue which St. Paul names the "fruits of the flesh." If the original man fell in the act of yielding to his desire to eat the forbidden fruit, does the desire of a boy for his neighbor's watermelon prove that he is already fallen? Let the man who can explain the most familiar of all forces, viz: the force of gravity, answer. It was the tree of the knowledge of good and evil. "Man learned what sin, moral evil or death is by experience."

From the beginning until now God has been revealing himself and man unto the child-world by a continual course of progress and development. The Word that was in the beginning, and was with God and was God, and was the Light of the world shining in darkness, continues to shine into the hearts of men. Inspiration and revelation have not ceased. The Light of the world shines always, but the world does not fully apprehend the light. As the organs of vision improve the vision becomes clearer, and the apprehension of the light becomes more comprehensive. What the figures of speech meant to men who filled the gods and God, more or less, with like passions as themselves they may not mean to men into whose hearts the light of inspiration has been shining more and perfectly for nineteen centuries.

Since so many theories of atonement have "waxed old as doth a garment," and as mantles have been folded up to hang on the walls of the past, why not let the name go with the garments? For nearly nineteen centuries the Church has been shopping in the counting room, and schooling in the courthouse. Its theories of atonement have been mercantile and judicial rather than paternal and filial. For a thousand years or more it was a matter of bargain and sale between God and the Devil. The death of Christ was the ransom price paid the Devil for the release of so many of his human slaves as could be persuaded by the Divine love to quit his service. This theory was so ridicu-

lous that it was finally laughed out of church. Yet it was held by great men and scholars in its day. It suited the world's state of mind in that age. Certain fundamental truths were associated with it which partially neutralized its absurdities and fertilized the germ of truth which it contained. After it came the debt and substitutional theory which some churches, and many good people, hold now. Man owed obedience to the law, eternal and infinite in its nature, and which could only be canceled by an infinite price. That debt was paid by the active and passive obedience of Christ transferred to a few sinners elected from all eternity to be saved. Since this is a counting room theory it might excite the curiosity of some to know whether, after Christ had transferred his infinite righteousness to the elect, he had anything left for himself. When you take infinity from infinity what is the remainder? But the Calvinistic theory is consistent with itself. If Christ suffered the penalty of the law in the sinners' stead, then all for whom he suffered are saved. The Universalist holds a more consistent doctrine in that Christ suffered the penalty for all and therefore all are saved. But the Arminian theory is inconsistent with itself. It holds to the substitutional theory of the death of Christ, which was for all, but that all are not saved. It is a substitution which does not substitute.

### The Personification of Law.

A great deal of harm has been done by personifying the law, placing it even above God himself, and compelling the Deity to do obedience to its honor. What is the law, anyway? Nothing more nor less than the will of God. Not the will of a tyrant, but the will of a loving, compassionate Father, Creator and Preserver, who opens his hand and every living thing is fed. A God and Father who has sworn by himself that he has no pleasure in the death of the wicked. Yet in this counting room theory, a greedy, avaricious, revengeful, blood-thirsty merchant with the assumed functions of a judge, sets himself above the Almighty Father and demands his pound of flesh, regardless of results. He must be satisfied. Nothing less than the eternal tortures of hell-fire will satisfy him. What a travesty upon the law, will, of a loving Father. His law never has been and never can be satisfied by punishment. Punishment is the expression of dissatisfaction. Nothing can satisfy law, God, but loving obedience, moral goodness. If punishment could satisfy would not a time come when the law would say enough? Yet we are taught that the punishment of the wicked is eternal. God is dissatisfied with sin, and as long as sin remains the dissatisfaction remains. The penalty is eternal because sin is eternal.

### Other Theories.

Then the governmental theory with Zelucaus, king of the Locrians, substituting one eye instead of one of his son's, of whom the law demanded two. Thus the law having knocked out two eyes was satisfied, and neither the son nor the father was left eyeless. This was nothing more nor less than a sacrifice to the prejudices of the people. Dr. Bushnell said he did not believe that Zelucaus did anything of the kind, but if he did, he was a fool. However, if Zelucaus did such a thing both he and his son were very fortunate in having two eyes. Suppose that either of them had possessed only one eye, then what? Or if his son had been blind in both eyes, he could have violated the law with impunity. Then it might be curious to know how the king's blind and one-eyed subjects construed his subterfuge to save his son. For at best it was only a subterfuge. And yet this subterfuge, whether real or fictitious, has been used by divines great and small as a fit illustration of the Divine reconciliation.

But what about the "Moral Influence" theory, of which Dr. Bushnell is admitted to be the strongest advocate? Many admit that it is the truth, but with the disclaimer that it is not the whole truth. Now the title which Bushnell gave his theory was "Vicarious Sacrifice," and "moral influence" is inadequate to express the whole content of that term. Yet if we ask why the "vicarious sacrifice," what will be the answer? "To satisfy the Divine justice, to honor the law, to pay the debt," etc. There is not a single one of these answers which does not deny the teaching of Christ our Lord and the practice of the men who hold it. Why do men preach the Gospel? Why did St. Paul so earnestly preach "the cross, Christ and him crucified?" Is not the very end of all preaching to influence men? Why did not Christ go away into some lonely island, unknown to men, where there was no eye to see and no ear to hear, but God's, and deliver himself up to death to satisfy the Divine justice? There

is but one answer: Christ did not die to affect God but to affect men. The Divine Father was already affected. Forgiveness is a tragedy and that tragedy had already taken place in the Divine heart, for the Son "was as a lamb slain from before the foundation of the world."

