

Volume LVIII
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## (2) THE CIRCUIT RIDER *

Methodism has made her magnificent history by means of the heroic circuit rider. The genius of Methodism is a trav eling preacher, and that one is not merely one who moves from one station to anoth er 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 cirenit travels in the performance of his duty, the presiding elder travels over his distriet and the Bishop travels through the territory of his superintendeney.
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 introdue d the circuit principle into the pastorate of our largest Southern city, the result of which, it is to be hoped, will solve the loeal problems of our Methodism and also tend to take away from the cireuit that false and ill advised opinion by some entertained that it is a place for inferior preachers.
The Bishop has placed on that eity eirruit men who stand the jeers of any it
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 MeTyeire, at the order of the conference, publiely reprimand a young preacher who had refused to go to his appointment because it was a cirruit. on the ground that he was competent to fill a station.

The great Bishop kindly said to him in

## bstance that the fact of his feeling de-

 raded at being assigned to a circuit indicated he was not fully qualified to fill a stationWhen a preacher goes to a circuit feeling degraded and does not rally from it miekly he spendsan unhappy and froitless year. eking out a miserable ministerial life with a longing for conference in the Mi awber hope that something will turn up. P':t Metholist history will bear out this assortion that there is no greater, no more honorable and no more useful man than the successful circuit rider
II. has a field of usefulness rich in possibilities, for he stands before the young rural life whicl rules the Church and the State in the $r$ st 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 mospel 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.
IIe 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.

## (2)ISCIPLINE

While seventy-five young preachers were domiciled in Wesley Hall, Vanderbilt University, Bishop MeTyeire was greatly distressed because of some conduet 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 9 '" 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 exereise of authority for maintaining conformity to correct living. It is an essential for correct home life, school life or Chureh 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 wili 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 conduet 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 Chureh is this doubly true.
Paul, who, in his two letters to Timothy, wrote the best instructions to a pas for ever given, lays stress upon the exer cise 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

## A Visit To Mother's Grave

After an absence of nearly a quarter of a century I stood the other day at m? not far from Resaca. Georgia, from I was her boy and she was my own dear 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 wood ed bowers the music of the sylvan song sters fell in varied notes upon my ear and the subdued tinkle of a far-off cow bell added to the weird thought of the ocea sion. I felt a loneliness that recalled the sad day in the long ago when I stood be side 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 store house 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 $m$. childhood when I knelt at eventide beside her knee and her sweet songs again echoei 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 ther 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 year mother: It was next door to Heaven! istened and heard the footfall of angel I looked and saw the flutter of whit
robes, and there came into my heart an d-time joy that written speech can dequately express. But the sight of the those three graves rudely woke me fron my temporary revery and I found that i
was a dream: I was no longer a chil. but a man far out on the jonrney of lif with furrows upon my brow and the fros of winter upon my head; and there befere were the sorrowful remonders of the -riet and loneliness of the intervening cars. It was not home, mother was no in my imagination. I was never so lonesome in all my life and my heart-hunger was intolerable. How I eried out for ons more moment in her presence for one
more grasp of her hand, for one more kiss from the silent mound to my ery! Then $m y$ faith turned from things earthy to things heavenly, and I heard a voice and the life: he that believeth on $m$ And my response came not from the silent grave, but from God's unchanging word. And I turned my thought toward the future and malized that in his own good for he womd spak and those graves rould give up their dead and we would strike hands aqain on the eternal morn beautiful land
free from all sorrow and pain. ith songs on our lips and with harps in our hand
To meet one another again.

SOME WISE WORDS
By Rev. Horace Bishop, D. D.

| The terrible, but timely, arraign- not inhibit the social order. I wou |  | gospel of Sonship. The Holy Spirit witnesses to the Sonship of Christ and |
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| las County Grand Jury and the equally |  |  |
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| mber |  |  |
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| idea that the Grand Jury overstated Jury report and commented on so jus rible crisis, when depravity is shame- |  |  |
| ated in the slightest degree. 1 sus- a prurient mind and weakened will country, is Christ crucified and alive |  |  |
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| statement that the people of Dalias ease. Palliatives which heal the hurt about dispensations and preach the |  |  |
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| are attempting to raise their city to a |  |  |
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| The facts revealed in the Grand loving ministry and a Church whose reforms and reformers mean well and |  |  |
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| than in town or for that matter in the problem. The miserable effort to de- obeys from the heart. country. <br> throne Christ from the heart, to sub- We need |  |  |
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| The progress of our civilization has situte culture and education for jus- muscular ministry. Sermonettes on |  |  |
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| re scarcely |  |  |
| ades ago. loung men, whose prede Creator and Spirit, but knew nothing need to solve all social and. Woral |  |  |
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| and autos. The high cost of living is old world had exhausted its spiritual by the cross and resurrection. Ho |  |  |
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| to some extent due to the increase of caiting, received the revelation of with power. 1 believe in prohibition.conveniences and luxuries. What waiter |  |  |
| h interurbans, autos with their "joy Sonship. That Sonship is the three- But the creation of an environnent is ings," fifty bugsies now to one thir- ness of the Divine nature, preached by only for the purpose of co-operation in |  |  |
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| ty years ago, the lines between town apostles and fathers, was what shaped the work of redemption. |  |  |
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| and country are pretty well wiped out. All the farmers know what the |  |  |
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## country. The rural delivery system brings other things along with its benedictions to a community, so-

 ciety has turned on "the high spee.and all that ink join in the process.on. amusement is the goal of existence. the very heart and conscience. ©uan rom home to "all day singing convenprotection from the seducing snares
of sata.. Gireat reunion in the woods
oring people together from far and and talk and dance barn dances and riding by day or night to church or glens and "lovers" lanes." 1 am not
condemning these gatherings; i am tating facts.
Woman has entered the business
world as a bread winner. She often earns wages insufficient. to feed ani
lothe her as she feels is her due. supplementing her salary. 1 bethame feels rather than fly to more
hameful methods. But Pope wrote rightly about the monster vice of hid
eous mien. Familiar with the face we
irst abhor then pity, then embrace. coung Girl or Boy Ought to Know fact, that knowledge of danger will bome is threatand appliances which do duty in our
day to protect life. We are confronted with the fact that men are not
as careless with life as they were
formerly. Whoever heard fifty years ago, of an inspection of the equip
ment of railway trains, so that the
employe might not stand constantly in fear of losing his life? Yet in
this day, with all the abuse heaped
upon soulless corporations, we-that is to say, the people - have forced
them to so equip their roll gitoesnki
them to so equip their rolling stock as to reduce actual danger to a mini-
mum. Is this not an upward step?
When factories first came into ex istence in our land nobody eve
dreamed of regulating the employ age, sex or hours of labor. Yet in
this day t.ee people have spoken, and declare that if we must have fac
tories, let us see to it that the child,
with all his possibilities, up to a cer tain age, is kept out of it. Also let
us see that no woman, no mater how poor, shall be permitted to labor there
during the night, lest her temptations supperinduced by poverty, shall be
greater than she can bear. Who is responsible for this change, and of
what is it an indication? Twenty years ago no textbook in
our public schools contained very
much, if any, reference to the evil of intemperance: and now from every
hillside which holds a schoolhouse this
is taught, not by the simply authority is taught, not by the simply authorit
of the individual teacher, but by the authority of the great State under
which the teacher holds a commission
to teach. Is that an advance stap. or to teach. Is that
a backward step?
is not hard to find.
Years ago the shop-girl, laboring
yender adverse conditions, under adverse conditions, both as to
surrounding sanitary conditions and she had to labor, might go down in the
great maelstrom, and not many were

numbers of unfortunates perished for
lack of adequate fire escaps, and our
land stood aghast at the horrible
land stood aghast at the horrible
spectacle. Yet in that cily there are
fire inspectors whose duties call for
them to make such a catastrople m -
possible. Mcre pret nse in it all, you
say; Just a small pretenso to obey
atd we have even the semblance of
a fire inspector ffity vears ago? Nay.
verily. And that
verily. And that baptism of biood
in that farofr city will rosult in the
crowded buildings, and. after all, all human
blood.

SPIRITUAL STATE OF THE CHURCH.
(Published at the request of the Paris District Conference, which met
at Avery, April 16-18.) When we speak of the spiritnal
tate of the Church we mean the spiritual cotditions or prosperity of the
Church. The attainment of the ob
ject desired along spiritual lines, The altimate end of every Church enterprise is that the spiritual state of the
Church may meet the approval of 9 mr Chist, Who loved the Church and sanetify and cleanse it with the washmight present it unto himself a glo-
rious Church, not having spot or wrinkle, or any such thing: but that it
shonld be holy and without blemish." Our material church buildings, be they

shath not be left hare one stone upon
nother that shall not be thrown lown." Every organization and every
institution of the Chureh, be it ever
so perfect or ever so sacred will serve so perfect or ever so sacred will serve
its day and cease to be. All that is
visible or tanglble or outward will per visible or tangible or outward will per-
ish: but the condit.on of the spirits of ish:
those who make up our meembersip
preme question to be asked at it everyry preme question to be asked a: evsy
Church conference is: "is the Church attaining the object desired along
spiritual lines? ped church building may be only a Ike the Church in Sardis, "have a
name to live and are dead" are found. Or it may be the happy meeting place
where those who once were dead, but who are now "risen with Christ to walk in newness of life are seeking those
things which are above." Our Sunday things which are above." Our Sunday
Schools, our Epworth Leagues, our
Women Women's Missionary Socleties may
so thoroughly and harmoniously kanized that every member of every
Church may be dilizently employed with the great spirit, Jehovah, the whole machinery is a failure so far as
he is concerned. The Church must he is concerned. The Church must
have money for the missionary en-
\& gements; the Church must have noney for the chuarch woust have
non of Christian education: the Church must have fions: the Church must have money
for the running expenses for the many
enterprises: but lehabod will be writ. en on our banners in that day when of silver and the clatter of gold sinall sonk.
push
ests
ests of the Church that our Father's
house, which should be called of all
nations the house of prayer, shall be
come a house of merchandise. It ts very fitting, therefore, that each mem-
ber of the Church examine himseff to know whether he be in the faith
Every one of us is a reprobate unt Every one of us is a rep
Christ be formed in him.
The test of spiritual life is to taste
of the "fruit of the Spirit." "By their of the "fruit of the Spirit." "By their
fruits ye shall know them. "The
works of the flesh are manifest, which
are these: works of the flesh are manifest, which
are these; adutery, fornication, un-
cleanness. lasciviousness, idolatry, witeheraft, hatred. variance, emula ions, wrath, strife, seditions, here velings and such like; of the which
hey which do such things shall not inherit the kingdom of God." "Fo they that are christ's have crucified
the flesh with the affections and
lust. But the fruit of the Spirit is love, joy, peace, longsuffering, gentle
ness. koodness, faith, meekness, temperance. Against such there is no
law in heaven or on earth. To know the spiritual state of the Church,
therefore, is to know whether the Church has parted company with the
works of the flesh and whether "w Wive in the Spirit and walk in the
spirit." Have we, as a church, put to death fornication, uncleanness, inor
dinate affection, evil concupiscence and we put off wa a discarded garment
we plaser
anger. wrath malice. blasphemy filthy communication out of our touth? Have we ceased to lie on
to another? Have we put of the old the new man, which is renewed after
the imaze of him that created ns? the image of him that created us?
Have we put on as the elet of God
holy humbleness of mind, meekness, lonz.
suffering? Do we forbear one anoth or? Do we forgive one another, evell
as Christ forgave us? Dees the peace of God rule in our hearts? Does the
rord of Christ dwell in us, making us
ieh in all wistom? and admonishing one another in songs, singing with grace in our
hearts to the Lord? Are all our words poken and our deeds done in the
ame of Jesus? In all things do we name of Jesus? In all things do we
kive thanks to God and the Father by
Jesus Christ? And above all these hings, we wear as a zarment love which is the bond of perfectness? Do
we love the Lord our God with all the
heart and with all the heart and with all the soul and with
all the mind and with all the strength? end to we love our neighbor as our-
elf alr Church? Another test of spirit.
ual life is the spreading or propagat.
ing power of the Church. Every real Christian is a propagandist. He is a
soul winner. The early Church was an increasing Church. The lord add
ed to them day by day those that were ed to theml day by day those that were
belng saved." What is the spiritul
state of our Church, the propagating power being the test? How many sinhave been gathere-1
Alexander Mclaren conmenting upon the latter part of postles says: Wherever there is
ittle knot of men obviously held to
cether by a living Christ and ohvousy manifestine in their lives and charae forming and alorifying them, there
will be drawn to them, by the gravita will be drawn to them, by the gravita-
tion which is natural in the supernat-
ural realm. touched by, the grace of the Lord and
souls to whom that grace has been rought the nearer by looking upon
them. Wherever there is inward vigor of life there will be outward growth:
and the Church which is pure, earnest.
living will be a Church which spreal. My brethren, there is no tangible
or certain method by which we migh determine ether the quantity or the
quality of the inner fruits of the Spirit. may measure or weigh spiritual facts.
God welgheth the spirits of men, but That there is much of worldiness in the Church no one who observes can
deny. "The cares of this world; the of other things choke the word and it the flesh and the lust of the eyest and
the pride of life- lead many of us to doubt God's goodness, to compromise mercy. Lack of faithfulness in the
Which is money, has forced God to

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THE BOARD OF MISSIONS.

