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

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Editorial.

SCARRITT BIBLE AND TRAINING SCHOOL.

The Scarritt Bible and Training School, located at Kansas City, Mo., which is the combined gift of the late Nathan Scarritt and the good women of the Church, is one of our most useful institutions. Its aim is to develop and train strong religious young women for the mission work of the Church at home and in foreign fields. Until this school was organized we had to send our lady workers out to these fields raw and untrained for special work. Under the circumstances they went and did the best they could, but they were hampered because of their lack of preparation. It takes something more than deep piety and consecration to fit a woman for work in the Church. This was the motive that prompted that eminent and good man, Dr. Scarritt, to give over a fine plot of ground and fifty thousand dollars on condition that the ladies would raise the other fifty thousand dollars toward the establishment of this school. This was inaugurated at the General Conference in 1890, of which body Dr. Scarritt was a member. The women of our missionary societies made haste to accept his proposition. He returned to his home in Kansas City, took sick and died a short time thereafter. But his children, who are all Christians of high standing, carried out their father's part of the contract; and the good women were not long in meeting their part of it; and while we were pastor of Central Church in that city we were present at the cornerstone laying and a little later its dedication took place. All this within two years of the time when Dr. Scarritt made his unselfish proposition. The school opened soon after its dedication. Since then it has been greatly improved and enhanced in its equipment, until now it is the leading institution of this character in the United States. During the fourteen years of its history it has received, trained and sent forth scores of our best young women to the fields at home and to those in foreign lands. Its fifteenth session is now in progress, and Texas has ten students there taking the course of instruction. The course of study is thorough and covers all questions involved in mission work, and when this course is completed our missionary girls are well prepared for their delicate and difficult work. Miss M. L. Gibson, the principal of the school, is one of the most cultured and consecrated women in the Church, and her direction of the institution has been eminently successful and satisfactory. She has associated with her a noble band of earnest and educated women, and their work is of very superior quality. A number of the local missionary societies have raised funds for scholarships, and the interest from this fund is being devoted to the education of young women in this school, young women who are pledged either to home or foreign work. But its work is of a wider range than this, in that any woman who wants to prepare herself for any character of efficient work in the Church can go there as a pupil and educate herself

in her chosen sphere for larger usefulness. The expenses have been reduced to a minimum, and every inducement is held out to our young women who want to avail themselves of this wonderful advantage to become more efficient in matters of this sort. Texas ought to have more than twice as many young women in this school. More and more we are calling our good women into the work of the Church, and one or two years' training under these wholesome advantages and influences will add ten-fold to the capabilities of a consecrated woman who wants to give all or a part of her time to special work in any department of Church activity. And some of our people who have money could not do a better deed than to endow additional scholarships in this splendid institution. Such disposition of money would go on doing good years and years after the donors have gone to their final reward. We congratulate our good women on the success they have made of this needed educational work, and the whole Church will continue to hold the memory of Dr. Nathan Scarritt in sacred affection for the part he did to inaugurate this magnificent movement.

THE PURPOSE OF CHRIST'S DEATH.

The death of Christ has a deep meaning. It was not that simply of a martyr, though there were martyr elements in his death. But hundreds of men have died the death of martyrs; but with such deaths that of Christ is not to be mentioned. It is as widely differentiated from them as darkness is from daylight. Neither was there anything of stoicism in his death. It was not the submission of a mere man to the inevitable fate of a death sentence. Really Christ approached death with the apparent dread of an innocent man with a great, tender heart. He prayed to his Father thus: "Father, if it be possible, let this cup pass from me." He was not insensible to its pain and suffering, and he did not move to it with indifference. He submitted to it as a man of sorrow and acquainted with grief. The real purpose in the death of Christ is that of sacrifice, vicarious sacrifice. "He died the just for the unjust." His death was for others. It was the death of an innocent victim in behalf of guilty criminals. In his death he atoned for the sins of the world. He died that mankind might not perish, but be saved. "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." "God commendeth his love toward us, in that while we were yet sinners Christ died for us." He was the Lamb of God taking away the sin of the world. His life was an absolutely pure and innocent life. He knew no sin. The law had no claim upon him, for he kept the law perfectly. Hence he was prepared to die to satisfy the claims of the law against guilty men. As God's perfect Son, he submitted to death and met all the penalty of the law and satisfied it. He put God where he can be just and yet be the justifier of the ungodly. Will Christ's death save all men? It will save all men who will repent and believe in him. The appropriation of the benefits of the atonement is a personal matter

between God and the individual. If a man will not repent, then the death of Christ can not save. When we conform to the conditions of salvation, we are saved; otherwise we remain guilty and lost, and the penalty of death hangs over us. Salvation can not be forced upon us. It is made possible for all men, but the possession of it is with you and me. Christ has done his part; now we are to do ours. He died for us, but we must accept his death for us and be saved.