### Death of Christ a Revelation.

The life and death of the Christ upon earth was a revelation of the Divine Mind towards us. All the attempted illustrations of men only illustrate that fact. Take this, for instance: A mother sent as the penalty for the disobedience of her child five strokes on the hand of the child. The child disobeyed. The mother, moved with compassion, delivered the strokes on her own hand, whereupon the child, moved by the exhibition both of the mother's respect for her word and loving compassion for him, with a penitent heart flew into his mother's arms, and the two were reconciled. Did the strokes cause any change in the mother's heart? On the contrary, the disposition of her mind toward the child was the cause of the self-infliction. The strokes were a revelation to the child of the mother's heart. The death of Christ did not change the disposition of God the Father toward men, but was a revelation of the Father's suffering love toward men. It was not the justice of God that crucified him, but the wickedness of men did it. The yielding up of his life on the cross was not to satisfy a vindictive justice, thirsting for blood and vengeance, but the mightiest appeal of the Divine love to the hearts of men. Our Lord did not say that God was so just that he gave his Son to die for us, but that "God so loved the world that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life." "Love seeketh not her own," is a statement which is as much truer of God's love than of man's love, as God is greater than man. The very sum and substance of all Christ's teaching, the very heart of his gospel, was that "the Son of Man is come to seek and to save that which was lost." "This is a truthful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

### What is Salvation?

The answer to this question is wherein lies the radical error of all substitutional theories of the reconciliation. The central idea in all these theories is salvation from hell; whereas nothing can be farther from the truth. Suppose God were to remit all penalty and blot out hell altogether, would men be saved? Not at all. No one will be lost because he did sin, or was a sinner, but because he is a sinner. Sin is the transgression of the law, but nevertheless it is not a momentary transaction which begins and ends in a moment of time; it is an action which continues and abides in the moral character. It changes the moral character from good to bad, or from bad to worse. It abides as a state of lawlessness. St. John's definition means both an act transgressing the law and a state of lawlessness. Our Lord spoke of salvation as the bestowment of everlasting life, and as a resurrection from death, and as a new birth. Nothing saves the sinner but a radical change of moral character. The sinner has been justified—made righteous. "There is, therefore, now no condemnation to them who are in Christ Jesus." St. Paul inseparably connects the life of Christ with his death as the reconciling power. "Who was delivered for our offenses and raised again for our justification. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." On the human side faith is the condition of justification and without the resurrection faith would have no sure foundation to stand upon. "And if Christ be not raised, your faith is vain; ye are yet in your sins." In all the sacrificial offerings the blood represented life. The life was supposed to be in the blood. It is the risen and living Christ who justifies, or makes us righteous, by the potentiality of his life through the Holy Spirit. Justification is not simply a change in the mind of God, or something that God does for us in Heaven, as some theologians "do vainly talk," but a radical change in moral character. If, as they say, it means "to declare one to be right," the answer is that God cannot lie, and therefore cannot declare one to be righteous until he is righteous. Applied to personal salvation the word regeneration is used once in the New Testament: "the washing of regeneration" (Titus 3:5), and in the same chapter, ver: 7. St. Paul uses the words, "justified by his grace," to mean the same thing. In Paul's vocabulary, justification, reconciliation, regeneration, salvation, are the terms used to represent the great work of salvation through Christ. Our Lord did not go to the courthouse for illustration, but to the great world of nature, where law does not mean legislative enactment, but simply God's way of doing things. "Except

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a grain of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." In the great natural world of which we are a part all life lives on death. Death is the passing of the old into the new. Drummond has added to Darwin's formula, "a struggle for existence," a better and a greater statement, viz: "The vicarious struggle through life and death to produce more life? Drummond got his formula, however, from One who taught the lesson of the "corn of wheat," and who said of himself, "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." There are deaths, however, which exhale poisons and kill. Such is the death of sin. Our Lord certainly did not die the death of sin, but the death of the "just for the unjust."

### The Death of Christ What?

What was his death? Did his Divinity die? Did the Infinite die? Impossible. Did the immortal die? A contradiction. Then what did? The only thing about him that could die, that which was mortal, his human body. It seems, according to his own words, "My God, my God, why hast thou forsaken me?" He realized that the Divinity had left him to die as a mortal man. What he suffered on the cross is beyond the power of our conception, but that there was any adequate measurement between his death which lasted but three days, and the eternal punishment of billions of sinners as a legal penalty, is simply preposterous. Can we measure the relation between the death of Our Lord and the salvation of a sinner with a yard stick? Can we circumscribe the infinity of God's mercy, or extract the square root of his wrath? The thought which connects the death of Christ and the penalty for sin as a substitute one for the other, either in a judicial or commercial sense, is a mere phantasy without any rational content whatever. The subterfuges of some theological theories are wonderful, but they are only subterfuges for all that.

"The soul that sinneth it shall die." "But if the wicked turn from all his sins that he hath committed and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Here are a life and death which are not physical. As to physical death: "All that are born must die." Sin is the death of the soul. The two are cause and effect. They are inseparable. Eternal death is not something that God does or does not inflict at will. It is soul, self-annihilation. The judgment only separates the dead from the living. The Christ did not die the soul death, the death of sin. He came into the world to destroy the works of the Devil, sin and its effects. To accomplish this work he said he must die and rise again. This is inexplicable. The connection between the death of Christ is more inexplicable than that between the death of the grain and the life that results from it.