## John M. Moore, D. D.

The sixty-sixth annual meeting of
the Board of Missions was held in the Board of Missions was held in
Nashville. Tennessee, May 1-6, 1912.
All the fifty-seven members were pres.

sided almost the entire time.
Rev. J. J. Stowe, of the T.
Rev. J. J. Stowe, of the Tennesse
Conference, was elected a member of
the board to fill the vacancy caused by
iterial Secretary. The session was
harmonious, full of interest and rich
harmonious, full of interest and rich
in results.
The secretaries, at the opening of
the first meeting, submitted a careful
wh planned schedule of procedure,
to comemberaced all maters that were
the board for consid-

cesentative of every field was given tions and nothing, and none, was ove
adaresses made before the
The fiemprehensive and inspir Iting. The fields were passed in re-
view and their present prominent fea-
tures in missionary work were pointed tures in missionary work were pointe
out. The secretaries in their report
emphasized those points which needed special attention from the board
in strong outline the urgent needs and
pressing opportunities in Japan, China,
 No Man is Stronger Than His Stomacb
 consequent indigestion, or from some other disease
on the stomach and its associated or gans, which imon the stomach and its associated organs, which im-
pairs digestion and nutrition. For when the stomach
is weak or diseased there is a loss of the nutrition contained in food, which is the source of all physical
strength. When a man "doesn't feel just right," when he doesn't sleep well, has an uncomfortable
feeling in the stomach after eating, is languid, nervo


Such a man should use Dr. Pierce's Golden Medical
organs of dizestion and nutrition. It enriches the blood
irvisorates the liver, strengthens the kidneys, nourishes
inviserves, and so GIVES HEALTH AND STRENGTH TO the nerves, and so GI
THE WHOLE BODY.
You can't afford to accept a secret nostrum as a substitute ror this non-
alcoholic medicine or $\mathbf{~ n o w n ~ c o m p o s i m i o n , ~ n o t ~ e v e n ~ t h o u f h ~ t h e ~ u r g e n t ~ d e a l c r ~}$
$\qquad$
e progress, the plans, the poltcies which
mark the ongoing of the administra-
tion. The general sentiment seemed
to be that the Board of Missions in all
viz. "In those days God winked at ig-
norance." Acts 1F:So. This language
was used by Paul to the Athenians
against their worshin of its departments was prosperous and
that it was going on into larger and


## THAT DUBLIN DISTRICT CAMP. MEETING AGAIN. <br> The interest in the Dublin Distric

camp-meeting hasn't ceased to grow
a minute since it was hatched and minute since it was hatched an
brought forth from the brain of our beloved" a few months ago. The The
pastors from all over the district re alize the big gates of opportunity
opening up before them and almost to a man are pianning to lead the larg
est camp possible. They realize some
thing of the value of carrying back thing of the value of carrying back
their own hearts and the hearts their people who attend, the fire which
will burn its way all through the dis
trict. The laymen are not slow to see and are talking up right along with the versity and other big things. The are pushing this camp-meeting as the best thing the district has projected.
The big reun.on grounds wil give

armed withit their hearts strange
rangements to be on hand from th
pring many of the tarmers are going
0 be in the midst of their harves
work but they are going to sacritice
the advancement of nis church. The:
are putting children and christ above
pigs and produce, And when a man
sacrifices for his loved ones the bless-
ing is sure to come.
Rev. R. P. Shuier, of Temple, one o
our greatest pastor-revivalists wilh d
the preaching. Backed by twenty-on
preachers, all praying and working to
the Master, the meeting will be
power for the cause of the kingdom
The Dublin Church is going to line up
to a man in the fight and lend every
assistance possible. They have a band
Doctor Was Fooled By His Own Case
or penson workers who are going to Street preaching and missions will be
heavily stressed in our work

## A restaurant will be on the grounds, charging a nominal price for lunches

Its easy to understand ho
people get fooled by coffee
of all k.nds. It will be almost a

## cheap to live without cooking. Listen to that, women! Milk, butter and

the most reasonable prices. Brothe
tightly in hand and make it run fo

$\qquad$
INFANT SALVATION AND THE
Under this head Brother Hurde

their own sins.
Now, the quotation that the brother
uses, taken from St. Paul's writings,

## Notes From the Field


making eight on the charge. A large number of the old members, are gone
So sometimes 1 feel a little lonesome So sometimes 1 feel a little lonesome
at the old preaching places, but 1 find
the children and grandehildren of the ehildren and grandchildren of
former friends, Here near Brushy
Creek four of my children married. 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. we are closing out our eight years.
Pace Chapel gave us a big pounding the first of the year. Then on Satur
day night, May 4, Sister V. W. Stafford gave us a reception at her home
three miles north of Tennessee Col-
ony. The young folks came in and ony. The young folks came in and
we had a most pleasant time. All at 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 preacher with silver and for a few
minutes we were dodging, but in spite
of all a half dollar struck us on the 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 alile
on old Brushy Creek.-I. M. Mills.

## 1 can hardly realize that five months of the conierence year have slipped by



## 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 came rushing into the front room they
had us surrounded. We told wife to run, but the good women had her sur-
rounded. We surrendered. We wish we could express our gratitude to the
donors. God bless them all is our donors. God bless them all
prayer:-H. T. Hart.

We closed on last Sunday night,
april 26 a 22 days' meeting, that was said to be, in some respects, one of she farthest-reaching meetings that
Atlanta has had for years. It was
lat not a great meeting in the number of
conversions. We did not have many.
It was more of a meeting looking to 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 peopie Bro. Mizell and many of his peopie
did us splendid service, he preaching
for us three splendid sermons and 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. ct
the Northern Church. gave us. us two good sermons. Bro. Pines. ct
the Northern Chureh. gave us one
splendid sermon. The remaining 39 sermons were preached by the pastor. w
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La
t
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storm, as during this meeting. The
largest attendance of all the services, largest attendance of all the services,
and some said that they had ever
seen in Atlanta, was on the closing seen in Allanta, was on the closing
night when we seemed to be just
reaching the crowning of vietory.reaching the crownin

## Honey Grove.

Since the dedication our Church at-
fairs have taken quite a bound forfairs have taken quite a bound for-
ward. Our Sunday School has gone up to 528 and my Adult Bible Class
to 168. Think of a Bible elass of that number: Why, it makes you cateh
nour breath to think of such a room your breath to think of such a room
full of folks. Then the aceessions to
the Church have none ap in the Church have gone up in the neigh-
borhood of 75 . It will be that by next borhood of $\pi$. It will be that by next
Sunday, I expect. This, too, is but
four months, four months, along with the prodigious
amount of other work we have had amount of other work we have had
on hand. We are improving the par. sonage now.-C. H. Buchanan.
Our pastor. Rev, B, W. Allen, ha
Just closed a week's meeting. Gastor 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 $1 .$, K. \& T. rallroad. 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 pro grown from four to eight hundred dollars, with other claims almost in pro-
portion. Congregations are larger and our Sunday Schools have about portion. Congregations are larger and our Sunday Schools have about
doubled in average attendanee. We have just completed one of the best
(if not the best) parscnages in the district at a cost of about $\$ 1600$. Six (if not the best) parscnages in the distriet 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 s.foot double dither 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 altogether 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

## se

and

Sunda
Rev.
Our
Corne Crop
doing
Tafoll

## Allen, Okla.

We have just closed a wonderful
evival here, conducted by Rev, Mike assidy. All the people of the differ nt Churches, save the Campbellites,
united. which meant much to the sue-
cess of the meeting. God gave us a
harvest of about 150 souls: 42 acces
sions to the M . W. Church, 4 to Presby-
terians and 25 to the Baptist. Bro.
Cassidy is a wonderul preacher Owr
cassidy is a wonderful preacher. Our
this way. Pray for us.-A. C. Searcy.

## CLEBURNE METHODISM AND

God has greatly blessed us in Cleburne this year. From the beginning 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 Loekett Adair, of Dal.
las. He did us fine work as preacher las. He did us fine work as preacher
and as organizer. He emphasized the
fundamental doetrines and the import. fundamental doctrines and the import-
ance of Church mentbership. The Churches worked and God gave us a
great victory. Six hundred and twensreat vietory. Six hundred and twen-
y names were given of those who had been either converted or reclaim-
ed. Of course a good many of these were already members of the Chureies, but a great number have joined
and they are still coming in. Brother
Brooks, Brooks, of Angleton Street, has beea
in the very front of the fight and has ing commenced he has received nineing commenced he has received nine-
ty members, 27 of these were convert-
ed at his own services; 160 addition
this year, with Sunday School, Leagues, etc., keering pace with the increased membership. Four of his young men have offered for the minis
try and two of his young women for Brother Yelder, of Brazos Avenue has given himself to the work with al
his soul and he is now rejoicing wit large incrase of interest in every de
parment of his work. He has receiv
 est Churches in Texas-Main street. The Church is alive, and is growing in
every direetion. We have had 76 ad-
ditions since the . every direction, since the Adair meeting com-
menced. The Woman's Missionary Confer-
ence closed here yesterdy evening it ence closed here yesterday evening. 1
was, viewed from every standpoint, a
great conference. There were about great conference. There were about
ze0 in attendance. Brother smith has been disabled for
ome time for very active work, but in some time for very aetive work, but
much better now and preached a fine sermon at Anglin streec last Sunday
W. H. MATTHEWS, Sec.

## SAN ANTONIO METHODISM.

Lilles: Dr Burgin preached to a
well tilied house sunday n.ght; larg wanday School; thirty-five members meme seceived into the Church since the be-
inning of revival; good, special serv e fur men in the afternoon.
Shoemaker: Dr. Burgin.
Shoemaker: Dr. Burgin preached
ommencement sermon for Thomas commencement sermon for Thomas
School at Trivis Park in morning: evening congregation not so large ght members received.
Muenink: Presiding
Muenink: Presiding elder preached
in morning: having prayer-meetin Wery night, getting ready for revival. West: Pollard preached at morning onducted evening service.
Davidson: In the third week of re
ival: large congregat ons: interes continues increasing: strong men be
Ing converted; Sunday's services wer lng converted; Sundays services wer,
powerful; twenty-three new members
received and many more coming: Brother Green has reached the
of the people; God has control.
Brother Green, who is conducting
he Government Hill Church revival made a short talk to the brethren.
relative to the work.
Pinnell:
at morning service; preack
Alamo Heights in the evening. Alamo Heights in the evening.
Young: Fine congregations and services.
Mrkinnon: Worshipped at Travis Park in morning and Prospect Hill in Pollard: Good religious service :
Wit
West End: enjoying the Governmen West End; enjoying the Government Curry: Preached for Booth at San
Marcos: finest kind of inspiring servMarcos; finest kind of inspiring serv Ice; large congregations.
Phillips: Begin Bible Institute for
Hexican preachers Tuesday, to run for Mexican preachers Tuesday, to run for
a week: our work is prospering. a week: our work is prospering.
Cross: Splendid spiritual services: eight new members.
Burgin: On way to the annual meet-
ing of the General Board of Church ing of the General Board of Church of Kansas City; preached at Fayette:
visited the preachers association in of Kansas City: preached at Fayette:
visited the preachers association in
St. Louis: had an interesting visit to St. Louis: had an interesting visit to
Louisville: secured a handsome donaLouisville: secured a handsome dona-
tion for Alamo Church, which finally determines us to build at once.
Harrison: At Victoria: delivered lecture there Friday night to one hun-
Jred men and boys: Brother Pennydred men and boys: Brother Pent
backer is doing excellent work
JAMES T. PINNELL.

## DALLAS METHODIST PASTORS' ASSOCIATION.

Dallas Methodists are to a consider able extent a people of moods, and
respond to the moods and changes of the weather. Our last Sunday was
then an ideal day and consequently many of the people were persuaded to go
into the house of the Lord into the house of the Lord.
Prospects for our various.
Prospects for our various building
enterprises are better. Bro. Rea and his people are better. Bro. Rea and
napidy pushing their work. The cornerstone was laid some
days ago. Bro. Porter reports that his days ago. Bro. Porter reports that his
people are preparing to resume work people are preparing
on their new church.
Since last reper
Shee new church.
Since last report the following ac-
cessions have been recorded: Gibcessions have been recorded: Gib-
son, 12; Harless, 11; Egger, 3; Porter.
2; Peterson, 1; Thompson, 29; Long, 2. 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. A. LONG,
Secretary.

## MISSAPPROPRIATION OF MISSION.

 ARY FUNDS.the subject of the missappropriation Fine misslonary fund.
$\qquad$ preacher's salary when he was sent on 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 erving charges that paid less than otion at all. This has been my opinarticle that the purpose of the Mission much per.
Again, the cost of living. No doubt the station preacher spends more, but
he has more to spend. Leaving out the first morest, which is something, the cost of keeping a team amounts to con-
siderable, as any one knows that has tried it.
But, let
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 counin the amount of the salary received the two classes of preachers wh
port of it is missionary money
Brother Brother Bell, you were foking when you said that you could fill the bill on wern't you? You can't fill the trill
yere and do your best, neither can any
any other man. Eight appointments, any other man. Eight appointments,
preach regular fourteen times a month
and not grumble, either. I like my
work fine: thlnk i have the best place
in the conterent and if 1 live to move to another place
it will be the best place-for me. The question is, is the misesionary
money appropriated as it should be? and 1 private opinion is that it is not, country charges are thinking so, the One other thing:
 and study them without thinking now the
$\$ 100$ reacher live on $\$ 800$ or a sionary money to pay a disery district, except a mis. few. way. Iet us here in this district, any-
Io right thing in the sight of God.
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

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 translated in both the Standard and
American revisions, It means, "a com-
plete change" (Young's Con.) or "explete change "change from enmity to
change, or "chang
friendship." (Lidd. and Scott). It is
a New Testament word and is much
better than atonement, as the New Cevenant is better that the Old. The
two words may mean the same thing
at heart, but owing to the ritualistic
 church. Yet it was held by great men
and scholars in its day. It suited the
world's state of mind world's state of mind in that age. Cer-
tain fundamental truths were assoized its absurdities and fertilized the ized its absurdities and fertilized the
germ of truth which it contained. After it came the debt and substitu-
tional theory which some churches, tional theory which some churches, owed obedience to the law, eternal and
infinite in its nature, and which could ic only
Tha
ch pass
ferr
re all
 eiled, by so much does it fall shor
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 contemporary with
world.

a child, I thought as a child; now
that I am become a man I have put
away childish things." St away childish things." St. Paul, howhe learned in childhood, but he en-
larged and put into it the thoughts of
a man. His childish feelings, thoughts
and language had simply grown into and language had simply grown into
mannood. The original elements of
manhood were in the child and did manhood were in the child and did not hare, but the child became a man.
the maw how different were the man's though expressed in the language
learned in childhood. Every child
is a world in miniature. The world is a world in miniature. The world
bas had its childhood and its
man-but has it reached its manhood

Right From Wrong.
In whatever light the story of the hat 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 orig. isal man was an animal as he was
also a spirit. He had the animal apalso a spirit. He had the animal ap-
petites 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 com-
mand. If the command was foolish mand. If the command was foolish
then the command, "Thou shalt not
steal," is also foolish, for it only puts then the command, "Thou shalt not
steal," is also foolish, for it only puts
a limit to the gratificatiton of desire and appetite. It may be no sin to
eat grapes, but it a a sin to eat your
neighbor's grapes against his will. If neighbor's grapes against his will. a man grantifies all his natural de sires and appetites without respect to
moral law he will commit every sin moral law he will commit every sin
in the catalogue which St. Paul namese
the "fruits of the flesh." If the orig. inal 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, explain the most familiar of all forces,
viz: the force of gravity, answer. viz: the force of gravity, answer. It
was the tree of the knowledge of good
and evil. "Man learned what sin. and evil. "Man learned what sin. From the beginning until now God 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 and was with God and was God, and darkness, continues to shine into the
hearts of men. Inspiration and reve-
lation have not ceased. The Light of lation have not ceased. The Light of
the world shines always, but the world
does not fully apprehend the light. As does not fully apprehend the light. As
the organs of vision improve the srehension of the light becomes more
pren prehension 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 gods and God, more or less, with like
passions as themselves they may not mean to men into whose hearts the
light of finspiration has been shining more an
turies.
Since so many theories of ment have "wany theories of atonement," and as mantles have barrast, why not let the name go with
the garments? For nearly nineteen ping in the counting room, and schooling in the courthouse. Its theories of
atonement have been mercantile and atonement have been mercantile and
fuitical rather than paternal and filial.
For a thousand years matter of bargain and sale between
God and the Devil. The death of Christ was the ransom price pald the
Devil for the release of so many of service. This theory was so ridicu-
is but one answer: Christ did not die
to affect God but to affect ment The
Divine Father was already affected. Divine Father was alfect men. The affected
Forgiveness is a tragedy and that
to and Forgiveness is a tragedy and that
tragedy had already taken place in
the Divine heart, tor the the Divine heart, for the Son "was as
a lamb slain from" before the founda-
tion of the world."