THE COMFORT ALL OF US NEED.

This comfort all of us need; this comfort all of us can impart. It is referred to in the last verse of the fourth chapter of the First Epistle to the Thessalonians: "Wherefore comfort one another with these words."

Learned men tell us that the original might be rendered "exhort," instead of "comfort." Take either word, and it amounts to the same thing. The comfort is in the truth itself. That truth refers to the resurrection of the dead, and the glorification of the saints. This is the message we all need in a world where the mystery of death touches every heart and casts its shadow over every household.

The certainty of the resurrection and the manner of it are here stated in a way that leaves no room for doubt. As we read, beginning at the thirteenth verse of this fourth chapter, we feel the assurance that this man knows whereof he speaks. He had personal knowledge of the resurrection of Jesus Christ. And he knew also from assurance personally received that the resurrection of our Lord was the pledge and the type of ours. It is pledged by the promise of God: therein is the certitude that filled the apostle's soul with joy. The argument is very brief: God, who hath raised up the Lord Jesus, promises "in like manner" to raise us from the dead. This is conclusive.

The glorification of the saints is described in the promise that they shall be "ever with the Lord." This means: Life forever—light forever—love forever—rest forever—joy forever. This is enough for us: no want unsupplied, no capability for good undeveloped, no lapse in our title. The place is "prepared" by our Lord. That is, it is designed by his skill; built up by his energy; enriched by his resources; crowned by his presence.

Possessing this knowledge, and thrilling with this joy, it is no wonder that this man of God should wish and ask that his message should be repeated. The power of the resurrection and the glory of immortality were in his words.

This power and glory are still in this message of the apostle. We who feel that power, and rejoice in hope of that glory, will comfort one another with these words: Immortality is a fact demonstrated; the resurrection is a certainty; the glorification awaits us, and is more than we could ask or think.

Pass on the message that comforts a sorrowing world, and brings hope and healing to the fearful and broken-hearted ones who in the midst of mysteries that are dark, and carrying burdens that are heavy, are walking through this valley of the shadow of death.

DO THYSELF NO HARM.

Man is his own worst enemy. He imagines otherwise, but when he stops to recount the injuries which have come to him he will realize that the most of them are self-inflicted. His own evil thoughts, entertained and encouraged, have often corrupted the sources of his moral life and depreciated his own character and lowered the tone of his own conscience. He has often practiced an unwitting self-deception upon his own mind and heart, and made himself believe that his course of conduct is right, when his better nature ought to have told him that it is wrong. Frequently he has acted in such a way as to make people believe that he is misanthropic in his nature, when in reality he is at heart a good and true man. Men of good motives often do themselves this sort of injustice. Others are self-depreciative. They pretend to believe that they see no good in themselves, and they often so insist upon this assumption that they get others to believe it. But when you come to a lower level of life, how often men traduce their own characters and ruin their own lives! They indulge their passions and appetites until they reach a bestial state. They almost cease to be men. They abuse their moral and spiritual natures until the animal dominates, and they cease to be restrained even by self-respect or the opinions of others. Under the force of this sort of indulgence men and women are daily throwing themselves away. They are actually wasting their substance in riotous living. Once they were innocent and pure and noble, but now they are dehumanized. They bear the marks of dissipation and low, impure living. They are constantly doing themselves harm. They bring disease to their bodies, corruption to their morals, ignorance to their minds, and degradation to their souls. Often men thus afflicted try to hold some one else responsible for their conditions, but the responsibility inheres in themselves. They have wrought their own ruin. Once in awhile somebody does us an injury, but nine times out of ten we superinduce the injuries that come to us. If men will love God, love one another, walk according to the commandments of the Book, be prudent, impose proper restraints upon their passions and appetites and regard the rights of their fellow men, their evils will be reduced to a minimum. The first thing we need to do is to cease being enemies to ourselves.

The Bible has its historic and literary value, but God did not give it to us merely as a literary and historic production. It is his Word, containing the law of life, and given to us for our salvation and our guidance in love, righteousness and profitable living. We make a great mistake when we study it simply for its literature and history. Every word in it has a deep spiritual truth and a helpful moral lesson, and the understanding of these ought to prompt us to read and study it. It is intended to make us wise unto salvation.

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Devotional and Spiritual

ALONE WITH TEMPTATION.