### The Propitiation.

But was there not a propitiation? Certainly, and Jesus Christ, himself, was and is the propitiation. "If any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only but also for the whole world." Herein is love not that

we loved God but that he loved us, and sent his Son the propitiation for our sins." (1 Jno.). "Christ Jesus, whom God hath set forth a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus." God the Father is propitiated and God the Son is the propitiation. Applied to men propitiation means to appease or dispose to mercy. To change from anger to mercy. In mercy there is always compassion, which means to suffer with another or on account of another. May we not say, therefore, that God is propitiated in his own suffering? "That God does suffer, the Scriptures do plainly teach. As far back as the time of Noah we are told that when "Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, it repented Jehovah that he had made man on the earth, and it grieved him at his heart." This statement cannot be reconciled with the omniscience of God if it means that he regretted the creation of man. We must, therefore, understand the meaning to be that the wickedness of man grieved Jehovah because he made him, and he made him in his own image. It shows how the man was upon the heart of Jehovah because he made him. He was responsible for the man's being, and also for his power to sin. The father always feels more keenly the guilt of his own child than he does that of others. The life of the child enters into that of the father's. Of all the other creatures God had made, man bore the distinction that at the making "God said let us make man in our own image after our likeness."

The sting of the child's guilt pierces to the very quick the father's heart. He feels the shame and disgrace of it more keenly than the child himself. At first he may be indignant, and in anger disown and banish the wicked boy, but after much anguish his anger is softened into sorrow. He is appeased, propitiated; his indignation melts into mercy, and he longs for the boy's repentance, return and confession, that he may forgive him. In his own suffering love he is propitiated, and so far reconciled that he is not only willing to forgive but seeks the opportunity to do so. God, in the Son with the sympathy of a shepherd seeking for the lost sheep in its helplessness to return to the fold, seeks his lost child; with the earnest desire of a woman who knows the value and feels the need of a lost piece of silver, God in Christ seeks for his lost son. The Father with the suffering and yearning love which a father only can know, sees the humble, penitent, prodigal returning to beg mercy and forgiveness, and is moved with compassion, runs, falls on his neck and crowns him with kisses. Why did the father forgive the prodigal boy? "Because he was his father." Being a true father, he could not have done otherwise. In the mercy, compassion, suffering love of the Father on the one side, and the bitterness of guilt, contrition, penitent sorrow and confiding trust in the Father's love, by the prodigal on the other side, the two were reconciled. How different this simple illustration by our Lord of the reconciliation of the loving Father and

# For Old and Young

## AT LAST.

When on my day of life the night is falling  
 And, in the winds, from unsunned spaces blown,  
 I hear far voices out of darkness calling  
 My feet to paths unknown,  
 Thou, Who hast made my home of life so pleasant,  
 Leave not its tenant when its walls decay:  
 O Love Divine, O Helper ever present,  
 Be thou my strength and stay!  
 Be near me when all else is from me drifting—  
 Earth, sky, home's pictures, days of shade and shine,  
 And kindly faces to my own uplifting  
 The love which answers mine.  
 I have but Thee, my Father! let Thy Spirit  
 Be with me then to comfort and uphold;  
 No gate of pearl, no branch of palm I merit,  
 Nor street of shining gold.  
 Suffice it if—my good and ill unreckoned  
 And both forgiven through Thy abounding grace—  
 I find myself by hands familiar beckoned  
 Unto my fitting place;  
 Some humble door among Thy many mansions,  
 Some sheltered shade where sin and striving cease,  
 And flows forever through heaven's green expansions  
 The river of Thy peace.  
 There, from the music round about me stealing,  
 I fain would learn the new and holy song,  
 And find at last, beneath Thy trees of healing,  
 The life for which I long.

—John Greenleaf Whittier.

## A STRANGE THIEF.

Robert was playing in the sand bank with his little wheelbarrow and shovel. There were ever so many nice games that he and Lucy Cordis had learned to play in that sand bank. All through vacation time they played there until they grew as sunbrowned as two little gypsies.

When Lucy finished dusting the sitting room for her mother, they were going to make a fresh lot of sand pies. Lucy had a splendid recipe. She could cook much better than Robert. She used a tin can full of the sand sifted until it was very fine, a little water, and plenty of pebbles for raisins. Sometimes she put in green apples or sorrel leaves for the filling. The pies were turned out very carefully upon a board and set in the hot sun to bake.

Lucy waved her duster out of the open window at Robert.

"I'm most done, Robbie," she called. "I must get an egg so mamma can make some cookies and then I can come out and play with you."

"Well, I'll have time to wheel another load of sand to our henhouse," called Robert. "Papa pays me a cent for every load."

Pretty soon Lucy appeared at the sand bank, her blue eyes big and bright with excitement.

"What do you think, Robbie?" she exclaimed. "My father put thirteen eggs under a sitting hen, and yesterday there were only a dozen, and I just looked and now there's only ten left!"

"Somebody must be stealing," said Robert, looking very wise.

"I'd just like to catch the thief!" replied Lucy. "Father says that sometimes hens eat eggs. And Charles Haskins says that rats carry them off. Just as if a rat could carry an egg in his little paws! Eggs are too smooth and slippery; he'd be sure to drop and smash them. Charlie Haskins needn't think I'll believe that fairy tale, 'cause I won't."

"Let's not make sand pies this morning, Lucy," proposed Robert. "I'd rather go hide in the henhouse and watch those eggs."

"They are not in the henhouse; father made a nest for the hen in the barn. We will climb up in the wagon and keep ever so still and play that we are two detectives that father has hired to catch the thief," planned Lucy. "That will be a fine game."