GOOD-Morning, Noon and Night
Farmer Jones Bran:d Sorghum Nyrup


Cheaper Than Meat-More JJutritious Children Thrive On t

Ask Your Grocer
Fort Scott Sorghum Syrup Company
Fort Scott,


## For Old and Young

hen on my day of life the night is falling And, in the winds, from unsunned spaces blown hear far voices out of darkness calling Thom. Who hast mad my home of life
beave not its tenant when its walls so pleasant.
love Divine 0 Helper ever wresent decay
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 nd kindly faces to my own uplifting

The love which answers mine
have but Thee, my Father! let Thy Spirit
Be with me then to comfort and uphold:
Nor street of shining gold.
Suffice it if-my good and ill unreckened
And both forgiven through Thy abounding graceAnd both forgiven through
find myself by hands familiar beckoned Unto my fitting place:
Some humble door among Thy many mansions,
Some sheltered shacie where $\sin$ and striving cease The river of Thy peace.
There, from the music round about me stealing.
1 fain would learn the new and holy song.
The life for which 1 long,

## John Greenle of whittiet

## STRANGE THIEF. <br> Robert was playing in the sand bank There wete ever so many nice games hat 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. <br> ting room for her mother, they we sed a tin can full of the sand. sifted ntil it was very fine, a little water. <br> dozen, and

"Why, Robbie Leonard, you're most sound asleep!" eried Lucy. "I'm get
ing tired of staying here, too. Let
go out and play in the sand bank." go out and play in the sand bank."
Just at sunset, Luey ran over to Robert's house, her curls falling in
tangle all about her face.
"O Robble, come over "O Robble, come over quick:" she
cried. "It is rats and they are in the arn: I just saw one.
Robert ran as swi
Robert ran as swiftly across the
fields as his chubby little legs would carry him. When he reached the barn
he crept softly along on the grass on tiptoe. Lucy had run ahead of him
and was hiding behind a grain barand was hiding behind a grain bar-
rel. peeping slyly out. She did not
even whisper, but pulled Robert down beside her.
Soon they
Soon they saw a big rat creeping
carefully across the barn floor. He carefully across the barn floor. He
went straight up to the old hen. She
sat very still at first, but when Mr. sat very still at first, but when Mr.
Rat hopped into her nest, she made one wild dash at him with her bill, and
flying off, marched out of doors with

$$
\begin{aligned}
& \text { an angry cackle. } \\
& \text { The rat chose an egg near the edge } \\
& \text { of the nest, clasped it firmly in his }
\end{aligned}
$$



 The rat rolled and tumbled along un of the barn. Then he dropped it and
and "How to be resting.
"How can he ever get it out of the
rn?" whispered Robbie "I don't know seems as if he
couldn't," replied Lucy. "O, look!" From the hay loft came two more
rats, scrambling down one of the rough rats, scrambling down one of the rough
beams. Then Mr. Rat grasped his
hise prize tightly and rolled over on his
back. The others got hold of his long
tail and began to climb slowly upward. tail and began to climb slowly upward.
It was a heavy load. Lucy and Robert watched them breathlessly as they
climbed up toward the loft inch by elimbed up toward the loft inch by
inch. At last the little thieves disap-
peared with their treasure. children ran into the house with a wonderful story to tell. Mr. Cordis, "I
reckon we will visisled Mr. Rat's house and see how they serve eggs for sup-
per up there. 1 think I can fix them per up there. I think I can fix them
up a dessert that will take away all
their appetite for eggs for which I pay wo dollars a sitting."
planned Luey.
w book that
said Robert,
sat
pictures while
carriage and d have killed him if I could get near enough and had a big club. Mr.
Rat might know that I like to get a
whole lot of eggs in the basket when go hunting for them, and how can "But we wouldn't have seen em
climb if you had h"lied him. It was too funny for anything!" laughed Rob-
ert. "I think you would have to pound
away a good long while, Lucy," said papa. "Rats have pretty tough heads." Then a bell rang over at Robert's
house. "Good-bye, Lucy," sald Robert.
"Mamma is calling me to come to supMamma is calling me to come to sup-
per. I'm real glad that we found out
who was the thief, aren't you?"-Fay


## THAT UNOCCUPIED NEIGHBOR- HOOD.

 Brother pastor, isn't there a neigb-borhood within, or bordering on, your pastoral charge that ought to have the gospel aecord.ng to Methodism? May-
be 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 for Methodism? Maybe our Church
has never been tiied there and would
gloriously succeed if it had a chance. 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 prety weather and ino over to condi-
neighborhood and investe pray a few prayers over there
tions. ions. Pray a few prayers over there
in the homes of the people, or by the 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 for you meeting worth while select the best
time you can find during the year for it. Don't think that you owe your en-
tire time or your best efforts to your tire time or your best efforts to your
organized Church or Churches. Th. Master tells us about the good shepherd, who left the ninety and nine
which were safe in the fold and went which were safe in the fold and went
out after the one that was away. Why out after the one that was away. Why
not do the same way in regard to
these communities which are not shelthese by the Lord's fold? When you in behalf of our Church communicat the matter to your Church. and seek
to get them interested in the proposition and secure their assistance. At to attend the services, It will do them go attend the services. It will do them
good. We have a number of meeting
goonen in our stronz Churches that ought to
in ount
do this sort of work, do this sort of work, and if approach.
ed properly about it will be ed properly about it will be willing to
do it. They need to be pushed out into th's sort of work. If you can zet
them to do this they will be better 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 thave
sita suitable person to superintend thave
one of the laymen to go out and do
this work until one is trained for the

If this unoceupied neighborhood lies between you and your neighboring meeting over there. "Two are better
than one." The apost'es went out to Suppose you and your neighbor pas. or go on a journey of about two till goes with men who
pread his kingdom. Now, brother. don'y put this off
until you are so entirely engased with work that is necessary to your pastor-
ate that you cannot $\Sigma$ ve attention to these people waste away in sin and untheir souls. Suppose yon go over into
that community next weet and look hat community next weel- and
into conditions there. "Behold and
the harvest." You can't see it unless you
ook. Brother, take a look at this field right away. The 1 ovd certainly has
some white harvest fields of this sort. It may be a border field to the one
ou are now laboring in Fine you are now laboring in. verybodv
is entitled to hear the vospel by
Methodism. Those nearest at hand Methodism. Those nearest at hand onstrate her nower to nlant horself in the hardest fields of this world. ecretary Commission on
Sulphur Springs. Texas

NEW MEXICO AND THE LOCAL PREACHER.
I have been in New Mexico about
ix months, and have had only limpse of its needs, but that glimpse enough to stir any man who wants do some good as he goes through
ife. For that reason I write this in hopes those local preachers who can.
will come out here and help build up the waste pla.
State for God.
1 am in the Sacremento Mountains and what 1 say of them is true of a
arge part of the State. There is a Church in Cloudcroft, and, going down
the Penasco River, the next one is at Hope, about efghty miles ane aw. 1
am told that there are no Churches am told that there are no Church
and preaching on the Hondow.
But there and But there are thousands of peop in these mountains living mostly in were born well improved farms. Some were born and raised here, while
others have lived here so long that neither they nor their children real. Cure the advantages to be grivileges. I have been around
but little, but I know of a d more large communities that are without the gospel. These people need
for some earnest. God fearing local preachers to stir them up.
Who sald that the days of the useWho sald that the days of the use
funness of the locel preacher wer tle In these mountains and on the


State and blaze the way for the with us and for us, and preaches for
Church. This is no starvation proposition. Thousands of people are here doin, Why should he stay in some old State
and die of the dry rot when he could The out here and do a grand work?
Theld is white unto the harvest. but where are the reapers? The local preacher use to be the ploneer of
Hethodism, but it seems of late that he is generally the last man on the
He waits until the Church is estabished and the schools are in
good running order then sneaks in. settles down in some good, easy place usefulness are gone.
May God wake up
ors and the Church generally daborers into his vineyard.

## THAT SOUNDS GOOD TO ME.

 The article of Brother L. T. Gulick that appeared in the Advocate of Methodist ring to me It makes me pastors my boyhood days. Then our my . what meetings we meetings, and pastor beling full of faith and the Hol with power and demonstration of the Spuit. We had evangelical Holy Ghostfrent coniction which caused the sinners tombling and falling down and crying out for mercy. We were anxgoes 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 know tion to him and by so doing he (the pastor) inds the hindering cause
When this is done the pastor succeeds in helping the poor man over the difnculty. This befng true, the man is ness into the marvelous light and libe
$y$ of the children of God. He is now happy and shouting for joy, and $h$
never forgets the preacher, because of never forgets the preacher, because of him. But says one, hold on, that is
out of date and is not stylish, either in fact it is not manly to be erying
around over your sins. Now fust act around over your sins.
upon my propositions, a
have to do like your father and moth er did to be saved from sin. You can
hold up your hand or nod your head: either one you choose, will do me. But 1 don't see why it is not in ace. preach It that way. To be sure yo But ho about facing such stuff at the
fungnifit. Better think that over and he comes in our homes, he prays

## circuit. But some don't hase to hear

 preaching that often. We should lovethe pastor to such an extent that when the pastor to such an extent that when
he starts to conference we could say he starts to conference we could say
I would be glad to have you back with us next year. I have seen preachers yet they could get between the pastor and his people, and go away with money that the pastor ought to have had. on'e one has made a big mistake. 1 that sent after Dr. Star Dust to come tracted the mastor's place in the probrought the sad day to Methodism. O, for a return of the old days when the
pastor will be held in higher esteem pastor will be held in higher esteem
than any other preacher. The pastor is entitled to our love, and our hearty is entited 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 actuthe pastor; he wants the people actu-
ally saved. He is indeed earnest about he matter. But the above so-called et on a hill: neither a city that is ight shine, for there is no light in hem. So the pastor with a sad heart port but few conversions, and those ew additions may have somethtng to oo 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 appoint-
ment. He wanted ment. He wanted divine approval
upon his ministerial efforts. He could ave done away with the mourners bench and got the sinner to hold up ions. But he was honest and being God-sent man seeks not the applause ween. He knows the difference be et's get the idea back possession. So hat our pastors can preach as well im a chance and other fellow. Give He will surprise some. If you have money for a preacher, the pastor is

$$
\text { Ladonia, Tex., Route } 2 .
$$

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 the' r wkward effort at a new beginning.