Universal as temptation is, we go into it as we go into death, each of us for himself and absolutely alone. And, in this, temptation is even worse than death. For in the awful hollow and vacancy of dying there is—as our predecessors there have told us—often the greater room for God; and the religious instincts, freed from all embarrassments of the world, can hold the more closely to him. But in temptation they are paralyzed. The touch of evil on the soul does what the claw of the tiger was fabled to do upon the body. It deadens every nerve except the one it tears. A besetting sin, a strong passion will suck the reality out of all else; out of love and truth and honor and God. And something of this is felt in the very beginnings of temptation. Like our Lord we draw into the wilderness. The grass and the flowers cease, faces cease, comradeship and sympathy are gone. God himself seems gone, and we are alone with wild beasts.

Now the first rally, which it is possible to sound to our hearts under this awful loneliness of temptation, is that which is also the first to be sounded under those other solitudes, which await us all, of pain and death. In pain and death the first thought which steadies us, and makes peace for further thinking, is that they are universal and parts of the appointed order of things. Well—temptation, too, is a bit of the destiny of man. Suddenly though the assault surge upon him, it is no accident. Solitary as he feels in his battle, he does not in fact fight alone. He is one of an innumerable army of warriors, and if for a little he will give play to his imagination, what an army it will appear. On that field no living soul is idle, or left to itself without orders, without a trust, without a pledge. Everyone with his own temptation; every human figure interesting, pathetic, and stimulating to look upon. Some may be blind, some in panic, some forlorn. But there are a nobler multitude. If God be hidden, they cling the more tightly to his bare word; if they sometimes feel he has left them alone, they cherish with the more passion—and by just the measure of the distance to which he seems removed—the conviction that he has trusted them to be alone. Think of the dim multitudes who are fighting temptations more grinding and persistent with far feebleness than yours. Think, for such are still left in the world, of those who prefer a life of exhausting poverty; and you will find a compromising with honesty or selling their purity for gold. Individualize them, my brothers, individualize them; and you will find a conscience and a rally in every one of them. Think of the men, and they can be found in every city, who when the law had freed them from all obligations to pay their creditors, have as fortune came back to them used her favors to pay one of their former debts, though it means a life of hard labor instead of one of comfort and ease. Think of the women, you will find them, too, in every great city, who are battling for themselves and their children on a few shillings a week against temptation that say, Yield to us and we can

give food and clothing enough for them and you. Holding out! What starved garrison, that marched from its inviolate fortress with all the honors of war and to the admiration of its foes, ever deserved half the glory or for our hearts was charged with half the inspiration, which thousands of tempted souls deserve and can afford to us, who hold the fortresses of their lonely lives against the devils of dishonesty and greed and lust. And yet you have strong men whining today all the world over—and some of them parading their whines in literature—that the temptations of their strength are too great for them! and slipping off into the pleasant mire with the cry, I cannot help it. What forgetfulness! What cowardice!—From "The Forgiveness of Sins."

MUCH FRUIT.

During a visit to Southern California I was feasting my eyes on the beauty and affluences of the orange orchards and the lemon groves. I was especially interested in a dwarf orange tree in front of my window at Redlands. The little fellow was not bigger than my head, but he was a most beautiful bearer. He bore golden fruit with all his might and waste, and not one tiny branch was idle. He shamed some of the bigger trees, which, with larger opportunities, were yielding smaller revenues. As I looked at the brave and bountiful little tree I saw a fine illustration of the Master's declaration: "Herein is my Father glorified, that ye bear much fruit."

That word "much" is a comparative word. What would be much for a disciple of slender means or small talents would be shamefully little for a millionaire, or one endowed with great gifts. Our Lord's scale of measurement was, "For unto whom much is given, of him shall much be required." The shekels of the rich given into the sacred treasury made a poor show in comparison with the big-hearted widow's two mites; for she gave all that she had. Occasionally we see a flourish in the newspapers over a donation made by a millionaire to some charitable object, whereas, if the truth were known, he has only given his income for a single week. Good old Auntie R—, who used to trudge with her tired limbs for a long mile to our monthly concert in order to save her car fare for the missionary collection, far outshone the millionaire in liberality. Her gift meant a real sacrifice; his gift cost him almost nothing.

"Much fruit" does not mean occasional and spasmodic service. A follower of Jesus Christ who is habitually laborious in every good enterprise, who is always abounding in love deeds and sweet words of sympathy, and in ministrations of mercy at sickbeds, or in poverty cellars or attics, who distills true piety like holy oil into every day of his life, who loves to do good and cannot help it, such a Christian fulfills Christ's description of bearing much fruit." He has a habit of loving his Master and loving his fellowmen; not on special occasions, but all the while. It is his way. We can count on him; and we go to him for a contribution of money or a timely prayer or a testimony in a prayer meeting, or a good service of any kind, just as confidently as the owner of that bountiful little orange tree counts on a basket of fruit every spring. This blessed fruitfulness is the gift of the Holy Spirit, which dwelleth in him; he is always alive because Jesus Christ abides in his innermost soul, and supplies the vital sap.