"I'll bring over my new book that Aunt Alice gave me," said Robert, "and we can look at the pictures while we wait for him to come."

So the children climbed up on the back seat of Mr. Cordis' carriage and sat as still as little mice for a long time. They felt very important and excited, for the thief might come at any moment. They looked through the picture book very slowly and read one of the shortest stories. Still no thief came stealing up to the nest to disturb the old white hen who was sitting contentedly upon the eggs.

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## THAT UNOCCUPIED NEIGHBORHOOD.

Brother pastor, isn't there a neighborhood within, or bordering on, your pastoral charge that ought to have the gospel according to Methodism? Maybe another Church is on the ground. But is that other Church meeting the needs of the field? Isn't there room for Methodism? Maybe our Church has never been tried there and would gloriously succeed if it had a chance. Methodism has not failed anywhere when given a fair chance. Suppose you take a day or two off during this pretty weather and go over to that neighborhood and investigate conditions. Pray a few prayers over there in the homes of the people, or by the wayside, and see if the Lord won't say to you, "I have much people in this place," and open up the way for you to enter it for him. If you think a meeting worth while select the best time you can find during the year for it. Don't think that you owe your entire time or your best efforts to your organized Church or Churches. The Master tells us about the good shepherd, who left the ninety and nine which were safe in the fold and went out after the one that was away. Why not do the same way in regard to these communities which are not sheltered by the Lord's fold? When you have decided to enter that community in behalf of our Church communicate the matter to your Church, and seek to get them interested in the proposition and secure their assistance. At least get a few of your best members to attend the services. It will do them good and they will do the meeting good. We have a number of laymen in our strong Churches that ought to do this sort of work, and if approached properly about it will be willing to do it. They need to be pushed out into this sort of work. If you can get them to do this they will be better able to assist when the meeting in their home neighborhood is held. Then when the meeting is held organize a Sunday School. And if there is no suitable person to superintend have one of the laymen to go out and do this work until one is trained for the task.

If this unoccupied neighborhood lies between you and your neighboring pastor have him to join with you in a meeting over there. "Two are better than one." The apostles went out to evangelize the world two and two. Suppose you and your neighbor pastor go on a journey of about two weeks in that kind of work. The Lord still goes with men who go out to spread his kingdom.

Now, brother, don't put this off until you are so entirely engaged with work that you cannot give attention to this unoccupied community. Don't let these people waste away in sin and unbelief, just because no one cares for their souls. Suppose you go over into that community next week and look into conditions there. "Behold and look! The field is already white unto harvest." You can't see it unless you look. Brother, take a look at this field right away. The Lord certainly has some white harvest fields of this sort. It may be a border field to the one you are now laboring in. Everybody is entitled to hear the gospel by Methodism. Those nearest at hand have the greatest responsibility. Let's give Methodism a full chance to demonstrate her power to plant herself in the hardest fields of this world.  
 J. A. OLD,  
 Secretary Commission on Evangelism,  
 Sulphur Springs, Texas.

## NEW MEXICO AND THE LOCAL PREACHER.

I have been in New Mexico about six months, and have had only a glimpse of its needs, but that glimpse is enough to stir any man who wants to do some good as he goes through life. For that reason I write this in hopes those local preachers who can, will come out here and help build up the waste places and take this new State for God.

I am in the Sacramento Mountains and what I say of them is true of a large part of the State. There is a Church in Cloudercroft, and, going down the Penasco River, the next one is at Hope, about eighty miles away. I am told that there are no Churches and preaching on the Hondow.

But there are thousands of people in these mountains living mostly in thickly settled communities in good houses on well improved farms. Some were born and raised here, while others have lived here so long that neither they nor their children realize the advantages to be gained by Church privileges. I have been around but little, but I know of a dozen or more large communities that are without the gospel. These people need for some earnest, God fearing local preachers to stir them up.

Who said that the days of the usefulness of the local preacher were over. What a grand opportunity for a dozen or two local preachers to settle in these mountains and on the plains of this new and fast-growing

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State and blaze the way for the Church.

This is no starvation proposition. Thousands of people are here doing well, and why not the local preacher? Why should he stay in some old State and die of the dry rot when he could come out here and do a grand work? The field is white unto the harvest, but where are the reapers? The local preacher use to be the pioneer of Methodism, but it seems of late that he is generally the last man on the ground. He waits until the Church is established and the schools are in good running order then sneaks in, settles down in some good, easy place and whines because the days of his usefulness are gone.

May God wake up the local preachers and the Church generally and send laborers into his vineyard.  
 A. W. CLARK,  
 Elk, New Mexico.

## THAT SOUNDS GOOD TO ME.

The article of Brother L. T. Gulick that appeared in the Advocate of March 21 certainly has the old-time Methodist ring to me. It makes me think of my boyhood days. Then our pastors held their own meetings, and my, what meetings we did have, the pastor being full of faith and the Holy Ghost. Thus equipped, he preached with power and demonstration of the Spirit. Such preaching brought forth conviction which caused the sinners to come trembling and falling down and crying out for mercy. We were anxious about his eternal welfare. Time goes on, but he continues to seek that peace and joy that Christ alone can give. But there is something in his way. But thank God, the pastor knows him personally and pays special attention to him and by so doing he (the pastor) finds the hindering cause. When this is done the pastor succeeds in helping the poor man over the difficulty. This being true, the man is now transplanted from nature's darkness into the marvelous light and liberty of the children of God. He is now happy and shouting for joy, and never forgets the preacher, because of the interest the pastor manifested in him. But says one, hold on, that is out of date and is not stylish, either; in fact it is not manly to be crying around over your sins. Now just act upon my propositions, and you won't have to do like your father and mother did to be saved from sin. You can hold up your hand or nod your head; either one you choose, will do me. I am after quantity not quality. James says be afflicted and mourn and weep. But I don't see why it is not in accord with my views; therefore I don't preach it that way. To be sure you don't. I learned that sometime ago. But how about facing such stuff at the judgment. Better think that over awhile. Well the pastor is sent to us and he comes in our homes, he prays