The Best Way ,


At a Bishop's Request.
By Noel Gaines.
Some time since 1 was asked by a
very beloved, able and consecrated Bishop to "inspect the Churches" and
ascertain why more people didn't come ascertain why more people didnt come
to hear a certain preacher preach-
this, as the Bishop explained, because I am an inspector, in the business of
inspecting to earn a livelihood, and an ardent Christian in the service of the
Lord and humanity to help make the
world better and to earn eternal life. world better and to earn eternal life.
I agreed, with the help of the Lord
to guide and direct me, to inspect the
matter and report as soon as practicmatter and report as soon as practic-
able. That is, to report to my Bishop
friend the results of my investigations Of course this Bishop possessed no commission to appoint me to "inspect
the Churches," in any formal or legal
sense. He had just asked me if I sense. He had just asked mee if 1
theught a certain preacher preached
the gospel, and upon me answering
that 1 thought he preached as well as the gospel, and upon me answering
that I thought he preached as well as
any preacher I had ever heard, the any preacher I had ever heard, the
Bishop then said, "If that be true, why
don't the people attend this chureh to
hear?
1 immediately thought of the beauti-
ful, spacious church building that ful, spacious church building that this
preacher preached in, when the few
that attended would have filled no mare than an ordinary ante-room to
this size church. I thought of the splendid choir with the best professor
of music in the city as this church's cation of this church, the beauty of its structure, the ability and lovable char-
acter of the preacher, and the good sermons he was preaching, and you
will not wonder at my being fairly perI
plexed in facing such a situation. But ance, to investigate the matter and re-
port, and right at the work I began.
It that time I was inspecting some county offices and some corporations
which were takiag me to many of the larger cities and towns in Kentucky.
and this gave me the opportunity to
investigate various nvestigate various churches of the
different denominations of the Chureh
of our 1.ord. The Condition I Found.
The very first Church I investigated was an entirely different denomination
from the one 1 started out on. The building of this second one was equal
ly as large as the first one above de-
scribed. scribed. The preacher preached a fine
sernon. The music was splendid.
that there were enough people thit there were enough people
to fin only one-twentieth of the
building, and this, mind you, at a Sunday morning service. 1 took note. I
was simply astonished. Then 1 went
to the lord in prayer to reveal the rouble to me
But the lord was to make me see before he opened my understanding to
see the cause and to know the remedy. of course that was just like him to dat way. The next Church 1 attended was the
sunday night's service of still another denomination. The building was large.
And, like both the first two 1 inspectd, the music was fine and the sermon
simply splendid. but, unlike the first two, this church was filled with pe
ple. Now this feature of this Chur
service fairly perplexed me nearly service fairly perplexed me nearly
death." as the saying goes.
I thereupon, in that same city mind you, investigated the matter in still a ent from the other two. This one was
large, the music fine and the preachng splendid, and the church audito terior of these last mentioned
Churches were not one whit prettier Churches were not of the first two 1
than the buildings of
investigated. Neither was the musie the last two crowded with people, and the last two crowded withtpeople, and
the first two almost empty-and that
on Sunday-and I found in each of these four Churches the condition on found them on this Sunday.
I then attended a smaller chureh of
still a different denomination. found still a different denomination. found
kood music, a fine sermon, a delight-
ful preacher, but a small concrezation ful preacher, but a small consregation
on Sunday, which I was told was the
usual happening.
Weak, Cold Spells
Wilmington, N. c.-Mrs. Cora L.
Ritter, of this place, says: I used to
have headaches, and blind, dizzy
spells, and weak cold spells went all
over me. I had different doctors, but
they were unable to tell me what was
wrong, so I began to take Cardui. I
am now all right, in good health, and
better than I have been for 10 years."
Cardui is a remedy for women, which
has been helping sick women for near-
ly a lifetime. You can absolutely re-
ly upn it. Other people have done
the testing, and you should profit by
their experience. Cardui has benefit-
ed a million women. Why not you?
Pegin taking Cardut to-day
in succession, about the size of the help to get the gospel to every other
one just described. One was all that boy within your reach. And you wil: one just described. One was all that boy within your reach. And you wili
one could expect in everything-but a begin to stand publically and fight sa
small audience-ihe usual thing I was loons and gambling. small audience-ihe usual thing I was loons and gambling.
told. And the other was no better in Get into an unavoidable lawsuit with told. And the other was no better in Get into an unavoidable lawsuit with
building, in sermon, nor people-but some one, and be compelled to submit
the church was alive and crowded- your property rights to the decision buiding. in sermon, nor people-but some one, and be compelled to submit
the church walive and crowded- your property rights to the decision
and which was the usual thing, so 1 of jurors, some of whom are wicked was informed. And these two Churches men, ungodly men, men who were law-
were of different denominations, and ful jurors because they were house were of different denominations, and ful jurors because they were house
different from all the others above de- keepers with families, and then you
will see se the necssity In every denomination I made the Christian met mecessity of having jus
creside over your
comparison of churches of about the home and property rights, and then same size buildings, about same grade you will want the gospel sent to "every
of music and same quality of preach- creature" all around you. You will ing, and in each denomination I found want this for your own protection. For empty and others alwaysfilled. I sub- maker for good and upright citizen nit this was enough to mix up any ship, for honorable and trust worthy
government officials, for safe and jus: Their Trouble the Lord Showed Me. in fact the gospel is the remedy for As is my custom, or for that matter
any inspector's custom when inspect-
ng, I asked everything of the various
hurches, among other hurches, among other things: "When then another. And in the light of
id you hold stic service, and how often do you in that Christian who is not engaged
hold them?" By my asking this ques- ture" all the time, surely rests crea
then ion of each 1 had this information in condemnation. Yea, it's woe unto the So as to each. So when I began going to the Lord
in earnest over the situation he just
began ringing in nay ears-as it seem-
ed his very last words to his disci.

```
DO METHODISTS HAVE A QUAL
``` LORD'S SUPPER?
words, and being his last they are remember and surely harken unto:
Go ye into all the world, and preach
the gospel to every creature." Mark
\(6: 15\).
 unable to tell whether one thing o over my investigations 1 found in
every, case. without regard to denomi-
nation, that that Chureh that was not Father should advise us of his will
Hence to Hence to the record God has left us
will we address our inquiry: content with preaching the gospel over
and over to its same membership, but The Lord's Supper? Meager as is of who were carrying the gospel on and
on to every creature" who hadn't
heard it there at home and also
abroad. I found that Chureh alive.
the pews full every service and the
preacher and membership transmit-
ting their religion into deeds calculat-
ecord, it gives us Meager as is our preacher and membership transmit-
ing their religion into deeds calculat-
d to make this world a better world fied. Whence did Jesus get his quali-
\[
\begin{aligned}
& \text { o live in. And in every denomination to Christ for his a } \\
& \text { f found that Church that was idle in his own words: } \\
& \text { from one year's end to the next, who "I appoint unto }
\end{aligned}
\]
\[
\begin{aligned}
& \text { source? As no uninspired man is able } \\
& \text { to answer this question, we will look } \\
& \text { to Christ for his answer. Hear him } \\
& \text { in his own words: }
\end{aligned}
\]
\[
\begin{aligned}
& \text { hadn't held a revival for four or five } \\
& \text { years, and in most cases not one in } \\
& \text { eight years, who paid no attention }
\end{aligned}
\]
\[
\begin{aligned}
& \text { "I appoint unto you a kingdom, as } \\
& \text { my Father hath appointed unto me." } \\
& \text { His Father's appointment gave him } \\
& \text { his authority. This appointment con- }
\end{aligned}
\]
\[
\begin{aligned}
& \text { ears, and in most cases not one in His Fathers appointment gave him } \\
& \text { cint years, who paid no attention his authority. This appoint ment con- } \\
& \text { whatever to Jesus words commending stituted him an administrator. It is }
\end{aligned}
\]
\[
\begin{aligned}
& \text { us to "preach the gospel to every crea- a significant fact that Christ by his } \\
& \text { ture," I found every Chureh such as own specific statement, interpreted by }
\end{aligned}
\]
\[
\begin{aligned}
& \text { preacher as does this I found it could which he was made andinistrator } \\
& \text { be said of him, as it is written of the by legal appointment. We would have } \\
& \text { kreat Master Preacher (Iuke } 5: 1 \text { ), you remember there is no command }
\end{aligned}
\]
\[
\begin{aligned}
& \text { "The people pressed upon him to hear or precedent or even a hint in all the } \\
& \text { the Word of God." } \\
& \text { New Testament that confers this an }
\end{aligned}
\]
\[
\begin{aligned}
& \text { New Testament that confers this } \\
& \text { the of God." } \\
& \text { And is is plain why every Charch or thority on other than ministers. } \\
& \text { preacher who continually carries the Besides this specific statement }
\end{aligned}
\]
\[
\begin{aligned}
& \text { kospel on to every creature. succeeds } \\
& \text { so well, because they have Jesus right } \\
& \text { with them to bless their eforts and } \\
& \text { make them succeed, for did not Jesus }
\end{aligned}
\]
\[
\begin{aligned}
& \text { with them to bless the ir einorts and } \\
& \text { make them succeed, for did not Jesus } \\
& \text { say right in that same breath when } \\
& \text { commanding us to preach to "every }
\end{aligned}
\]
\(\qquad\)
\[
\begin{aligned}
& \text { ministers did officiate the celebrat } \\
& \text { tion of the Supper. On the contrar } \\
& \text { there is no evidence that the lait }
\end{aligned}
\]
\(\qquad\)
\[
\begin{aligned}
& \text { ever did. This fact alone would war } \\
& \text { want its confinement to the ministry }
\end{aligned}
\]
\[
\begin{aligned}
& \text { want its confinement to the ministry } \\
& \text { For in the absence of all authority to } \\
& \text { confer the right of administrator or }
\end{aligned}
\]
\[
\begin{aligned}
& \text { is with those who keep doing as he confer the right of administrator on } \\
& \text { commands, and you can't fail when other than ministers. the general } \\
& \text { lesus is with you, because he said of tenor of New Testament nractice }
\end{aligned}
\]
himself, "All power is given unto me
in heaven and in earth." And he prov-
ed this is true by his good and mighty
\[
\begin{aligned}
& \text { would forbid it. Therefore the New } \\
& \text { Testament makes Christ's ministers } \\
& \text { the aualified administrators }
\end{aligned}
\]

\section*{Those who think thators.}


What I Reported to the Bishop. ters ought to give a command prece
\(\qquad\)

\(\qquad\) Besides being a minister a
istrator must first partake

\section*{istrator must first partake of th
bread and wine before he administer}

Did our Savior know what would be accentable to the Father when he in
stituted the Sumper? Did he know how an administrator ought to qualify
himself for the nerformance of his duty in the administration of the sac
rament? Did he not act as he would have all administrators in the subse-
muent cellebration of the Sumner?
Vost assuredlv! As the first Sund is our example its Anthor made nd suffering that sinful humanity
undergoing. Neither does the death
on every hand scem to wake up some preachers and Churches. It seems
nothing to them that the "lost" are fill-
ing graves on land and sea throughout Ing graves on land and sea throughout
the day and even while we sleep.
I heard one preacher and congrega-
tion turn a deaf ear to the appeals of another preacher appealing for the
gospel and help for the inmates of
Kentucky prisons, and within Kentucky prisons, and within a few
months I saw one of that Church's
officials sent officials sent to prison, and then that
Church woke up and that preacher be-
gan taking the gospel to "every creagan taking the gospel to "every crea-
ture"-even in prisons. He went there
ration thereof. Hence everv act
esus is an essential qualification
n administrator nid Jesus nartake of the elements bread and wine, in the orizinal cel
bration? If so that is a qualification for an administrator. T.et the recor spak for itself thus
ruit of the vine. until that dav when
Again:
"I will drink no more of the fruit
nf the vine. until that dav that I drink

\section*{\(14 \cdot 95\). Now that nuts it bevond dispute} at Jesus ate the Supper we are ab


Free

\[
\begin{aligned}
& \text { emembrance of me". } \\
& \text { There is a } \mathrm{a} \text { Eneralal misunderstanad }
\end{aligned}
\]
\[
\begin{aligned}
& \text { ment to our preachers first becau } \\
& \text { they are preachers. That would } \\
& \text { indefensible by the Word of God. }
\end{aligned}
\]
\[
\begin{aligned}
& \text { indefensible by the Word of God. } \\
& \text { give the elements of the supper fi } \\
& \text { to our ministers to qualify them }
\end{aligned}
\]
\[
\begin{aligned}
& \text { to our ministers to qualify them t, } \\
& \text { administer it to others, and not be } \\
& \text { cause they are ministers. We appea }
\end{aligned}
\]
\[
\begin{aligned}
& \text { cause they are ministers. We appea } \\
& \text { to our Discipline and practice t }
\end{aligned}
\]
\[
\begin{aligned}
& \text { Then shall the minister first re } \\
& \text { ceive the communion in both kind }
\end{aligned}
\]
\[
\begin{aligned}
& \text { himself, and then proceed to delive } \\
& \text { the same to the other ministers in } \\
& \text { like manner if any he nresent."-- Dis }
\end{aligned}
\]
\[
\begin{aligned}
& \text { the same to the other ministers in } \\
& \text { like manner, if any be present."-Dis }
\end{aligned}
\]
\[
\begin{aligned}
& \text { cipline, } 1910 \text {, page } 352 \text {. } \\
& \text { We direct the consecrating minis- } \\
& \text { ter first to qualify himself as Jesus }
\end{aligned}
\]
\[
\begin{aligned}
& \text { ter first to qualify himself as Jesus } \\
& \text { did before he gives it to those that }
\end{aligned}
\]
\[
\begin{aligned}
& \text { are to assist him in the administra- } \\
& \text { tion. To get at our practice let us }
\end{aligned}
\]
\[
\begin{aligned}
& \text { to get at our practice let us } \\
& \text { take an occasion when there are min- } \\
& \text { isters first and serve them before we }
\end{aligned}
\]
\[
\begin{aligned}
& \text { isters first and serve them before we } \\
& \text { give the Sacrament to the laity? No. } \\
& \text { we call only those ministers first that }
\end{aligned}
\]
\[
\begin{aligned}
& \text { are to assist in the administration of } \\
& \text { the Supper, and the ministry and lai- }
\end{aligned}
\]
\(y\) are served together by those tha
partake first to qualify as administra
tors. This puts our practice in
It now appears that Methodists are he Supper. They have a qualified ad

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\section*{SUBSCRIPTION-IN ADVANCE} ove year,
ix mowthe
in


\section*{DISTRICT CONFERENCES}


\section*{OUR CONFERENCES. \\ }

PLAN OF EPISCOPAL VISITATION, 1912-13.

\section*{ \\ }
from Rev. S. C. Rid-
Rid-
that brethren having read in the Advocate of Brother Smith's need, have sent one-third of the cost of having his zood wife operated on at the sanitarium. Others can send any further . Riddle, Decatur, and he will forward same to Brother Smith. It is ward same to

\section*{At the Mission Board Meeting}

1 give in my last write-up the most result. "Bob" proceeded to "scoot" was done by the Mission Board back to Texas without any regard to its annual meeting. It adjourned Monday after a harmonious sesTion, the fifth day after its opening
There was not so much speech-making as usual, it was largely a busi mittee, aided by the Executive Comittee, 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 Then, too, the members of the Board
had acquainted themselves with the had acquainted themselves with the
business committed to them and they vere better prepared than last yea hess now is wonderfully systematized and the machinery works with eas and expedition. Drs. W. W. Pinson,
Ed F. Cook and John M. Moore are Ed F. Cook and John M. Moore are
masters of the situation, and the offmasters of the situation, and the offi-
cials of the women's part are equally ualified. They have the details al at their finger's end and the proceed
ings moved like clockwork. What ver in the way of discussion that followed was along marked lines, inEanization of the Home department was a forward step and henceforth it
will add much to this vast field of en will add much to this vast field of en
terprise. 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 orposition to this since our work in ion and in the drouth district will re
leve more in the way of help from cieve more in the way of help from
this d-partment than the amount of the new assessment against us. I am
speaking approximately and not acspeakately.
All "specials" needful for the work re 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 from "specials" will be curtailed. This to us, for "specials" going through the Board channels are intact. It is pro-
miscuous and unauthorized "specials" miscuous and unauthorized "specials" and the Church. Some of our preachars have failed to get this distinetion ind have thought that the Board was discouraging all "specials." Nothing \(f\) the sort is true.

Chattanoo I went over to Chattanooga and Centenary congregation. I was sent ference in the fall of 1883, twenty-nine ears ago. Then we were worshipping In a dingy old brick chureh on Market street, with a Sunday School of less than one hundred in regular atten
dance and a Church membership of about two hundred and fifty. I was here four years, strenuous years, and enary Church built and paid for, without debt, a Sunday School of nembership of six hundred. But last Sunday \(1 f\) flt like a stranger in a strange land as 1 stood before the
large audience and looked them in the face. Of course, scattered among
them I recognized friends of the long go, but a new generation sat before me, largely. But it was a responsive
audience. I was in a measure reminiaudience. I was in a measure remini-
sintial and the eyes of my listeners vere moistened as 1 spoke of those who had passed into the Church above
during the intervening years. At the during the intervening years. At the
close of the service hundreds of them Tose of the service hundreds of them
ressed round and my hand is yet sore from the warm grasps of the multi1 wa
1 was there one year ago, but not
Sunday. It was then that I ran Sunday. It was then that I ran on
"Bob Barker," who was there, th "Bob Barker," who was there, the papers said, to investigate my record
f former years to see if he could not of former years to see if he could not
find out something about me that find out something about me that
could be used in our prohibition fight hen in progress in Texas. He wa hilish enough to give the object of his visit away in the daily papers of happened to turn in on him the very
the order of his going, and he has
never heard the last of it. Whatever material he collected against me re mained 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 commitpublic. One member of that commit
tee told me soon after "Bob's" visit Chattanooga that their sending him here on that mission was their "chief olitical blunder in their campaign," and that my write-up of the affair had put "Bob" out of commission in Texas. candidate for State Controller of Accandidate for State Controller of Ae-
counts. and he is wrestling in his counts, and he is wrestling in his I saw him the other day and in a saw him the other day and in a
sheepish" way he spoke to me and 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 Chattanooga to investigate my record and find out if there was any thing in connection with my stay in that city that could be used against me and thereby counteract my influace in the prohibition fight in Texas. ing, 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 locate in my record from the time was born until the present day:
Sunday afternoon 1 dropped dow
Dalton, Ga., and preached to nother congregation of other years. isited the city, and have scores of friends there. In fact I was married there, about thirty-seven years ago. So I had a delightful visit and met many old friends of days long gone. One incident in my Chattanooga extion. 1 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. 1 remember more than forty years ago when ou 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 1 will no record here.
1 came back through Nashville and by way of Memphis. The trains were
just beginning to run through by way just beginning to run through by way
of the latter city. At Memphis 1 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 flowing water high up on the timber
and the houses submerged. It looked 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 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 long. est 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 question with the Bishop or Bishops who hold our conferences. They al. most invariably ask me to make sug-
gestions to them because
quaintance with the territory and the conspicuous for its devotion to our men, but that is one subject that I way of doing and thinking; we mean it is the case of some affleted it seems to have outgrown the limits preacher at the time conferences are of the Church, and it is reaching bein session. No one can justly accuse yond for some things not very reliin session. No one can justly accuse yond for some things not very reli-
me of meddling with the appoint gious. Many of the leading teachers ments. I have had and still have all have no sympathy with Methodism. the work I can handle without trying but maybe it will change in this reto help the Bishop make his appoint. ments.
I am glad to be back on my own field. After all, 1 know of no section in which I feel so keen an interest as in Texas. 1 love her broad prairies. her sluggish streams, her splendid pople aldows with them and take par in the work of the Church in this great State is the chief pleasure of \(m\) y
life.
G. C. R.