I once had an elder in my church who had received only a common-school education, and lived on a very moderate salary. His power was not

purse power, or brain power, or social power; it was sheer heart power. He was a prodigious force in our church simply from the momentum of his godliness. When any hard work was to be done he never complained of being made a pack horse. On the evenings for prayer-meetings or church services of any kind he never consulted thermometer or barometer. When one saw faithful, modest, untiring Elder W—he saw just what Jesus meant when He said, "Herein is my Father glorified, that ye bear much fruit." Such cases are a great encouragement to the "rank and file."

If anyone had gone into the American Tract Society house seventy years ago, he would have seen a plain-looking man filling orders and putting up packages of tracts. The man had come from a common school and a carpenter's workshop in Connecticut, with no gift of eloquence in a public assembly and no literary culture. Yet that plain, modest, humble-hearted man was in reality the most effective layman in the city of New York, and was a pioneer in the work of personal evangelistic labors for the conversion of souls whose influences had gone out over the whole land. His name was Harlan Page; and the secrets of his prodigious usefulness was that every day and everywhere he was abiding in Christ and Christ abiding in him. He could not but bear much fruit, and it was very choice fruit also. The crown which Harlan Page will wear in heaven will be the diadem worn by those who have turned many to righteousness, and who have never allowed a day to go by without trying to win some soul to the Savior.—Theodore L. Culyer, D.D.

WALKING BY FAITH.

The only safe course for a rational man to pursue is to journey through life holding the hand of an Infinite Power which is concretely revealed in the person of a guiding and upholding Savior. No man is strong enough to live life in his own strength, no man knows enough to be his own pilot on the treacherous seas that stretch before him, no man is sure enough of his own motives and intentions to justify his leaning to his own understanding or declining the offers of a Divine grace which will steady his moral purposes, and enable him to endure unto the end that he may be saved. There is no other practicable plan than to walk by faith, and that course is as reasonable and necessary for a grown man as for a little child, for all are really children in the sight of God, alike needing parental control, protection, and guidance. The mightiest intellects as well as the humblest minds have acknowledge their need of Divine tutelage and direction, and where a Paul, an Augustine, or a Luther have admitted their incompetence to guide themselves through the labyrinth of this life, he would be a fool who should elect to choose his own way and follow the suggestions of his own weak understanding.

The theory of the Christian life on its faith side being so plain, the pressing need is for the practical application of these principles of human trust in the Divine direction to the myriad perplexities and riddles of the daily life. Faith is not for ornament, or for sentiment, but for use. God expects every man to have his faith handy, ready to be applied to whatever difficulties of work or of warfare may at any time arise. "Where is your faith?" was the significant question of the Master to the disciples who were dismayed by the leaping waves of the Lake of Gennesaret. A like question might often be asked with propriety of many a Christian believer. He is a believer, he is not an atheist or a worldling, and on the whole he is happy in his trustfulness and heavenly hope, but on occasion he mislays his faith. There is much of this dislocated, mislaid

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faith in the world of Christian experience. For the time being one's faith is astray, goes dreaming or speculating. It is not present for duty, not helpfully handy, and so the Master is forced to ask sorrowfully and searchingly, "Where is your faith?"

One of the grandest spectacles ever presented to view in this world is that of a nature naturally strong, but conscious of its own finite limitations, frankly acknowledging its dependence on a higher power, and humbly walking day by day in the conscious blessedness of a realized Divine Presence. Life discovers its true richness of meaning only when lived by the grace of the Lord of all life. Man is never so much at his best as he is when most with God and most dependent on God. To try to walk by sight is to fall into many pitfalls and ultimate despair; to walk by faith is to pursue an ascending pathway which brightens more and more unto the perfect day.—New York Obs. ver.

WHAT APOLLOS LACKED.

Like all preachers, Apollos had his advantages and disadvantages. According to the record, his advantages were many and great. Like the great Apostle to the Gentiles, Apollos was a citizen of no mean city, for he was born at Alexandria. Beautiful for situation, Alexandria was the home of art, learning, and commerce. The Greek, the Egyptian, the Jew—each had his own quarter in that city. Alexandria gave us the Septuagint version of the Scriptures. Alexandria also gave the Church her Clement and his famous pupil, Origen.

Another advantage of Apollos was his natural gift as an orator. The authorized version says he was eloquent, the revised that he was learned. There is no discrepancy, for the Greek word carries the twofold meaning. He was a scholar, and knew how to use his scholarship most effectively. It is a valuable combination, and almost as rare as valuable.