with us and for us, and preaches for us once a month, if he has a large circuit. But some don't like to hear preaching that often. We should love the pastor to such an extent that when he starts to conference we could say I would be glad to have you back with us next year. I have seen preachers that were strangers in a community, yet they could get between the pastor and his people, and go away with money that the pastor ought to have had. Some one has made a big mistake. I don't know the originator, but the one that sent after Dr. Star Dust to come and take the pastor's place in the protracted meeting is the one that brought the sad day to Methodism. O, for a return of the old days when the pastor will be held in higher esteem than any other preacher. The pastor is entitled to our love, and our hearty co-operation. He labors for permanent results. But not so with the man that is after quantity. When he is gone there are no visible results, except the Church full of unconverted members. This works a hardship on the pastor; he wants the people actually saved. He is indeed earnest about the matter. But the above so-called Christians are not like a city that is set on a hill; neither do they let their light shine, for there is no light in them. So the pastor with a sad heart goes to conference and is forced to report but few conversions, and those few additions may have something to do with the kind of charge he is sent to, when the pastor is not in fault. He was not after a better place in the conference, or a better paying appointment. He wanted divine approval upon his ministerial efforts. He could have done away with the mourners' bench and got the sinner to hold up his hand, and by this he could have reported a large number of professions. But he was honest and being a God-sent man seeks not the applause of men. He knows the difference between profession and possession. So let's get the idea back in our heads that our pastors can preach as well or better than the other fellow. Give him a chance and see what he can do. He will surprise some. If you have money for a preacher, the pastor is entitled to it.

F. U. STROUD, L. P.  
 Ladonia, Tex., Route 2.

A good hearty laugh is always pleasing and attractive to a bystander, but some sour and surly souls have been out of the business so long it makes one feel uncomfortable to see their awkward effort at a new beginning.

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DISTRICT CONFERENCES

Table listing district conferences: Pecos Valley, Georgetown, San Augustine, Sweetwater, Greenville, Brenham, Navasota, Beaumont, Houston, Hamlin, Marlin, Tyler, Pocksville, Dublin, Cisco, Dublin, Marshall.

OUR CONFERENCES.

Table listing our conferences: New Mexico, West Texas, German Mission, Northwest Texas, Central Texas, North Texas, Texas.

PLAN OF EPISCOPAL VISITATION, 1912-13.

Large table listing episcopal visitation plans by region and bishop: 1. BISHOP A. W. WILSON, 2. BISHOP E. R. HENDRIX, 3. BISHOP W. A. CHANDLER, 4. BISHOP H. C. MORRISON, 5. BISHOP E. E. HOSS, 6. BISHOP JAMES ATKINS, 7. BISHOP COLLINS DENNY, 8. BISHOP JOHN C. KILGO, 9. BISHOP W. B. MURRAH, 10. BISHOP W. R. LAMBUTH, 11. BISHOP R. G. WATERHOUSE, 12. BISHOP E. D. MOUZON, 13. BISHOP J. H. MCCOY.

We learn from Rev. S. C. Riddle of the Decatur District that brethren having read in the Advocate of Brother Smith's need, have sent him \$20.50 so far, and this is about one-third of the cost of having his good wife operated on at the sanitarium.

At the Mission Board Meeting

I give in my last write-up the most that was done by the Mission Board in its annual meeting. It adjourned on Monday after a harmonious session, the fifth day after its opening. There was not so much speech-making as usual, it was largely a business meeting. The Executive Committee, aided by the secretaries, had so shaped up things that much of the work was of a routine character and this facilitated matters wonderfully. Then, too, the members of the Board had acquainted themselves with the business committed to them and they were better prepared than last year for the work before them. The business now is wonderfully systematized and the machinery works with ease and expedition. Drs. W. W. Pinson, Ed F. Cook and John M. Moore are masters of the situation, and the officials of the women's part are equally qualified. They have the details all at their finger's end and the proceedings moved like clockwork. Whatever in the way of discussion that followed was along marked lines, intelligent and to the point. The organization of the Home department was a forward step and henceforth it will add much to this vast field of enterprise. True, it will add one more assessment to the list already in existence, but in Texas we will find no opposition to this since our work in this State among the foreign population and in the drouth district will receive more in the way of help from this department than the amount of the new assessment against us. I am speaking approximately and not accurately.