\section*{FEW NASHVILLE NOTES.}

We had excellent communion wit he Nashville editorial fraternity. Dr wiek, 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 sate and a progressive Church organ. It stands for the best in our doctrines needs and home demands and it ought

\section*{holds.}

Brother W. O. Patton, of the Midand Methodist, opened his doors to us and gave us the right of way. He
is a stalwart layman, but as Business Janager of the Midland Methodist he is giving to the Holston and the Mem phis and the Tennessee conferences a faithful organ. The editor-in-chiel, Rev. T. C. Schuler, D.D., is pastor of he Church at Marian, Virginia, and dits at long range. His assistants, efficient heip. The Midland is a spark ling paper and carries with it the per fume of the hill country. We alway read it with interest.

Dr. Gross Alexander, Book Editor and Review Editor, is one of the learned men of the Chureh, but he knows how to give an air of popular interest variety and quarterly journal. It has variety and there is scarcely a dul page in it. We saw much of him, and ound him a most brotherly man. Not withstanding his high intellectual at tainments and the lofty position he
occupies, he is as simple as a child in occupies, he is as simple as a child in
his manner and accessible to all who his manner and accessibie to all who approach him. It was good to com into touch with him.
Dr. A. J. Lamar and D. M. Smith. aok Agents, were at their old stand, had time to treat us with, but they dialty. They have large responsibildialty. They have large responsibilheir work that it moves with ease and regularity. They are both de lightful 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 prov-
ing 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
rotherly attitude toward his brethren. popular in Nashville, but often long for a sight of her native prairies in Texas.
The Vanderbilt, "grand, gloomy and peculiar," is quietly reposing in its per of lorests and shrubbery, and iment a dominant place in the senpassing. We had no invitation to visits campus or halls, so we inspect-
Ir about it, and conveyed to chilly
 seen, as the courts have not acted. In
the meantime, its management is not spect and carry out the purposes and aims of Bishop McTyeire. When old Chancellor Garland and the Bishop hings, and it spoke no strange utterances. But we must confess that hings have changed. We doubt not it hose 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 Tillett, is doing the work of the Church. But outside of his department the Church seems to be secondary.
We took dinner with the Mission raining school and had the honor to it at the "Texas table." We have seral there from this State, and hey 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 evanelist, well known to all Texas Methdists. We learned that he is going nd go back into the Holston Conferace this 11 her or. It will , anbtless work as a pashim to confine himsif to dine los harge conine himself to one local charge, but he will do it and things
about him will move with life. taking this step he turns his back upon tempting offers from the plat. form and the pulpits of the Church.

We met a number of the Tennessee reachers and found them very faTiliar with the columns of the Texas 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 readinto a lively breeze from this side of the Mississippi.

\section*{JUDGE SWAYNE AND EDITOR} OUSLEY.
Judge Swayne, of one of the courts Tarrant County, recently expressed concerning the prosecution the bench persecution of Rev. J. Frank Norris, and among other things said: "Somebody has been trying to put up a fob 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 lation 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 We conduct of Judge Swayne. We are not much concerned with the personal part of this controversy. o public re other phases of it open swayne remark. May be that Judge Wayne did venture a triffe beyond the proprieties of his position, but he did the beyond his well-defined rights there, both in the Norris troubles over

May 16， 1912.
Loss of Appetite Is loss of vitality，vigor or tone，and is
often a forerunner of prostrating dis
ease．is serious and especially so to
it
people that must keep up and doing or people that must
get behindhand．

\section*{the great constitutional remedy}

Hood＇s Sarsaparilla
Which purifes and eeriches the blood and builds up the whole system．
Get it today in usual liquid form or
chocolated tablets called Sarsatabs．
man and woman in Fort Worth and throughout the country has felt called upon to express an opinion．Preach rs have done so in their pulpits and the daily and the weekly press have done the same．It is very unfortunate for Mr．Ousley that he permitted him－
self to become officially mixed up with he case．According to the evidence， e held a grievance against Mr．Norri and he necessarily went into that jury room more or less prejudiced．He would be less than human were it therwise．He had a good excuse for declining jury service；for as a news－ paper man he is exempt from such became foreman of the fury，and the Norris case came before that body According to one of the jurymen，prac－ tically substantiated by two others， Mr．Ousley expressed a serious doubt as to the evidence being sufficient to denied－but he voted to indiet Norris and it required his vote to secure the indictment．And when the case came up for trial it developed that there vaguest suspicion，and the jury promptly cleared the defendant．The verdict，following the evidence left Mr．Ousley and the eight jurymen vot ing with him in securing the indict－ nent in a most unenviable position． have received the severest criticism， especially Mr．Ousley．For，according o the evidence and according to the rulings of the court，there was not the slightest scintilla of evidence to justify the indictment．By common consent，thousands of people reached persecutios instead of prosecution， nd that it was inspired by influences leveloped out of the attitude of Nor is toward certain conditions existin in Fort Worth．
Therefore，Judge Swayne voiced the conviction of thousands of people in ory when he made the statements coun－ ry when he made the statements from he bench to which Mr．Ousley takes ing those statements he may mak ing those statements he may have een constructively guily of a slight mpropriety，but he was clearly with the rights of the bench，and he ommunity regard as the simple truth ommunity regard as the simple truth Ir．Ousley has no one to blame but imself for the predicament in whic he finds himself，and he is justly open to criticism；and he shows extreme ensitiveness in resenting it．It would have been better for him and his eight
jurymen，since they assumed all re－ jurymen，since they assumed all re－
sponsibility for indicting Norris with－ ut evidence sufficient to convict，had hey suffered the rebuke of well－ merited criticism in silence，instead of showing so much of the spirit of re
sentfulness．The defense proceeded pon the theory，in the perjury case against Norris，that a conspiracy ex－ isted against him，that ill will and resentment had much to do with the indictment and the prosecution，and the verdict of the Jury seems to have been in keeping with the contention of the defense．So，after all，we do not see much ground upon which for
Mr．Ousley to stand in resenting most Mr．Ousley to stand in resenting mos any sort of legitimate criticism of him self and his coadjutors．
It is also true that the public senti ment of Fort Worth has been shown up in a bad light．It seems that many of her influential citizens have put hemselves on the wrong side of cer tain moral issues，and in doing so they have purposely or otherwise combined


TEXAS CHRISTIAN ADVOCATE
 ain the inflammatory and profane devote the time and attention to the while of the Mayor at the city hall work which Brother Johnson gave it suage prohibiting printed copies of it cate would become if p＇aced in rom the mails，does not speak well double the number of homes it now or Fort Worth．We have a copy of visits．
hat speech before us，printed in a when it coble edition of the X－Ray，and xpressions，we have never seen it excelled．The result of that speech and of the Norris prosecution has put Fort Worth in a bad plight．It has evil out the fact that the forces onduct of the city，and these forces stand ready to strike down any man ay dares lift his voice against their \(y\) in doing．These forces are backed or for righteousness，and the situa ion is most deplorable．They are ex red on the wrong side of moral ques ions，and it is time for the better and stand for a better condition things in the private and public life of the community．Their factional strife and their resentment towar are doing their city no good at hom or abroad．

\section*{THE SUNDAY SCHO}

The State Inter－Denominational Sun day School Convention held its annual ession in Dallas last week and it wa he most largely attended gathering of hat sort ever witnessed in Texas．The different Church organizations were ehool workers in the finest Sunday chool workers in country at larg opics．The aty spllas on opics．The city of Dallas took a deep interest in the meeting，and the publi parade of several thousands along the principal streets attracted widespread interest．The city accorded to the sathering a most cordial welcome，and the work of the Convention will doubt less stimulate deeper interest among
all the denominations in Sunday all the den
School work．

BOWIE COUNTY STILL DRY．
The antis，on the border，sought ecapture Bowie County last Saturday They wanted to put it back in the wet column．They made a strenuous nght，but they lost out anl along the ine．Even Texarkana dropped in its are the bluest people in Texas in the Bowie County country．Our people put up a splendid fight and we con gratulate them upon their magnificent ictory．Bear in mind the fact that Vaughan and Morris Sheppard．

We have before us the commence－ ent program for Alexander Collegi ate Institute，Jacksonville，Texas，Rev
no．M．Barcus，D．D．President． will include May \(1 \pi-20\) ，and a rich bill－ w－fare is prepared for the occasion Rev，Ellis Smith，of Palestine，will preach the commencement sermon． preach the commencement sermon． The school has had a successful year
and we congratulate Dr．Barcus and and we congratulate Dr．Barcus an his efficlent co－laborers on their cred
itable showing．That institution fills large place in the church in that large place in the churchy it is worthy of the largest possible success．
\(\qquad\)
Rev．W．L．Tittle of Como has made a record for uniting young people in matrimony in his section．On April 24,1910 ，he married couple number one，and on April 30，1912，he mar ried couple number thirty．That＇s go ing some in getting the young people gether in wedlock．

Rev．W．J．Johnson lately assigned imself the task of placing the Advo cate in the homes of the people of First Church，Beaumont，Texas．The work resulted in fifty－seven new sub scribers．He does not wish any special mention made in the Advocate of this excellent work，as he says：＂I have simply done my duty in trying to ageney for good．＂But we canno

\section*{From Burke Circuit，Texas Confer－} ace，Rev．L．F．Smith sends twenty We new cash subscribers
 hings．He has our thanks for
ellent work for the Advocate．

\section*{PERSONALS}

Rev．and Mrs．R．F．Brown，of Mid lothian，were to see us recently．They
are always welcome guests and always bring good cheer．
Rev．L．P．Smith，of Cooper，mad us a brotherly visit the other day．He is one of the most faithful preach
in the North Texas Conference． in the North Texas

Mr．and Mrs．J．W．Garner，of Mid lothian，dropped in to see us last week and constant readers of the Advocat

Rev．L．L．Naugle，of Wylie，attend ed the Sunday School Conference the
past week and also called on the Ad past week and also called o
vocate．He makes a good vocate．He

Rev．R．B．Bonner，S．S．man of the Northwest Texas Conference，is in Dallas for treatment and rest．We are
glad to report that he is improving． hough slowly．
Rev．M．K．Little，the indefatigable presiding elder of Dublin District was does us good to see his smiling coun－ denance in our office．
Rev．M．L．Latham，of Smithfield． made us an appreciated call．He re ports prospects bright for a good re
port this fall；but then Bro，Latham always makes a good report．Latham
擞
Rev．J．O．Coppage，of Franklin，at－
ended the Sunday School Convention in Dallas the past week and called on he Advocate．Bro．Coppage is a new man among us，but is taking hold like
\(\qquad\)
Rev．D．A．McGuire，of Weatherford Street Church，Fort Worth，made the of those a pleasant call．He is one said：＂He is a safe case Bishop．＂He is a good man and true． Rev．J．A．Old，of Sulphur Springs，
nd Rev．C．Pugsley．of 1 errell，called together on the Advocate force the past week．Both are among the strong men of the North Texas Conference and are diligent in the Church＇s inter

\section*{逄}

Rev．W．T．Singley，of Britton，nev－ which may benefit him or his charge， and was in Da las last week attendins the Sunday School Convention．We enjoye
fice．

A very important increase is note ur pastor at Justin，Texas． about by the arr．val of an e kirl．H－Other Coburn says：＂She is
Buthed and looks．＂
－
Mrs．Mary Raymond Griset，wife of R．R．Raymond，of daughter of Rev Conference，died April 15，while a patient in the hospital in the city of the relatives．The many friends of passing of this good woman．

\section*{Rev．T．J．Rea，of Dumont，visited \\ his brother，Rev．Leonard Rea，in Dal} las，and called on the Advocate force
Bro．Rea believes in the Advocate as a pastor＇s helper and increases its circulation materially wherever ne ne
goes．He is a diligent worker and a goes．He is a diligent
young man of promise．
\(\qquad\)
Rev．Geo．S．Slover，president larendon College，was in the Advo
ate office this week．He reports flourishing conditions in his section． The crop prospects were never better and the people are in fine spirits．With these conditions prevailing，Clarendo
College will keep pace and move rapidly forward．

THE RECORDING ANGEL＇

The caption of this article off with quotation marks because i is the title of the new story of Mrs，
Cora Harris，author of＂The Circuit
Rider＇s Wife，＂＂Eve＇s Sceond Hus
band，＂and some shorter volumes．The
publishers are Doubleday，Page \＆Co
of New York．The book contains 331
pages，is handsomely bound in cloth，
page s，is handsomely
and the price is \(\$ 1.2-\)
It is a remarkable

\section*{literary effort，produce
volume of thrilling fictio}
story classing practic
all the rest．Perha

\section*{＂}

\section*{piee}
first
Mrs
M Irs．Hark that we


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un} as stolid and
the sublimat
Ward or M．
tympanum．

touches of the finest and most charm－
ing humor．Her style is in a class all

incisive

\section*{entiates
writers．
poss}

\section*{qualities in a marked degree，and all
things considered，has a more chaste
and commanding style，but theye is a \\ whipcrackerish，red－pepperish flavor in}

\section*{the writings of Mrs，Harris that is
not attained by any of her confreres．}
she would
are
ties
glad
In＂The Recording Angel＂she takes the pending world－wide discussion of

\section*{reverence and outright skepticism that
will shock the sensibilities of \(d\) vor}
snite of Divine grace．＂In another
Ilace she has the following：＂Of all Church is the most patient and age
long in its greed．＂Bob Ingersoll never
excelled this sentenco in ant of his excelled this sentence in any of his
diatribes against religion，and when I
was reading this book I wrote beside this sentence on the
＂libel．＂I reiterate it
with，the Church min，the Church was not created by
man，but by Jesus Christ，the Son of
God．Noreover，the word applied to the Church of Christ is
blatant slander．That there have be hypocrites throughout all the ages，no
one will wish to deny，but that the one will wish to deny，but that the
great body of Christian men and wom－ en，preachers included，are devout be－
lievers in the gospel that they preach is as profoundly true as that God
reigns above．If now and then some pulpiteer or churchman is overzealous in his plea for money，it is not for
himself，but for the good of lost and dying men that his burning appeal is

He will be instanty delivered from
fifulness who truly savs not my will but thine be done

\section*{The Presence of God on Land and Sea}

WHITHER shall I go from Thy Spir it? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall overwhelm me, and the light about me shall be night; even the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to Thee.