Notwithstanding his superior ad-of it! Apollos was living in the one fatal disadvantage. "Knowing only the baptism of John!" Think of it! Tpollos was living in the new dispensation, and preaching the old. He "was behind the spiritual times." Doubtless the great University of Alexandria had conferred upon his the degree of D. D. and LL. D., but somehow his polished Greek sentences failed to convert those godless Ephesians. What modern Apolloses need are the two degrees said to have been received by a certain unlettered minister—B. A. and M. A., signifying neither Bachelor of Arts nor Master of Arts, but "Born Again" and "Mighty Altered."

If it is a disgrace to be behind the mental and social times, it is an outrage for professing Christians

to be behind the spiritual times—God's new, glorious days when His outpoured Spirit has become a flowing river. Neither fortunate birth, nor eloquence, nor expository genius, nor special training, nor earnestness, nor accuracy—all of which Apollos possessed—can take the place of the Divine anointing and cleansing baptism of the Holy Spirit.

In a New York trolley car a Salvation Army captain touched the man sitting next to him, and said, "My friend, are you saved?" Right indignantly the man answered, "Do you know who I am? I am a professor of theology." More earnestly than before the captain answered, "A professor in theology? Why, my dear friend, don't let that stand in your way. Christ can save even a professor of theology, if the professor will only give Him a chance."

And the living Christ can touch the lips of every unanointed, spiritually out-of-date pupil Apollos, and save him, and through him save unsaved men and women, if the Apollos will only give the Master a chance.—Exchange.

The most beautiful object in Windsor Castle is the thumb-worn and marked Bible which General Gordon had used for years, and was with him when he was killed at Khartoum, and has been presented by his sister to the Queen. It now rests in a little cabinet in a hall through which every visitor to the castle must pass, and is a perpetual reminder of the value of one copy of the Bible to the devout Christian.—Dr. J. M. Buckley.

DOCTOR'S WORDS

Talks About the Analysis of Postum Food Coffee.

To the Doubting Thomases, the endorsement of a physician as to the wholesomeness of Postum Food Coffee may be comforting.

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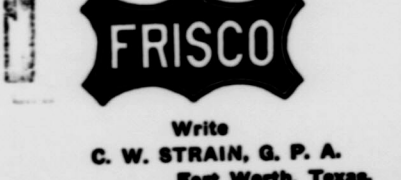
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THE GERM THEORY GONE TO SEED.

It is somewhat remarkable how rapidly any new line of thought will develop and transmute itself into all old lines. The medical profession but a few years ago discovered that certain forms of disease originated from a germ infection and now medical science is probing and prying into all animal and human ailments, hunting for germs as the originating cause.

The above is in substance what I gather from his second article. I failed to see his first paper. I will try to relieve his predicament in the first place by appealing to him in the language of Paul to Aetona.

By their fruits ye shall know them." What are the products, or fruits, of the carnal mind? Hatred, variance, emulation, wrath, strife, sedition, murder and adultery, etc.

No man ever lived who tried to serve God with his own natural energy with a more consecrated purpose than Saul of Tarsus. But he was ignorant of God's righteousness, and so is every child that is born into the world, and it will as naturally grow up under the dominant sway of its carnal nature as the thorn tree will bear thorns.

NORTHWEST TEX. CONFERENCE.

- Gatesville District—Fourth Round. Oglethorpe at Oglethorpe, Oct. 13, 14. China Springs at M. Ch., Oct. 20, 21.

Coriscana District—Fourth Round

- Brandon at Mertens, Oct. 15. Barry at Barry, Oct. 16. Altus, Oct. 20. Rice, Oct. 22.

Georgetown District—Fourth Round

- Moody Sta., Oct. 12, 14. Troy, at Pendletonville, Oct. 13. Bruceville and Eddy, at B., Oct. 14, 15.

Colorado District—Fourth Round

- Gall. Gail, Sept. 13, 14. Colorado Cir., Union, Oct. 20, 21. Dunn Cir., Wheat, Oct. 26.

Weatherford District—Fourth Round

- Breckenridge, Breck, Oct. 13, 14. Whitt, etc., Whitt, Oct. 19. Peaster, Poolville, Oct. 20, 21.

Fort Worth District—Fourth Round

- Joshua, Oct. 13, 14. Cresson, Bruce, Oct. 23, 21. Godley, Godley, Oct. 21, 22.

- Rosen Heights, Nov. 9. Kennedale, Nov. 10. Polytechnic, 7 p. m., Nov. 10.

Brownwood District—Fourth Round

- Indian Creek, at I. J., Oct. 13, 14. Glen Cove, at Glen Cove, Oct. 20, 21.