All "specials" needful for the work are provided for by the Board. We will not have a multitude of "specials" unauthorized, but bear in mind the fact that none of our large income from "specials" will be curtailed. This will remain a large source of income to us, for "specials" going through the Board channels are intact. It is promiscuous and unauthorized "specials" against which the Board protects itself and the Church. Some of our preachers have failed to get this distinction and have thought that the Board was discouraging all "specials." Nothing of the sort is true. I went over to Chattanooga and spent Sunday morning with my old Centenary congregation. I was sent there as pastor by the Holston Conference in the fall of 1883, twenty-nine years ago. Then we were worshipping in a dingy old brick church on Market street, with a Sunday School of less than one hundred in regular attendance and a Church membership of about two hundred and fifty. I was there four years, strenuous years, and when I left we had the present Centenary Church built and paid for, without debt, a Sunday School of nearly four hundred and a Church membership of six hundred. But last Sunday I felt like a stranger in a strange land as I stood before the large audience and looked them in the face. Of course, scattered among them I recognized friends of the long ago, but a new generation sat before me, largely. But it was a responsive audience. I was in a measure reminiscent and the eyes of my listeners were moistened as I spoke of those who had passed into the Church above during the intervening years. At the close of the service hundreds of them pressed round and my hand is yet sore from the warm grasps of the multitude.

I was there one year ago, but not on Sunday. It was then that I ran on to "Bob Barker," who was there, the papers said, to investigate my record of former years to see if he could not find out something about me that could be used in our prohibition fight then in progress in Texas. He was foolish enough to give the object of his visit away in the daily papers of the city, and then, to his surprise, I happened to turn in on him the very next day. My readers remember the

result. "Bob" proceeded to "scoot" back to Texas without any regard to the order of his going, and he has never heard the last of it. Whatever material he collected against me remained in the archives of his anti-committee, then in charge of Col. Wolters, but it was never given to the public. One member of that committee told me soon after "Bob's" visit to Chattanooga that their sending him there on that mission was their "chief political blunder in their campaign," and that my write-up of the affair had put "Bob" out of commission in Texas. It so happens that "Bob" is now a candidate for State Controller of Accounts, and he is wrestling in his campaign with that Chattanooga visit. I saw him the other day and in a "sheepish" way he spoke to me and said: "When my campaign for Controller is over I want to see you and explain some things in connection with that episode." There is but one explanation to it and that is that Jacob Wolters paid Bob Barker's expenses to Chattanooga to investigate my record and find out if there was anything in connection with my stay in that city that could be used against me and thereby counteract my influence in the prohibition fight in Texas. It was a low-down piece of campaigning, unworthy any sort of a cause except the fight then on to boost the liquor cause, and Bob Barker gave himself to the scheme. But Bob and Jake are still entitled to, yes welcome to, anything "shady" they may be able to locate in my record from the time I was born until the present day! Sunday afternoon I dropped down to Dalton, Ga., and preached to another congregation of other years. I was never pastor there, but often visited the city, and have scores of friends there. In fact I was married there, about thirty-seven years ago. My wife's people are still living there. So I had a delightful visit and met many old friends of days long gone.

One incident in my Chattanooga experience of last Sunday I did not mention. I will close with it. An aged woman shook hands with me and as she was moved by deep emotion she said: "You do not know me, but when I came into the house and saw you enter the pulpit I began to weep and kept it up through the service. I am Mrs. Robinson, the daughter of Professor M. H. B. Burkett. I remember more than forty years ago when you came to his school, a green country boy, and how you worked your way through without a cent of money, and the deep interest my father took in you, and how he loved you. He is long since gone, but is working through you still." That brought up a train of memories that I will not record here.

I came back through Nashville and by way of Memphis. The trains were just beginning to run through by way of the latter city. At Memphis I found Bishop Mouzon aboard my train and R. S. Munger of Birmingham and his good wife and daughter-in-law. Of course I then felt at home. For forty miles we ran through an ocean of flowing water high up on the timber and the houses submerged. It looked like destruction. Even the towns were practically under water. In many places the rails on the track were out of sight, and it was a shaky trip. No wonder we came into Dallas on a greatly belated train, but we were glad to escape through Arkansas on any sort of a train under the circumstances. I had much fellowship with my good company, and had the longest consecutive communion with Bishop Mouzon that I had ever experienced. We found mutual pleasure in it. We roamed over nearly all subjects except the appointments of the preachers next fall in his two Texas conferences. I never discuss that question with the Bishop or Bishops who hold our conferences. They almost invariably ask me to make suggestions to them because of my ac-

quaintance with the territory and the men, but that is one subject that I have and do faithfully eschew, unless it is the case of some afflicted preacher at the time conferences are in session. No one can justly accuse me of meddling with the appointments. I have had and still have all the work I can handle without trying to help the Bishop make his appointments.

I am glad to be back on my own field. After all, I know of no section in which I feel so keen an interest as in Texas. I love her broad prairies, her sluggish streams, her splendid people and her army of preachers. To touch elbows with them and take part in the work of the Church in this great State is the chief pleasure of my life. G. C. R.

A FEW NASHVILLE NOTES.

We had excellent communion with the Nashville editorial fraternity. Dr. Ivey and his co-laborer, Brother Chadwick, gave to us a cordial welcome, and turned over the freedom of the Advocate department to us. They are doing a fine work for the Church. They are making the Advocate a safe and a progressive Church organ. It stands for the best in our doctrines and polity, and it is adapted to Church needs and home demands and it ought to be in all our Methodist households.

Brother W. O. Patton, of the Midland Methodist, opened his doors to us and gave us the right of way. He is a stalwart layman, but as Business Manager of the Midland Methodist he is giving to the Holston and the Memphis and the Tennessee conferences a faithful organ. The editor-in-chief, Rev. T. C. Schuler, D.D., is pastor of the Church at Marian, Virginia, and edits at long range. His assistants, however, are closer home and render efficient help. The Midland is a sparkling paper and carries with it the perfume of the hill country. We always read it with interest.