 Our Preachers' Meeting meets every
Monday morning in Wesley Memorial the program is usually quite interest-
ing.
Wesley Memorial is a wonderfu
structure, large, spacious and hand strueture, large. spacious and hand
some, appointed for several special some, appointed
features of institutional work. It ha
a future of promise. Dr. Hendrix is gripping the problem surely and it is
apparent that he will certainly pro-
mote the enterprise. But such worl mote the enterprise. But such work
is extremely difficult; so few peopl have even an approximate idea o
what institutionalism means, or how few think it a waste of time, money
and men. And a few think it should be done without money. Most men
want to see results too quickly. That
whatever we have tone in Atlanta or clsewhere in such attempts is yet ex perimental is evident. But there is a
videning field for these bulldings and
this work, and the institutional chureh has come to stay.
The wonderful collection of Wes. Cyana so recently secured by our ow special rooms prepared for it in Wes
les Memorial. And future Methodis: istorians must come to Atlanta to is an acquisition that should stir the
pride of every Methodist, and it is in pride of every lethodist, and neration
the proper place. Future gener
will applaud the activity of Bisho for Southern Methodism. a treasur
S. E. Wasson.

ARE OUR COUNTRY MISSIONS
 will utterly fail, if it is not reinforced
by the "power of an endless life" ex-
\(\$ 5009\). The board appropriated to
their support \(\$ 589\) or \(\$ 889\) more than
they contributed for this purpose. 80
we might say they cost \(\$ 20.50\) on an we might say they cost \(\$ 30.50\) on an
average or more than twice as much
as the elity missions.
so netther counsry nor city quite
pays for their missions. Then who
does? The money comes from what does? The money comes from what
we ordinariy call our ssations, i. e.,
our good country town, which sup,
port their weaker station missions and port their weaker station missions and
help to support both country and eity missions. Now if both country and
city missions are receiving more than the city and the country are paying,
neither has a right to grumble about
the other. Then let both, with more the other. Then let both, with more
loyalty and less selfishness, refoice in
our helpful connectionalism Tesas C \(\qquad\) J. W. BERGIN,

\section*{sions. \\ THE HABIT OF CHUR
ANCE.}

Where man is not the slave of habit
he is at least a creature with habits.
And the force of habit is a And the force of habit is a more or
less dominant force in the life of evcess dominant force in the life of er-
eryan. Habits are the result of
Hed cfeated acts. The pasychologists teli
us that thoughts make pathe through us that thoughts make puths through
the brain, and that every time a
thought is repeated it travels the same thought is repeated it travels the same
path and makes it deeper and more path and makes deeper and wore
distinct. This is doubly true when
thoughts are translated into acts. That Thoughts are translated into acts. That
philosopher, Sam Jones, stated this doctrine wih his usual, precision and
brevity when he said, -Sow an act brevity when he said, "Sow an act
and you reap a habit. Sow a habit acter and you reap a destiny." One of the most helpful habits that a per son ean have, both as it relates to
himself and to others, is the habit of
Church attendence. Chureh attendance. We do not mean
attending Church when the weather is attending Church when the weather is
fine, when there is nowhere else to go, when the singing is unusualiy
good or the preacher is eloquent, but
attending the servicrs of the house of attending the serviees of the house of
God. like the Master, because it is our
Father's inculcated in childhood it may never
be formed. There are various opinions as to when childrun should be
first carried to the preaching service. first carried to the preaching service.
This editor belleves they should be carried to Church in the arms of their
parents from the first. And perlaps we have not enough patience with the
speaker wion is diaturbed by a little speaker who is disturbed by a little
noise and activity on the part of a
nown ehild go to Church as soon as he is old
enough to know how to keep quiet. Teachers and parents can inculeate
the habit of Cburch attendance by setting a good example. That Eunday School teacher who is habitually absent from the preaching service. un-
less the circumstances are unusual, is less the circumstances are unusual, is
inexcusable and should either amend or resign. Recently we heard a gen-
tleman say that it is no trouble to inculcate the habit of Church attendance where a father has crooked ing was
as his father bad. His meaning
that his father led the way to Church and beckoned hts sons to follow with a hand of authoritv. Precept and ex-
ample on the part of teachers and example and nrecent on the part of parents will do much to foster the habit
of Church attendance in the rising of church
generation.

\section*{DREW.}

Andrew, the word. means manly. man. He was a brother to Peter. He was an apostle to the Gentiles.
As Peter is claimed as the founder As Peter is claimed some denomina-
of the tions, so Andrew is claimed by the
Russians, and he is the patron saint
of the scotch. The st. Andrews Cross is his symbol. It has been used by churches and by armies, and was
seen on many battle fields during our Civil war. The Cross of St. Andrews
Cil is not like that on which the Savier
was crucified. but is like a hugh \(\mathbf{X}\). ern shore of Galilee. He and Peter were born here, and here grew to maturity. He was engaged in a fish-
ing business with a company com ing business with a company com-
posed of Jonas, who was his father, posed of Jonas, who was his father,
himself. Peter. who was his brother. himself, Peter, who was his brother.
Zebedee and his two sons. James and John, when he was called to preach.
Peter was then married, and was living at Capernaum with his mother in-law. bn
business.
business.
Andrew and Peter had both met the drew had met him first by a day or so, and introduced Peter to Him as
the promised Messlah. Immediatelv after thls followed the conversation
between Jesns and Peter recorded in John 1: \(5-42\). Andrew and Peter
went back to their trade of fishing. It was some time later that they were
called. Andrew was with Jesus most. of the time from then till the crusi-
fixion. He heard his powerful preaching and saw His mighty works. He
ate the passover supper with our


Pord, and also the early breakfast on
he shore of Galilee with His Master. the last earthly nourishment our Lord
ever took. This was after the resurrection. He was one of the eleven
who on the Galifean mountain re
ceived the commission to go forth and teach all nations. Andrew probably never married.
He had been a disciple of John the He had been a disceple of John the
Baptist. He was probably older than Peter. There was an apocryphal
book entitled "Acts of St . Andrew." t has been lost. in He was present
with the others in Jerusalem when d by Holy Ghost descended as promis ascension at Bethany. At one place chiefly Sy Sowe, which was inhabited posed. A conspiracy was formed to burn the house where he stayed and
capture him as he fled from it. While his plan failed, yet he was captured out to a dumping ground and left for od his preaching in that city with
such success that he organized Church. After an absence of
five years he returned to Jerusalem. ater he went to Petrae, a city of Achaia, one Aegenas being procon
sul. Aegenas being greatly displeas ed at his preaching, demanded a pub-
lic confession from Andrew that be was wrong. but Andrew refused.
whereupon Aegenas ordered him ar himself as sole judge of the case.
and the verdict was that Andrew should be stripped and then whipped dead. The order was carried out.
Aegenas was a witness to the torture but seeing with what Christian forti-
ude Andrew bore the cruelty nas changed the order to that of cru-
cifixion, requiring that Andrew's liands and feet be tied on with cords death might be prolonged in torture. said: "Jesus has consecrated the is said that Maximillis wife of it." Inge nas, had Andrew buried, and that Con-
stantine the Great erected a magnifient church in Constantinople, and
had the body brought from Petrae and buried in that church. The Emis said this spot afterwards, and it ninth century, brought here the body where she was first buried Ephesus
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(2wien

May 16, 1912.
TEXAS CHRISTIAN ADVOCATE

THE UNMYTHIFYING OF MYTHS. Rev. George A. Griswold. Of late years a process has been gounmythifying of myths. Things pro nounced incredible and impossible prove to have actually transpired.
Places thought to be as fictitious as fairyland have stood forth as solid brick and stone. Characters regarded as fabulous have turned out to be gen uine flesh-and-blood performers in the
human drama. With isolated in tances of this kind we are all faminia int jossibly we have not brought them sious of their cumulative force. Let us consider a few illustrative case wich minds.
While most men were inclined to
dmit the concrete reality of Troy here were some to whom it was mere y a creature of Homer's imagination disillusioned them. To quote Sayce Teclared that it existed only in cloud A." respectable number of scholars They could hardly consider it as any. hing but a fietion; and when Layar unearthed the ruins of its temples and onished as if he had discovere Some figures lost in dim antiquity such, for example, as Minos and Menes, were generally assumed to be
mythical. But within the past few ears excavation has revealed the pa ace of Minos in Crete and the tom
of Menes in Egypt, and it has becom clear to us that the bearers of thos names were not a poet's dream or
anvention, but authentic vielders of kingly power.
Of similar character is the case of Sargon. His name occurs but once in the Bible (Isa, 20:1) and not even once
in classical literature. It was object d to as fictitous and unhistorical but the clay tablets have taught u able king of Assyria and father of th better known Sennacherib. The cas his, the unmythifying of a myth beln nvolved in each instance.
 appeared as a people, leaving no trace the Bible, and scholarly men assure is that such a tribe never existed ex in the realms of romance. But have changed all that. We know now that they were a nation prominent in
the affairs of the ancient Orient and trong enough at one time
 the alleged writing of books in the
days of Moses was a baseless tradiion. Renan and other of like caliber ang was unknown in Israel until three
ing or four centuries after that time, and Moses was as glaring an anachrontsm campaigns of Alexander and Caesar
Yet all of us who are middle-aged cai remember distinctly the finding of th
 lished beyond dispute that the art of
writing was known and practiced long
before Moses appeared on

nurabi was brought to light and w
now now that long before the Mosat

\section*{Feel Grouchy}

mong men. baur and a host of other experts our New Thestament writings to the imes of the apostles were erroneous.
They branded the traditional view as myth and insisted strongly that the sospels and epistles were written in the second and third centuries instead of the first. How stands the case to-
day? The stanchest followers of Baur day? The stanchest followers of Baur
have had to lower their colors. The have had to lower their colors. The
force of accumulating evidence has leading epistles were written within
driven them to confess that Paus's leading epistles were written within hirty years of the crucifixion and that y an exception belong to the first cennous mythical theory, so the keenes crities of to-day have outlived their former views as to the lateness of New
Testament authorship and the tradiional view which they relegnted to the region of myth has compelled rec-
ognition of its authenticity and subognition of its
tantial truth.
These citations (and more might be siven) are not intended to prove that
radition is a sure and infallible guide Undoubtedly there are false as well as rue traditions, and while some tradions are being verified, others are befing xploded. Yet this much may be fair-
\(y\) claimed: That tradition is not nee \(y\) claimed: That tradition is not nee
essarily untrue and misleading. In each specific instance it should be
dealt with on its merits, and the mer fact that it is tradition, should not be allowed to prefudice the case. Various
Bible characters are possibly as mythi. Bible characters are possibly as myth1
cal as some men say they are; and the authorship of the sacred writings
re possibly as incorrect as they ar are possibly as incorrect as they are
said to be; but the tradition that makes them concretely real and lite lightiy dismissed. The over-haste to
mythify has been rebuked by the dis. overies to which reforence has been nade. Truth has spoken forth from civilizations and put to shame the all knowingness in which a pseudo-scho
arship sometimes indulges. We have nythified unduly and are getting th nevitable reaction, Our minds, lik pass from one extreme to the other and it may well be that a disbeliev-
ing, hypereritical age will be follow-
ed by an era of credulity and supersti형

CHRISTIAN EDUCATION
\[
\text { Matthew } 7: 28-29 .
\]