Dublin District—Fourth Round

- Duffau, Duffau, Oct. 13, 14. Hico, Hico, Oct. 15. Greens Creek, Harbin, Oct. 20, 21.

Clarendon District—Fourth Round

- Panhandle, Oct. 13, 14. McLean, Oct. 15. Broncho, Oct. 17.

Waco District—Fourth Round

- Abbot, Oct. 13, 14. Peoria, Oct. 14, 15. Penelope, Oct. 20, 21.

Vernon District—Fourth Round

- Seymour Cir., Level View, Oct. 13, 14. Spring Creek, Spring C., Oct. 16.

Waxahachie District—Fourth Round

- Maypearl, at Maypearl, Oct. 13, 14. Ovilla, at Sardis, Oct. 20, 21.

Abilene District—Fourth Round

- Haskell Sta., Oct. 12. Haskell Miss., Oct. 13, 14. Stamford, Oct. 15.

WEST TEXAS CONFERENCE.

San Angelo District—Fourth Round

- Junction City, 2d Sunday Oct. Menardville, at Montgomery Chapel, 3d Sunday Oct.

San Marcos District—Fourth Round

- Waelder and T., at T., Oct. 13, 14. Lockhart, Oct. 20, 21. San Marcos, Oct. 27, 28.

- Tenth Street, 11 a. m., Oct. 21. South Austin, 8 p. m., Oct. 21.

Beeville District—Fourth Round

- Beeville, Oct. 13, 14. Middletown, Oct. 15. Corpus Christi, Oct. 17.

NEW MEXICO CONFERENCE.

- El Paso District—Fourth Round. El Paso, Oct. 16. Marfa, Oct. 13, 14. Alpine, Oct. 16.

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thing he saw in Methodism was its generosity.

Bishop Key has always been popular with Missourians, but his recent visit and association with our people have more than ever endeared him to us.

HOMES FOR OLD PREACHERS.

Since my last note in the Advocate I have received money from Marlin, Athens, John Williams, Lufkin, Kilgore, Forney, Mt. Sylvan, Brother Ross, Sister Roberson, and Brother Weeks.

FIRE IN CALDWELL.

A disastrous fire swept one block and part of another on the 1st instant. It was the block just in front of the parsonage and church, and the block beyond. A nether saved us.

DEDICATION.

Bishop Morrison will dedicate our new Church at Lufkin at eleven o'clock Sunday morning, November 25, 1906.

GOOD LOCATION FOR PHYSICIAN.

We have a town of about eight hundred inhabitants off the railroad, thirty miles from Cisco, good town, good country, good people. Fine public school. Four churches. Methodism in the ascendancy.

DOUBLE WEDDING.

Last Sunday, September 30, 1906, at 6:45 p. m., Rev. E. V. Cox performed the ceremony of a double wedding, at the parsonage, uniting four of Farmers' most popular and worthy young people while sitting in their buggies.

A WELL-WISHER.

The Royal Month and the Royal Disease.

Sudden changes of weather are especially trying, and probably to none more so than to the scrofulous and consumptive. The progress of scrofula during a normal October is commonly great.

A DREAM OF 3906, A. D.

By Gulliver.

Chapter IV.