Dr. Gross Alexander, Book Editor and Review Editor, is one of the learned men of the Church, but he knows how to give an air of popular interest to a heavy quarterly journal. It has variety and there is scarcely a dull page in it. We saw much of him, and found him a most brotherly man. Notwithstanding his high intellectual attainments and the lofty position he occupies, he is as simple as a child in his manner and accessible to all who approach him. It was good to come into touch with him.

Dr. A. J. Lamar and D. M. Smith, Book Agents, were at their old stand, and busy with their work, but they had time to treat us with great cordiality. They have large responsibilities, but they have so systematized their work that it moves with ease and regularity. They are both delightful gentlemen and the Church is safe in their hands. They are looking with scrupulous concern upon all the details of their responsible charge.

Our own Dr. Jno M. Moore is proving himself to be a man of large vision and wise leadership. He has about mastered the details of his great field and his plans and suggestions were carried out by the Board of Missions with but few modifications. He has a kind heart, a wise head and a most brotherly attitude toward his brethren. His good wife we met often. She is popular in Nashville, but often longs for a sight of her native prairies in Texas.

The Vanderbilt, "grand, gloomy and peculiar," is quietly reposing in its bower of forests and shrubbery, and it holds a dominant place in the sentiment of the city. We only saw it in passing. We had no invitation to visit its campus or halls, so we inspected it from a distance. It had a chilly air about it, and conveyed to us an idea of seclusion. Just what its relation to the Church is awaits to be seen, as the courts have not acted. In the meantime, its management is not

conspicuous for its devotion to our way of doing and thinking; we mean its departments outside of theology. It seems to have outgrown the limits of the Church, and it is reaching beyond for some things not very religious. Many of the leading teachers have no sympathy with Methodism, but maybe it will change in this respect and carry out the purposes and aims of Bishop McTyeire. When old Chancellor Garland and the Bishop were there we heard no strange things, and it spoke no strange utterances. But we must confess that things have changed. We doubt not if those two old worthies were to get up out of their graves and walk round about it they would see and hear some things that would slightly astonish them. But we are glad that the Theological Department is moving along in the even tenor of its way, and under that grand man, Professor Tillet, is doing the work of the Church. But outside of his department the Church seems to be secondary.

We took dinner with the Mission Training School and had the honor to sit at the "Texas table." We have several there from this State, and they received me as a friend from home. The school is making fine progress, well equipped and accomplishing splendid results for the Church. It is well attended and the course of instruction is full and commanding. When its graduates leave its halls they are qualified for expert service in mission work.

We met George R. Stuart, the evangelist, well known to all Texas Methodists. We learned that he is going to give up general evangelistic work and go back into the Holston Conference this fall, and take work as a pastor. It will doubtless be difficult for him to confine himself to one local charge, but he will do it and things about him will move with life. In taking this step he turns his back upon tempting offers from the platform and the pulpits of the Church.

We met a number of the Tennessee preachers and found them very familiar with the columns of the Texas Christian Advocate. They have found many matters of interest to them, even at this great distance from Nashville. But they received us cordially, and seemed to be in the best of humor. The little skirmish in which some of them took a conspicuous part a few weeks ago only increased their respect for the Advocate and its readers. It was refreshing to them to get into a lively breeze from this side of the Mississippi.

JUDGE SWAYNE AND EDITOR OUSLEY.

Judge Swayne, of one of the courts of Tarrant County, recently expressed himself very forcefully from the bench concerning the prosecution and the persecution of Rev. J. Frank Norris, and among other things said: "Somebody has been trying to put up a job on Rev. J. Frank Norris. I am as thoroughly convinced as anything on earth that Dr. Norris did not burn his own house, it matters not who swears to it." These remarks gave very great offense to Clarence Ousley, foreman of the Grand Jury that indicted Mr. Norris for perjury in connection with the crime of burning his property, and the Church building of which he is pastor. Mr. Ousley is also editor of the Fort Worth Record, and he came back at the Judge in his paper in a severe arraignment of him for his violation of what Mr. Ousley calls the proprieties of the bench. The reply was in no sense offensively personal, but it was a drastic criticism of the official conduct of Judge Swayne.

We are not much concerned with the personal part of this controversy, but there are other phases of it open to public remark. May be that Judge Swayne did venture a trifle beyond the proprieties of his position, but he did not go beyond his well-defined rights in the case. The Norris troubles over there, both in the court and otherwise, have become public property and every











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.

EPWORTH AND THE SUNDAY SCHOOL.

We find a more or less general impression that Epworth-by-the-Sea is the property of the Epworth League and that the Sunday School is there by sufferance and as a side issue.

The Sunday School is our largest, and for that and many other reasons our most important, enterprise.

THE SUNDAY SCHOOL DEPARTMENT IN THE ADVOCATE.

There is an agreement between the editor of this department and the Advocate that the editor is held responsible for all that goes into the department and all Sunday School matter sent to the Advocate is referred to him.

For good and sufficient reasons official notices and the like sent direct to the Advocate for immediate publication are not subjected to this rule, but inserted elsewhere.

Another difficulty about conducting the department grows out of the fact that the editor does not live where the Advocate is published and cannot know in advance how much matter is wanted for a given issue.

This is said not to complain, but to answer inquiries as to why contributions are sometimes delayed.

THE FIELD SECRETARY AND HIS WORK.

The law of the M. E. Church, South, squarely commits it to the policy of employing field secretaries for Sunday Schools.

The other problem is one of work. For when once the problem of support is solved each Annual Conference will afford enough work to keep a dozen men busy.