The people were astonished at his
doctrine, for he taught as one having outhority. As we stand at the don of the twentieth century much de pends on our equinment for life and
its battles. If we wish to be the grentest blessing to the greatest numbe of peonle during our lifetime we must
be prenared to meet the reauirements
of the hour. One of the requirements of the hour. One of the requirements
of the hour skilled labor, be it in
any field of life.
He who with an earnest soul
Strives for some end from this low
world afar,
still upward travels, though he miss the goal
And strays-but toward a star."
As we study the text given and un-
derstand that we aie to studv nnder the great Teacher we will be ahle to be a blessing to the world. (1) Christ.
the great teacher. teaches mankind
wisdom. If any man lack wisdom. let wisdom. If any man lack wisdom. let
htm ask it of God. The fear of God
that is wisdom. If we have this filial that is wisdom. If we have this filial
fear then are we wise unto salvation
and able to refolce in God's service. and able to refoice in Gor's service.
(2) The place of Jesus' teaching. We find him just in the temple teach ing the doctors (at the age of 12)
then we find him teaching on the
mountain that most wonderful dis. course of which Daniel Webster said
It could not be a merely human pro "It could not be a merely human pro-
duction." Later we find him on the sea duction." Later we find him on the sea
shore teaching from Simon's boat Agaln we find him teaching in a pr
vate vate home belonging to Matthew and
later whenever he covld get a hearing later whenever he conld get a hearin
he taught the people the eternal truth or man snake like this man. Moses, er man spake like this man. Moses,
David, Solomon. Isaiah, Homer, Plato Socrates and all the great speaker and thinkers did not compare with
Jesus. Peter, Paul John, Martin Luth er, John Wesley, Gladstone, Washing
ton, Lincoln and W. J. Bryan did no compare. He taught as one havin authority. We find him teaching by
parables. He was a plain-spoken teacher and his language was suck
that could be understood by all. spoke of the lily of the field. the seed
and the harvest and those things that (4) The public pree most.
ca which were established in 1695 ar continually raising thefr standard
education and thus thefr moral stand education and thus their moral stan
done a wonderful work for this na-
tion and Protestant America admires tion and Protestant America admires
their every effort and will assist at a. times the good work. But the
Catholics of America according to some of their statements do not, but rather oppose same. Father Phelan says: "I frankly confess that the Cathnemies before the country as the Priest Schaner says: "The public schools have produced nothing but a guards." Yet in the face of all this many Protestants in Texas and elsewhere will send their children to Catholic schools, rather than to the
public schools. By reference to public schools. By reference to the
Peabody Reporter and the official re port of the United States Commission-
er of Education we find that out of every 10.000 population in twenty-one States that there are 1050 more illiter-
ates, 240 more paupers and 90 more criminals under the Catholic school system than under the public school. Let us send our children to the pub-
lie schools instead of to the Catholic schools and better yet let us, as parents, send our chil
Church schools.
(5) The importance of Church
schools cannot be overestimated The schools cannot be overestimated. The
Presbyterians of Texas have splendid schools under their charge at Brownwood, Sherman and Bryan. Texas. The
 "Among the young men preparing for the ministry are nine Bohemians and
twelve Germans. Forty or more of our stndents have gone to Mexico to serve
God and the Church, twelve preachers God and the Church, twelve preachers
in Oklahoma and 170 filling charges in Texas. Of the five Rhodes scholars that have been appointed from Texas
the first two came from the Universitv of Texas and the last three from vival of last year at Southwestern
swept numbers of the student body into the fold of safety.
Let us stand by our Church schools with our means and influence and
thus cause the kuowledge of the Lord thus cause the kuowledge of the Lord Oakville, Texas. ALKINE, P. C.
```

USEFUL BOOKS FROM MY

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                LIBRARY
") slave rade of Madern

\section*{COINUERING FORCES OF THE KIHBOOM}

What is being said about this Book Bishop
Bishop
iro
in

PRICE, \(\$ 1.00\)

The W. W. Pingon."This yolume is, worth

The W. W. Pingon."This yolume is, worth

The W. W. Pingon."This yolume is, worth


 Bisho Bisho Bisho


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RDER OF SMIT
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y BISHOP SETH W
y BISHOP SETH W
y BISHOP SETH WBROTHER COLLINS
Terrible Train of Troubles
hindrances that perhans nobodv could month before I took Cardul. I couldache, pain in my legs, chills, fainting
snells, sick stomach, dragging feelings, and no patlence or courageains. can walk as

ound so efficient for womanly tils.

ound so efficient for womanly tils.


BELLE


BELLE


BELLE

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"araitis .....  ..... Bomat .....  ..... Bomat .....  ..... Bomat
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0 BELLS, PEALS, CHIMES BELLS, PEALS, CHIMES BELLS, PEALS, CHIMES ..... committed to my mare? I can see no ..... committed to my mare? I can see no ..... committed to my mare? I can see no
long column question of figures
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long column question of figures
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CHURCH BELLS ..... SCHOOL
and repair
and thenhat he forgets the nreachers and the
In the series of article that I have
written for the Advocate I asked some
\begin{tabular}{|c|c|}
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\hline \multicolumn{2}{|l|}{\multirow[t]{22}{*}{}} \\
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\section*{Woman's Department}
All communications in the interest of the
the Woman's Home Mission Society sh
care Texas Christian Ad A TREAT.
\begin{tabular}{|c|}
\hline \multirow[t]{29}{*}{\begin{tabular}{l}
NOTICE. \\
The Missionary District Conference for Dallas and McKinney Districts will be held at Allen, Texas, May 23-24. All anxiliaries in those districts wil please send delegates and send their
names in advance to Mrs. H. G. Butler, Allen, Texas. \\
MRS. PAUL JONES, \\
MRS. F. B. RIDOLPH. Secretaries. \\
KRESS MISSIONARY SOCIETY. \\
The Methodist Missionary Society met at the home of Mrs. L. A. Jor dan Tuesday afternoon. It was the
hest meeting we have had. There were more members present than have been present at any previous meet ing, and several visitors. \\
We are new at the work and feel greatly in the need of knowledge conerning it. \\
There were five new members rereceived, four of whom were juniors. \\
We want to have a good live society, ready to do anything it is called on to do. \\
The W. M. Society will meet at 21. All members are urged to be pres-
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\section*{ATEENTION AUXILIARIES OF THE} ARY SOCIETY.
During the annual meeting of the endent, Mrs. Lee Perminter, will edit you will find a condensed report of all
proceedings. The delegates will find of great service when making a re-
ort to their auxiliaries. With it
hose who stay at home will be in large list of names, accompanied by exas. We must have two Spring.
Wundred
To the maveribers to make it pay. end names to Mrs. W. B. Crockett.
olorado. Texas. Conference Corresponding Secretary SALADO MISSIONARY SOCIETY. Aer to much work and prayer, in ant the Methodist Chureh April 30, 1912,
nd atter full explanation there was
rganized what we hope to be a live
nissionary society with a full corps of Thicting of about fifteen members.
The of Ment.Mrs. J. M. Armstrong: Fresi
Virst
Vecend Vident. Mrs. Fred Cawthorn;
Second Tresident, Mrs. Hewitf
Norwood: Third Vice-President, Mrs,
E. Griffiths; Four Vice-President, Ps, Harry Allamon: Recording Sec-
年y, Mrs. E. P. Spruill; Correspond
Secretary of Home Department, Love: Corresponding rs. W, H. Cawthorn:
reign Department, Mrs,
r: Press Superitendent or Papers, Mrs. L. M. ogers. ne name of our Captain to whom we
we all things and in whose name we
ont

\author{
PRESS SUPERINTENDENT
}

DOTS FROM DENTON.
The Bible and Mission School The second annual session of the at the Methodist Dormitory, College
of Industrial Arts, Denton, Texas, June 4-14, 1912 .
The school is under direction of the
Woman's Missionary Society, M. E. Woman's Missionary Society, M. E
Church, South. The aim is to encourChurch, South. The aim is to encour-
ge study, to enlist workers, to train
eaders, to promote service. The cope of study includes courses for orkers in Sunday Schools, for stu-
dents in Bible and missions, for pas ors and Church leaders. ourses will he given in Bible, studies
studies in home and foreign lands;
sociology, and Applied Christianity; methods, in missionary auxiltaries and
Sunday Schools. Domestic science cooking and housekeepeng. (B) The (Ther
Platform includes stereotico Thet Platform includes stereopticon lec
tures: inspirational addresses; chape
talks; gosepl sermons. (C) Diver
sions are planned as follows: Fellow ship of choice spirits: open air vesper receptions and trolley rides.
The theachers and lecturers, thus far
are Misses Belle Bennett. Mabel Head sabel M. Lowell: Professors W. H. Bitiams. Mary F. Bell, Mis
zell 1. W. Downs, Geo. Sexton. J. H. Stew-
art. L. P. Smith, S. C.Anderson. Revs
G. B. Winton. G. M. Gibson, F. P. Cul
ver, E. L. Egger, O. T. Cooper, J. J. The expense is moderate. Tuition is
iven out thus: registration fee. \(\$ 2\) admitting to all the classes. \(\$ 2.50\) : ad mitting to one class, 81: lectures and
entertainment all free. For board in
the Methodist Dormitory for ten days. he Methodist Dormitory for ten days.
\(\$ 7.50\) : for one day, \(\$ 1\) room reserved by sending \({ }^{\$ 3}\) to mana
For fint her particulars, address Dormitory, Denton. Texas.
Great crowds coming to spend ten
dave down in Denton. Write voll are \(\begin{array}{ll}\text { coming. } & \text { O. T. COOPER. }\end{array}\)

TREASURER'S REPORT. Report of Treasurer Texas Confer ence. Home Denartment, Woman'
M sionary Council for First Quarter ending April 1. 1912:
Membership dues, Adults. \(\$ 904.81\)
embership dues. Young People. \(\$ 17\)

 Hall, \$11..60: Immigrant Home. Galves
ton. \$1.75: Virefina Johnson Home


 Tranairer, \$700; total
\(\$ 249.59\). Disbursements.
Rv. check to Mrs. F. H. . . . R Ross. nard 897. ennference exnenses for
 Cash Receipts bv Distriets.


 Local Work.
Value of sunnitios rennrted to Supply iven locally, \(\$ 83\) 23: amount ex-
pended for local mission work. \(\$ 71 \mathrm{c}, 98\) : nended for local mission work. \(\$ 71 \mathrm{G} .98\)
cash exnended on paranonages, \(\$ 2941.74\)
cash cash expended on hnthing and fur-
nishing chrrches. \(81005.56 ;\) auxillary
exnense fund exnended by auxillary. exnense fund exnended by auxillary.
si n5. spefols, \(\$ 131.30\) amount ex. pended for city mission work, \(\$ 400\); by
Nucher from Houston CIty Mission


\section*{AN APPRECIATION.}

That the life of the foreign mis. ionary is one of toll and hardships
is doubtless true. yet, as one fust starting to the field. I desire to state
something of how my burden of preparation has been lightened b
secrated workers at home.
In the last year of my training for
service the W. F . M. Socelety of Marvin
Church. Tyler. Tex. Church. Tyler. Texas, took me for it
missionary. Sine then 1 had come to know and love a few members
throneh correspondence, and was gratoful for the generous support o
the Church, but ft was the latter par the Church, but it was the latter part
of ADril before I visited here.
From the cordial welcome extended From the cordial welcome extended
me at the station on mv arrival by a number of representatives from th
socelety and the pastor untll the las
wave of thetwave of thefr hands as my trafn lef I was made to feel that thyse were
penple and I thefr misslonary. It was a great mleasure to be

\section*{P. Taylo
ary to
mother
Marvin.} Brother W. F. Andrews, the able pas- of their loving interest material proof . Andrews, the able pas- of their loving interest. Just brofore
esy and gave me every possible cour- my graduation at the scarritt Training ice at the Church. part in each serv. School, the auxiliary at New Boston,
The week was too short for the many of their mite me the generous offering The week was too short for the many of their mite boxes. The ladies of the
pleasures planned. Invitations for W . F . M. Soceiety of my own Central
dinners, auto rides and drives were Church at Texarkana sent dinners, auto rides and drives were Church at Texarkana sent a box of
more than could be accepted. On beautiful clothing for my consecraMonday afternoon Mrs. J. R. Adams tion and graduation, and have since
gave a reception. In which I met the assisted very much with my outfit.
women of the Church. A surprise The Junlor and Senior Leagues, also
 reature was a shower, which was
really a downpour of gifts. Only the brought together so wonderful an as
sortment of necessary articles for a
misionarys outfit, and only the most
loving thought could have contributed loving thought could have contributed proparation, so full of love and loyse who "hold the
such beautiful ones. This shower was And when the The in that men contributed to it. too heavy for me, I believe that from The board of stewards sent a beant my own home conference will come
tiful watch, ptn and fob, a sum of other reapers for the fields white
money had with it the cards of a vinto tarvent

\section*{Devotional \(\triangle\) Spiritual}

THE DWELLING PLACE. Lord, thou has been our dwelling In all the ages past: our home in thee at last.
ur hearts had longed for perma
nence,
A fixed, secure abode,
center somewhere, peace and rest
and God had sought a dwelling "Where is my place of rest? "Where is my place of
he long march o'er the
Now rest the caravan.
ord, thou art hence our dwelling Thy dwelling place is man.

\section*{BENEFITS OF AFFLICTION.}

The storm makes the satlor, the
ar makes the soldier, the hard les. war makes the soldier, the hard les.
sons are the hope of the would-be scholar. and on this same principle
the sin, the suffering. makes the soins. Let trials come if naked be:
they'll all have a beneflicial and educational influence on our lives, and the lick that mlsses us.-Exchange.

\section*{light awakens.}

In every realm. light awakens,
while darkness lulls to sleep. Turn the light out and the quietness of the mind that follows has a tendency to
produce drowsiness in even the most
thoroughly aroused people. Turn the thoroughly aroused people. Turn the
light on. and even the sound sleeper ral fact is as true in the Thent natumoral realms as in the physical. The morald-be reformers of public questions can arouse the slumbering souls of
those who need arousing. only by urning on the light of true intelli-
gence. "Thet there be light."- Fx. gence.
change.

THE GRIM HARVESTER.
The loss of the world's greatest assenger craft. the Titanic. is one of the most pathetic events in history in their sending the women and chilren to safety while they themselves chokes at reading it. It is another pricking of the bubble of human
pride. We boasted that our bulkhead and air and water tight compartment possibility of fust this kind of a dis. aster. How terribly are we disillu: sioned now. God still reigns and men are dependent on him more than on
their own inventions in every realm. In prolonged safety and prosperity.
we are prone to forget him, but in our ense of unsafety and dependence we are more apt to be humble and
worshipful. Our Anthor is always our true preserver, and we need his con-
seious favor. We should pray more for personal and collective preserva-
tion in every sphere of life. In this istance the toll of death was mighty. he ill-fated liner sank precludes the
ossiblity of her ever being reached a diver. even with the best appli-
nces of the most skilled engineetng ntelligence. It looks like thefr seeret s buried with them till the sea gives p her dead- Selected.

\section*{A MAN'S MINISTRY.}

The lure of the gospel is the
dosige. whitch. the left und of things to
of the universe. If the gospel be not utterly necessary, it is utterly un-
necesary. There is no half way per missson or commission to this Chrisi apostolate. Man is so great and so
lost in the theory of Jesus as to lift
all the lost in the theory of Jesus as to lift
all that touches him into the supreme passion of the world. Unless a man
feels this like the hack of a sword or feels this like the hack of a sword or
the fierce fab of a spear, he must not the flerce jab of a spear, he must not
preach. He is not blg enough to preach. He is not big enough to
preach to whom this gospel is not
supremely great. Except a man's supremely great. Except a man's
ministry be momentous, he himself ministry be momentous, he himself
is trivial. If a body kept a lighthouse on a bleak coast, shut up of
torms and prisoner of dangers, could house on and prisoner of dangers, could
storms and manual tofl ever become bitter
his his manual toll ever become bitter
or commonplace, if so be that the or commonplace, if so be that
keeper knew that on his fidelity to keep the lamp lit depended the safety
of fleets of ships? The days might be
wintry, dark, monotonous: the coast wintry, dark, monotonous: the coast
might be one barren, dreary stretch of the waves' onset crash on crash:
the feefloe might einch round slow and uthless, but these would only clamp his lips a little firmer for his resolute
ask, to keep brave ships from grim nakes his. The value of his deed makes his whole life one eple achieve your task sublime? -From "The
or-Preacher." by Bishop wh tor-Preach
Quayle.

THE BOOKS OF THE BIBLE.
Do you know how many books are have forgotten? Let me tell you one
good way to remember, so as mever ood way to remember. so as never
0 forget. First, write down the OId Testament."
Now. how many letters are in the
vord "old?" Three. How many in he word "Testament?" Nine. Pu hree and nine together and you have
\(9-\) the number of books in the old Testament.
Next. write down the words, "New
Testament." There are also in "New" and "Tes Thent" are also in New and nine letters. Now
multiply three by nine and vou have wenty-seven-the number of book Of course, adding 39 and 27 . you
have 66-the number of books in the Bible.
Any
Any boy or girl who will read this
ver twice will never forget how are in the Bible.-Selected.

\section*{CONSTRAINING LOVE,}

The love of Christ binds togethe the members of the Church on ether fishness, and binds bickering and sel ing organism which is pervaded by he divine Lire and Spirit. Sin d severs, love unites. The love of
Christ unifies all human hearts th eel it. and makes them all to be on earth and for heaven. There is no ormula so effective as this for pro-
moting Church unty. When Jesue in the consuming fires of a living pa sion for his glory the petty greed
and prides and concelts of human am
bition and selfishness disappear, wition and selfishness disappear,
will be an easy thing for all to be one ancement of his kingdom.
The love of Christ has been the naster motive in the hearts of a
who have been really emnent an effective in seeking men for their sal
vation. It has sent them ont on
world-wide misalons world-wide missions for lifelong sacri-
fice and service. It has held them
to duty and obedience as the needie
has been held to the pole. It hate
gripped and kept them, through dif


Rohrer'
Artesia Face Cream
Most every woman puts something on
her fice at night, in the attempt to keep her complexion clear and good and to stave
off the coming of wrinkles. Be sure you use a really beneficial preparation-some-
thing that will repay your time and effort thing that will
to the fullest.

Artesia Face Cream, gently massaged into the skin each night will put it in beauti-
ful condition and keep it so. Becing a skin ful condition and keep ir so, Being a skin
and flesh food it does away with all that
flabbiness which so rapidly develops into wrinkles-gives that farm, rounded beauty
to the face, neck and arms that is one of the tothe face, neck and
attractions of youth.
Try the sample (see offer below) and
how quickly it eradicates blackheads, pimples, redness and roughness, harsh dry
 Also, Free. for the easkings, our book on thes, sin.
 The Artesia Cream Co. Waco, Tex. and loyal to the One who died for them. It is this that we need in our
daily life and experience. They who dare thus possesped are. made strong
areainst the weaknesses of ordinary against the weaknesses of ordinary
human nature, and are given the victory through Jesus Christ our Lord.-
Heraid and Presbyter. Nature, apparently lifeless, now lays aside her pale, thin winding sheet of
snow and ice, and in a modern Easter act, she rises from her wintry grave,
to don her emerald morning gown. to don her emerald morning gown.
and fill her breast and hair with varied scents and variegated bloom, and ried scents and variegated bloom, and
riding forth on soft, sweet, summer
winds, she scatters diamond dews or winds, she scatters diamond dews or
pearly raindrops everywhere, and pearly raindrops everywhere, and
sows the earth with fragrance, flowers and fruits, hope, harvest, happi-

Since all of God's commandments sprang out of God's love for us. ing of what was best; he who keeps those commandments in spite of his gnorance, receives the benefits of an finite education.

\section*{An over-anxiety for the future has
caused many a man's misfortune.} Ask Her
that good neighbor, what she thinks of the Advocate Sewing Machine. If you do, it won't be necessary for us to tell you it is a New Model Drop Head Automatic Lift Machine. She'll tell you that, and more. She will also tell you it is the equal of the very best \(\$ 75.00\) Machine on the market, and then you will wonder how we can sell it for \(\$ 24.00\) and send the Texas Christian Advocate for one
year. The reason is plain: We year. The reason is plain: We
ship direct from the factory to your station, thus cutting out buy from dealers. We prepay freight to your station.
\(\qquad\)
BLAYLOCK PUB, CO.,

\section*{THE SUNDAY SCHOOL}

\author{
REV. A. E. RECTOR, Assistant Editor, Galveston, Texas.
}

REV. A. E. RECTOR, Ass
All conmunications for this department
EPWORTH AND THE SUNDAY SCHOOL
We find a more or less general im pression that Epworth-by-the-Sea is and that the Sunday School is there by sufferance and as a side issue. For those who are periectuy faminiar with
the history of the enterprise perhap
such an inference is natural. But, a uch an inference is natural. But, a
matter of fact, Epworth-by-the-Se is the property of Texas Meethodism,
and it is the policy of the trustees to and it is the policy of the trustees to
make it a rallying ground for every interest of the Church.
The Sunday School is our largest, and for that and many other reason fore, the Epworth management is
wise in encouraging Sunday Schoo work at Epporth. It is a fine oppor
unity to furnish and obtain what al unity to furnish and obtain what a work need-more information and bet er training for the work. This year
program will be very fine.
The Sund The Sunday School encampment will
begin July 18 and close July 28 .

ENT IN THE ADVOCATE.
There is an agreement between the
ditor of this department and the Ad vocate that the editor is held respon
sible for all that goes into the depart
ment and all Sunday School matter ment and all Sunday School matter
sent to the Advocate is referred to sent t.
him.
For
For good and sufficient reasons offl
cial notices and the like sent direct to he Advocate for immediate publica inserted elsewhere.
Another difficulty about conducting
he department grows out of the fact hat the editor does not of the fact he Advocate is published and cannot know in advance how much matter
vanted for a given issue. Sometime he publisher can handle a page of stuff, at others only a small amoun
Each Thursday the editor mails to he Advocate enough copy to fill two or three columns. When matter is or it in the Advocate.
nswer inquiries as complain, but to ions are sometimes delayed. The Ad vocate is the organ of all Texas
Methodism and has many demands upon it space. and, of course, the edi-
or and publisher must be the judge as o what shoula be inserted in a give
ssue. Their judgment in the matter ssue. Their judgment in the matte
is this editor's pleasure.

The law of the M. E. Church, South, squarely commits it to the policy of
employing field secretaries for Sunday employing field secretaries for Sunday
Schools. But the policy presents two
problems. The taw gives the Ander problems. The law gives the Annua conterence ample authority to provid. field secretaries must live the lau field secretaries must live the law
calls for some kind of additional collection, and to many brethren who
find it difficult to collect the assessnents already levied this fact alon whole policy
The other problem is one of work. is solved each Annual Conference will afford enough work to keep a dozen men busy. The bugaboo of a collec-
 him in their charges on a given date are matify him ofly after all plansuspect that here lies the real ground or the fiction that field workers can-
not be induced to visit small and weal

endurance, he could not thus work should be the organizer and lead
the Sunday School forces of his or in a way that would not embarrass Until or compromise his self-respeet. actorily solved it will be hard to in uce men of standing and ability in
their conferences to take field work on terms that constantly wound the plan of caring for our Sunday Schoul
work needs revising. work needs revising.

\section*{HOW TO PREPARE}

By preparing the lesson is meant
etting it in shape for teaching it Iere study without this preparation is like gathering materials for the
construction of a house. It is but
lumber, brick and stone. The archi tect's plan is needed before saw or
hammer is used. Teachers fail at this ammer is used. Teachers fail at this son in ith ample preparation for the

\section*{To prepare a lesson for teaching
should involve three steps in order} should involve three steps in order
as follows:
1. Thinking it over without book or help.
2.
sentials.
 Thinking It Over.
1. Begin by thinking over the les-
son, putting everything aside but the open Bible. Take the lesson and read it over and over, and think your way
through it verse by verse. Think and pray together for light. Turn the verses about, put them into the lan-
guage of your class, strip the lesson guage of your class, strip the lesson
of its idioms and peculiarities and try of its idioms and peculiarities and try
to make it conform to your everyday
life. Bring it down to date as far as life. Bring it down to date as far as
you can, and make it a living spirit ual message for the present needs o
yourself and scholars.
2. Try to analyze the thought of the 2. Try to analyze the thought of the
lesson, and to get at its points of the
ruth. The lesson was chosen rruth. The lesson was chosen because
of some great truth it contains and which needs to be emphasized. Dis.
cover this truth, if you can, for and
of yourself. You will be tempted to turn away. from the Bible in order to nd it, but remember our Lord said it
sometimes "hidden from the wis and revealed unto babes." Stick to your own thinking. Write down your hink, be sure the thoughts will come 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; what ob jects, incidents, stories, pictures you
vill use in illustration: what motives, iesires, ambitions on the part of your holars you will weave in with th
ruth, so as to make the truth attrac ive and telling. Remember that Jesu
```