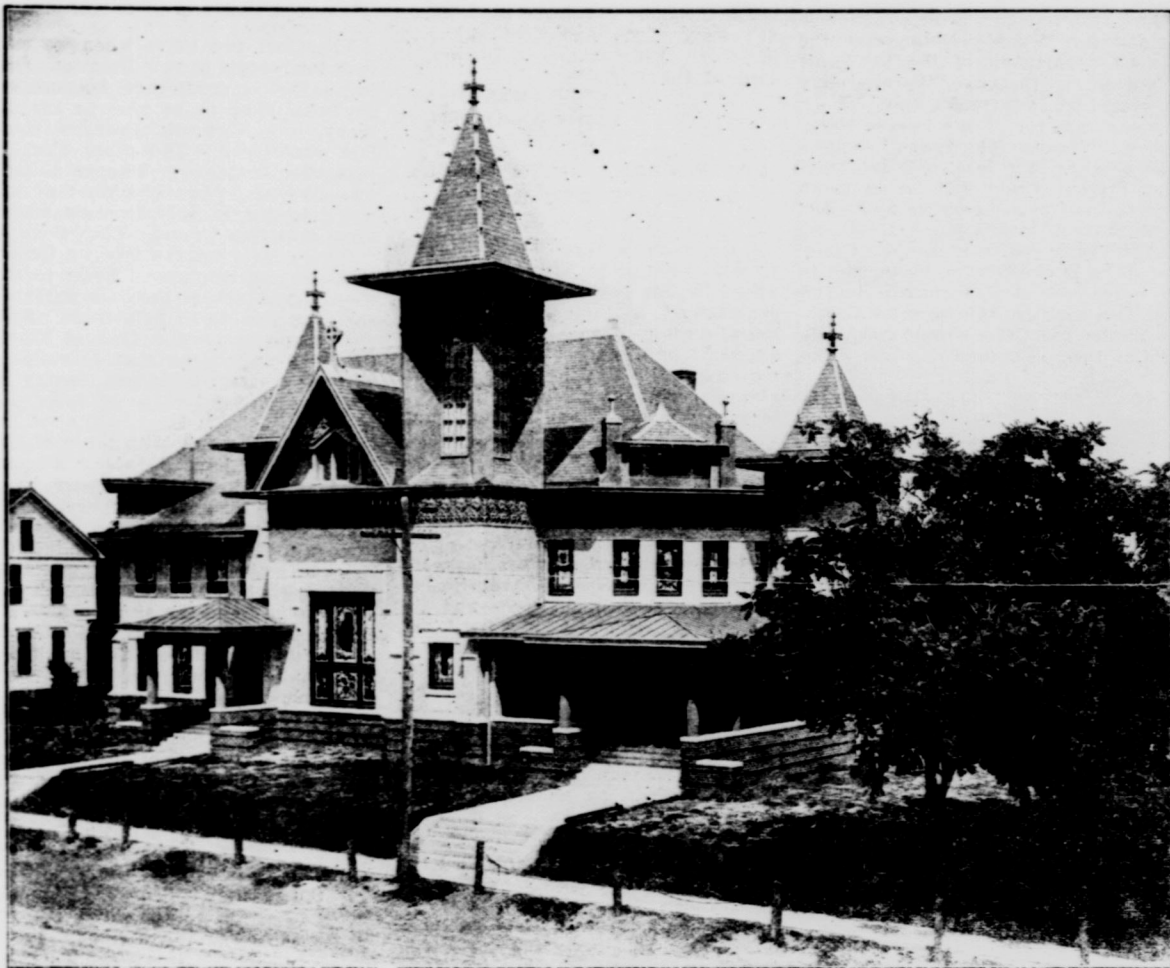
(The omission of the Advocate to publish the poem of "Thos. Armstrong" in connection with Dr. Wissenalle's second lecture, not only very much abridged that learned discourse, but renders the present lecture somewhat obscure, without this note of explanation.—G.)

Herr Wissenalle's Third Lecture.

Gentlemen: Our last lecture concluded with the recitation of a poem

gives us the benefit of some of his own verses * * We have several students, as well as teachers, who court the favor of the Sacred Nine. We understand that 'Big Tom,' or 'Strong Arms,' as he is sometimes called, proposes to undertake the sale of the work if some one will compile and publish these miscellaneous poems in book form.

So we see that so far from being himself a poet, or even a compiler, he aspires to nothing higher than the business of a book agent! The poet, "Thomas Armstrong," therefore is a literary dream—a baseless superstition.



NEW M. E. CHURCH, SOUTH, WAXAHACHIE, TEXAS, REV. W. H. MATTHEWS, PASTOR.

attributed to one "Thos. Armstrong," the burden of which, as you no doubt remember, was a humorous take-off of the teachers and teaching in the great Summer School of Theology at Georgetown two thousand years ago.

"There is a big fellow here whose name is Tom, But he should be called 'Armstrong,' For he has an arm like a very Samson."

Here then is the myth-seed. A fellow with stout arms, whose name was

delivered a series of lectures before that school, and much has been written, pro and con, concerning what he taught there. But higher criticism is now agreed that the word "Sanders" refers to a class, rather than to an individual. Those were stirring times, and men who dared to advocate historical, textual or doctrinal criticism, needed much encouragement.



REV. W. H. MATTHEWS.

"Tom," and who was possibly some sort of a servant about the university, is developed by copiests, redactors and editors, into "Thos. Armstrong," poet, scholar and higher critic! So much for the barnacles of myth and superstition that gather about the real facts of history and biography, as the years go by.

As to the composition of the poem in question, we note in the Wendellian MS., these significant words: "Bishop (Horace) is quite a poet, and often

Bishops, first and last, connected with that school. There was a Bishop Hendrix or "Henry," who, according to the "B. MS." was a fine speaker; and there is mention in "Galloway's" notes of several of these dignitaries, as "Vincenc," "Key" and "Hoss." But higher criticism scouts the idea that these were the real names of those men. They were descriptive or qualifying adjectives, setting forth the leading characteristics or salient features of those men. Take the case of "Bishop Hoss." It is well known to scholars that the people of those days in this country pronounced the word "horse" "hoss,"—especially was this

the case in the South and West. Not only so, but they used the word to denote strength of character. "He is a wheel-horse," was a great compliment to any man. It signified courage, strength, leadership. Now it is easy to understand how this one Bishop was called a "hoss Bishop," or "Bishop Hoss." And in the case of "Bishop Key" we have this direct statement in the "B. MS.": "We have a Bishop in this country who is the Key to the situation." What this prelate's real name was, is a matter about which it is useless to conjecture, but that he was a man of sense, and of great importance, is universally acknowledged.