If the employment of field secretaries is to be made a permanent policy of our Church some adequate and satisfactory plan must be found for supporting the office.

1. Now comes individualism in teaching, which is the secret of all true teaching.

endurance, he could not thus work all his field in one year, or in two.

And his support should be provided for in a way that would not embarrass him or compromise his self-respect.

HOW TO PREPARE.

By preparing the lesson is meant getting it in shape for teaching it.

To prepare a lesson for teaching should involve three steps in order, as follows:

- 1. Thinking it over without book or help.
2. Sifting the lesson to get at its essentials.
3. Adapting it to the needs, intellectually and spiritually, of one's scholars.

1. Thinking It Over.

1. Begin by thinking over the lesson, putting everything aside but the open Bible.

2. Try to analyze the thought of the lesson, and to get at its points of the truth.

3. Think how you can make plain the points of the lesson, how you link the spiritual things in it with the experiences of everyday living.

II. Sifting the Lesson.

1. Descend now to the scholar's level. Remember how hard it was for you as a child to understand the Bible and how little pains some teacher, perhaps, took to place himself at your side.

2. Out of the mass of the lesson study what should be omitted. Much of it in the nature of the case is mere scaffolding.

III. Adapting the Lesson.

1. Now comes individualism in teaching, which is the secret of all true teaching.

quick, too quick perhaps: engage his mind with what will set him thinking.

2. Write down questions as you are preparing the lesson. See that each has point and compels thought.

3. The last thing to do in preparing a lesson will be to allow to each part of it its definite portion of time.

MISS JOHNNIE COLLINS.
Rice, Texas.

PARIS DISTRICT LEAGUE CONFERENCE.

The Paris District Epworth League Conference will be held July 30, 31 and August 1, at Clarksville, Texas.

R. DeSHONG, Sec.

CHANGE OF ADDRESS.

Prompt notice should be sent us by the subscriber of any change of address either of postoffice or street address.

True sympathy swells the heart till it breaks its shell of selfishness and sprouts out in a new and fruitful life.

ORPHANAGE NOTICE.

At the last meeting of the Board of Directors, provision was made for one lady representative from each Annual Conference.

ATTENTION, NAVASOTA DISTRICT.

Attention, preachers and delegates Navasota District Conference. Please note change in date of District Conference from May 29 to May 28.

THE WALNUT SPRINGS CONFERENCE.

Delegates to the Sunday School and League Conference for Cleburne District, to be held at Walnut Springs May 29-31, are requested to send me their names at once.

MT. ZION HOME-COMING.

On the first Sunday in June there will be a special service for the old folks at old Mt. Zion Church, on the Fate Circuit.

ANOTHER WORD FOR CHILDREN'S DAY.

To the Pastors and Superintendents of the North Texas Conference: Brethren, have your Children's Day programs been ordered?

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD.

ADDRESS WANTED.

WANTED—The address of some descendant of Patsy Brooks, whose daughter, Elizabeth, was the wife of a minister of East Texas Conference, 1861.

FOR SALE.

A doctor who must change climate wishes to sell his property and turn his practice to some doctor wishing good location.

EVANGELISTS.

I have a few open dates for summer and fall meetings. Let the preachers needing help for their meetings in the summer let me know at once.

Rev. H. B. Delany, Evangelist, of Tyler, Texas, is now open for engagements to hold meetings.

Give a most helpful service. We seek universal observance, as per the Discipline, a good program, a generous offering and the prompt remittance of same to Board Treasurer.

Denton, Texas.

Dublin District—Third Round.

Harbin and Green's Creek, at G. C., June 8, 9. Dublin, June 9, 10. Comanche Cir., at Sidney, June 15, 16.

Gatesville District—Third Round.

Hamilton Cir., at Liberty, June 29, 30. Evans, at Evans, June 30, July 1.

Dallas District—Third Round.

Trinity, 11 a. m., May 25. St. John, 8 p. m., May 26.

Port Worth District—Third Round.

Handley, May 19, 20. Glenwood, May 19, 8 p. m. Weatherford Street, May 26, 8 p. m.

Cisco District—Third Round.

Wayland, at Necessity, May 18, 19. Ranger, at R., May 19, 20.

HELP WANTED.

LOCAL REPRESENTATIVE WANTED. Splendid income assured right man to act as our representative after learning our business thoroughly by mail.

WANTED—A man or woman to act as our information reporter. All or spare time. No experience necessary.

MISCELLANEOUS.

FREE ILLUSTRATED BOOK tells about over 350,000 protected positions in U. S. service.

BROTHER accidentally discovered root will cure both tobacco habit and indigestion.

Vernon District—Third Round.

Margaret Mis., May 25, 26. Dumont Mis., May 31. Paducah Sta., June 1, 2.

Gainesville District—Third Round.

Pilot Point Cir., at Friendship, June 1, 2. Pilot Point Sta., June 2, 3.

El Paso District—Third Round.

Lordsburg, April 23, 27. Deming, May 1. Las Cruces, May 15.

Abilene District—Third Round.

Baird, May 24. Caps, at Potosi, June 16, 17. Ovalo, at Guion, June 22, 23.

Stamford District—Third Round.

Albany, May 30, at 8 p. m. Avoca, June 15, 16. Bomarton, June 22, 23.

Cleburne District—Third Round.

Joshua, at Crowley, June 9, 10. Blum, at Parker, June 15, 16.

Big Spring District—Third Round.

Stanton Sta., May 11, 12. Big Spring Sta., May 13, 14.

IF THE BABY IS CUTTING TEETH. Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup.