        I. Sifting the Lesson
    ```
 ou as a child to understand the Bible perhaps, took to place himself at your side and upon the level of your child
ish way of thinking and learning. Try sh way of thinking and learning. Try
on put yourself in the scholar's plac and see with his eyes, and hear with his smaller mental sense.
2. Out of the masse of the lesson
study what should be omitted. Much of it in the nature of the case is mer saffolding: some of it, though fine our class; your time is short, some of your scholars are dull and unin
structive at home; all of them can earn and digest and retain a little of the truth if you will make it plain and
easy to them. Therefore, sift your ma easy to them. Therefore, sift your ma terial and make the dulnness of the
scholar and not your hisher level of
thought the test of what you retain Throw everything away but that which
you are sure you can put within the understanding of the class, but tak
care that what you keep for them care that
holds within

worker, but rather

\section*{III. Adapting the Lesson.}
nce If the field secretary fails to teaching, which is individualism in
ence secret of all nce of his workers, or the exist- true teaching. Christ taught salvation lepend solely on him, his office is
corse than useless. Every Sund School than useless. Every Sunda ned plan for utilizing every perso of a day's work can do much for any
Sunday School or Sunday School
worker, and an institute covering two or three days is far better. But if a
eld secretary were made of cast iron
 man, he reproved the rabbi; he dre
out the Samaritan, he repressed th Jew with his conceit of knowledge. So
must you study out methods of apply
ing the lesson to the varied conditions plan to scholars. One boy is dull: that there would 1 imit to his and to do. Another is bright inide
quick, too quick perhaps: engage his
mand with what will set him thinking.
Take the dull ones as the measure Take the dull ones as the measure and
test of your teaching. Plan especiaily test of your teaching. Plan especiaily
to interest and arouse them. Keep them ever in mind, as you are sifting
the lesson and making ready what the lesson and making
and how you will teach.
2. Write down questions as you are
preparing the lesson. See that each preparing the lesson. See that each
has point and compels thought. Adapt them to the varied conditions of the scholars. Be sure that you include in
lesson plan something for every ar go from you without having had some direct part in the hour's teach-
ing. Knowing the scholars intimate ly, as you should, you can prepare and 3. The last thing to do in preparing
a lesson will be to allow to each part of it its deflnite portion of time. There will be some reviewing, some making
plain the hard words of the text, so clearing up of strange allusions and sons and places of the lesson all sons and places of the lesson, all of
these bringing out clearly the one great spiritual truth which the lesson
is designed to teach and which your scholars need to know and receive.
How much time is to be given of these common sense and teaching experience must decide. One thing. of the time on scaffolding, little will be fails if it does not reach the conscience and heart, and only the truth MISS JOHNNIE.
Monson will do that. Rice, Texas

PARIS DISTRICT LEAGUE CONFERENCE.
The Paris District Epworth League
Conference will be held August 1, at Clarksville Texas R. DeSHONG, Sec.


True sympathy swells the heart till breaks its shell of selfishness and nee a kernel in a nut: while indiffernce shrinks the soul till it rattles like nut-like danger of rotting unf
dated and unfruitful in its shell.

ORPHANAGE NOTICE


MT. ZION HOME-COMING


CLASSIFIED ADVERTISEMENTS



\section*{ \\  \\ }


\section*{Obituaries}


\begin{tabular}{|c|}
\hline \begin{tabular}{l}
beart be found. He idolized those about his own board. \\
But ine deepest fact in Howeth's
\end{tabular} \\
\hline life, the central and dominant note \\
\hline that rang throughout all and con- \\
\hline trolled by an unyielding autocracy, \\
\hline was his religious instinct. He was \\
\hline born to be pious. Some might have \\
\hline wondered that Howeth never went
into the ministry. Rut, a man, to \\
\hline Howeth, was greater tha \\
\hline In his hatred of shams he was \\
\hline most extreme. He hated mere makebelief. He may have sometimes \\
\hline \\
\hline men, but his mistake leaned rather to \\
\hline virtue's side always. His early death \\
\hline another one of those inexplainable \\
\hline things in this tangled old world. No \\
\hline man, standing this side the eternal \\
\hline judgment can tell why such a man as \\
\hline Howeth has to die before God \\
\hline through straightening out the con- \\
\hline , isions of human society. We ca \\
\hline how Giod needs him in the better \\
\hline land, now. And when so many worth- \\
\hline less fellows might die out of the world \\
\hline and leave it none the poorer and when \\
\hline the going away of such a choice spirit \\
\hline as this means the pauperizing of many \\
\hline of us so far as we can see, we are \\
\hline ce to face with facts which we can \\
\hline not understand. He was a plain man. \\
\hline of the simplest personal habits, al- \\
\hline ways personally and mentally clean \\
\hline d sticking close by all the old ideas \\
\hline common joys ot the heart. Howeth \\
\hline a big man and the touch of his \\
\hline us spirit has refreshed many a \\
\hline ouraged and broken-down man till \\
\hline was made tnew for \\
\hline \\
\hline
\end{tabular}

\section*{Kodak Time Is Summer Time}

Summer time is Kodak time. Take a Kodak with you, and t
pietures will keep alive the joys and pleasures of outdoor days. FOLDING POCKET KODAKS.

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oval and others in square kold and square white frames. There
are dozens of different subjects, and they are fust the thing to are dozens of different subjects, and they are just the thing to give
to the girl graduate, or to make a pretty gift for a shower.

\section*{SANGER BROS. \({ }^{\text {DIAKNA }}\)}
in the service of praise that follows. her very, mach, tried to comfort her
We are patrotic, too, and the cherry by, saying. Am 1 not better to thee
tree hero is honored. We love fun, than tea sons?" and musle, and stories, and let pass no At last Hannah went into the tab-
play that furnishes wholesome amuse- crnacle to ask God to give her a litment.
We shall love to remember the win- the son of her own. Sive her a lit-
ther promised
ter evenings spayer that if he kave ter evenings spent together around the God a child she wouid bring him up
fireside. But sweetest memories of all to serve the Lord ail the days of his fireside. But sweetest memories of all to serve the lord ail the days of h
will be those where our teachers fig- life, and no razor should come upo
ure: The classroom, the chapel, the his, head As sie was prasing in

 is heir-the privilege of giving to God
the mind, the heart, the soul-lessons
teaching us
The farthest distance man can imagine Can human hearts attain, and further If Jesus, through their lives, shines forth.
o be not "a little us know Scarritt me one has beautifully sald cen," as UCY BEL of earth.
MOR

\section*{ANOTHER BIBLE BABY}

\section*{(Mrs. Florence M. Gwinn}
\[
\begin{aligned}
& \text { This baby } 1 \text { am going to tell you } \\
& \text { about was born many years after the }
\end{aligned}
\]
\[
\begin{aligned}
& \text { about wasy bon many yoing to tell you after the } \\
& \text { death of Moses, the lawgiver of Is. }
\end{aligned}
\]

\section*{Now, near Mt. Ephraim a man by
the name of Elkanah lived, and Han} nah, his wife, had no children. Ha

of sons. The messenger who first
brought the mother brought to the father news that a
son was born unto him was rewal ed, and the event was celebrated

\section*{pre
to} o his bod unto whim. pressed the babe knowledged it as his own. Thus you may readily understand why Han God did not love her or surely he
would have given her children. This was not true. Now, every year the
peopie went up to shiloh, where Eli.
the high priest tived, the high priest lived.
in the tabernale.
This time when Hannah went up she was more unhappy than usual.
It says in the Bible that poor Hanah wept sore and could not eat.

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