But of all the names that have gathered the wool of the higher critics, that of "Dr. Solomon" has given them most trouble. Some have supposed that he and the limner, "Wiseman," were one and the same. Others have confounded him with "Dr. Hyer." Indeed, many scholars hold that all three of these names are meant for one and the same person. My own opinion is that this man's real name was "Rankin" and my reasons for entertaining this view are as follows: In the "Wendellian MS." it is written, "Dr. Rankin is a sure enough Solomon. He is a born philosopher." In the "Gom" it is stated that "Dr. Rankin is the acknowledged leader of the prohibition hosts." In a fragment among "Galloway's" notes we find: "I never think of a Jew without thinking also of Dr. Rankin, Solomon, King of Israel. * * * He is a prince on the platform as well as a power with the pen. * * * He * * * and teaches * * * mashes their heads * * * Goes * * * and * * * the battle." In the "B.M.S." we read: "If I rightly conjecture, Old Solomon's lecture This morning was loud and fair: He gives us some noise, but he teaches boys And his language is more than hot air."

Once more, in the "Gom" the author says: "Our postgraduate lecturer on philosophy is indeed a Solomon." Now take all these things together and what do we have? First, there was a postgraduate lecturer on philosophy. Second, Dr. Rankin is said to be a born philosopher, "a prince on the platform as well as a power with the pen." Third, when a contemporary thinks of a Jew, he is reminded of Dr. Rankin, and in the same line of

There seems to have been several

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system.

Accept no substitute.

the fragment in which this occurs is, "Solomon, King of Israel" and a mention of the "Texas Christian Advocate," a paper which we know was edited at that time by a man named "Rakem" or "Rankin"—"Dr. Rankin?" Fourth, The rational conclusion of the whole matter, as I see it, is that the lecturer on philosophy in the post-graduate department of the Summer School of Theology was the editor of the Texas Christian Advocate, and whose real name was most probably "Rankin." So much therefore for the term "Solomon" as a proper name! "Dr. Solomon" is an "airy nothing"—a mythological hood-doo—a figment of the imagination!

And as with the names already considered, so is it also with all whom history has connected with that celebrated School of the Wise. Higher criticism is not able to confidently assert that a single one of them ever lived and flourished under the name which history has given him. Even "Dr. Nelms," the alleged Dean of the faculty, is a fictitious character. The oldest MSS., as the "Gom" and the notes of "Galloway" prove conclusively, that the word "Nelms" was originally "elm" and referred to a large tree of the family "Ulmus," in whose friendly shade the students of the Summer School used to rest in the hot afternoons. The history of the word is something like this: The enclitic, "no" the latin sign of a question was affixed, and then read, "Elmno," meaning "Elm?" Thus in a fragment, attributed to Becker, among the notes of "Galloway," this line, addressed to "Dr. Matthews," occurs: "Quo Vadisno—Elmno," which being interpreted meant, "Where go you?—to the Elm?" Just how this enclitic got prefixed to the word "Elm" is a puzzling matter and just how a man became substituted in time for a tree is not easy to explain; but according to the principles of the highest criticism, the greatest difficulties must be overcome by some sort of hypothesis, according to which the thing did not happen and the man never lived. Indeed, some critics doubt the very existence of such an institution as "The Summer School of Theology," but suppose it to have been an entirely different school of the same character, held in the same town at the same time.

Virginia College for Young Ladies, Roanoke Virginia, opened with an enrollment of 117 students.

Students are enrolled from thirty or more States, and several from foreign countries.

Virginia College is under the management of Miss Mattie P. Harris, president, and Mrs. Gertrude Boatwright, vice-president. The reputation of the school is steadily growing and arrangements are being made for another year to accommodate the increased number of applicants.

Miss Mattie P. Harris, the President of the School, has been in Europe for the past six months, studying and traveling.

Take care that your professor does not outrun your possession. Artificiality and hypocrisy fear character to shreds eventually.—Malthus B. Babcock, D. D.

A Free Book Worth Having



One of the most interesting books published by the Majestic Mfg. Co. of St. Louis, and is entitled: "Range Comparisons." Unlike the average steel range catalog, it not only thoroughly describes the Great Majestic Range, but tells just why it is different from all others.

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