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## Editorial.

### THE NEW CONFERENCE YEAR.

The conferences have all been held, the books for the past year have been balanced and closed, the preachers have all been re-assigned, and we are now face to face with a new year. It is, therefore, well for us to survey the future and proceed to adjust ourselves to the duties that now confront us. In the first place, let us continue to make God's word the light unto our feet and the lamp to our pathway. We are not capable of making any improvements upon it. It is not our province to attempt anything of this character. As members of the Church we are to believe what it teaches, and as ministers of the gospel it is our duty to proclaim its truth to the people. If we take any other view of this matter, we have no business in the Church of God, and we have less business in the Methodist ministry. There are certain great moral and religious principles entering into the contents of the Bible about which there ought to be no question. Christ gave them to us as the key to the whole body of the Scriptures, and upon these we ought to rest our faith in absolute security. To permit any semblance of doubt at this point is to undermine faith, vitiate character and destroy hope.

In the next place, we ought to begin the year with more earnest prayer than ever before. Christ, our great Head, used to spend all night in prayer and John Wesley always gave from four till five o'clock in the morning in prayer. Much prayer brings us into close communion with God, into fellowship with the Spirit, and into oneness with Christ. It deepens our piety, intensifies our experience, and softens the asperities of our nature. Prayer is the secret of our conscious joy as Christians, and of our power to win souls as ministers of the gospel. Prayer brings us into harmony with the spiritual laws of our better being, and deepens our sense of absolute dependence upon unseen power for our success in the ministry. "Men ought always to pray and not to faint." Prayer is the nexus that unites us with the source of all help and with needed benedictions. The habit of prayer was characteristic of our fathers in the ministry. They wrestled much with God, even as did Jacob during the night of his sore trial. He triumphed, and so did they. To have this sort of power with God, is also to have power over men. Pray for your pastors that they may be filled with the Spirit, and this will be a year of great revivals throughout our bounds.

Again, make it a year of broad and unstinted liberality. God has blessed our people. He has made their fields to produce abundantly and their flocks to increase wonderfully. Our barns and storehouses are full. Our bank accounts are good. We do not lack any good thing. Heretofore we have not been honest with God in these matters. He has blessed us, but we have withheld from him. We have let his cause suffer for lack of means. Our treasuries have been filled, but his has gone empty.

His missionary work, his institutions of learning, his Bible cause, and the poor have languished because of our failure to divide equally with him. Many of us have hoarded our thousands and extended the borders of our business, but we have contracted and narrowed down our business with God to a minimum. It is time for us to consider these matters and proceed to make amends. Why not start in this year to make a liberal division with God, and pay to him, in some measure, all that we owe him? We do not treat our fellow man as we treat God. If we did they would go to law and make us do our duty. But God does not go to law with us, and we neglect our financial obligations to him. He appeals to us as his children because he loves us. Therefore, not to do our duty to him is to become ingrates. But it is not too late to begin and God will bless us as never before. Let us begin immediately to put by his part and keep a strict account with him as the year proceeds. In this event God's coffers will be filled with ample means for all the work to be accomplished and multiplied blessings will fall upon our Zion. Prayer, consecration, fidelity to the Scriptures and a liberal spirit will put our work this year far in advance of anything of which we have ever dreamed. So mote it be!

### DR. WINTON EXPLAINS HIMSELF

Dr. Winton, of the Nashville Christian Advocate, replies to his Texas and Oklahoma critics in the last issue of the Western Advocate as follows:

It may allay some anxiety among the readers of this paper, especially in the bounds of the Oklahoma Conference, if I assure them that all rumors that I am untrue to Methodist doctrines are without foundation. They have grown out of the misrepresentation of my utterances by men who either could not understand plain language or for some reason wished to attack me.

For example, I remarked once that the witness of the Spirit is not to the process of regeneration, but to the fact of sonship which follows regeneration. Immediately I was accused of not believing in the witness of the Spirit!

Again, I said that the resurrection of Christ's body was an undeniable fact. No man can really believe in Christ and have any difficulty over the fact of his resurrection. But, I added, a physical phenomenon is not so convincing to men's minds now as it was in the days of Paul, and, besides, no event happening so long ago can be categorically proved—that is, proved as a mathematical theorem must be proved—demonstrated. Then they said that I did not believe in the resurrection!

On another occasion I happened to say that the soul is not necessarily immortal, in the sense that God could not end its existence if he would. Dr. Summers and other good men have said the same thing. But it was represented in the Texas Advocate that I had denied the immortality of the soul.

Now, I put it to any fair-minded man: Are these utterances of mine un-Methodistic? Was it fair to me and to my paper that they should be twisted as they have been? All I ask of any reasonable person is that he read my articles for himself, and not be misled by what others say about me. The Christian Advocate, under my direction, has ever been true to its Church, and will so continue. I know what the doctrines of Methodism are, and believe them. And I ask fair treatment:

by those who write about me or who may wish to controvert my positions.

In the above article Dr. Winton complains of having been misrepresented by the Texas Christian Advocate. We hardly think he is correct; but if so he alone is responsible for it. A few years ago when he wrote his crude editorial on the resurrection of Christ, we copied it in full in our columns and made reply to the same. Later on when he wrote his editorial paragraph on the witness of the Spirit, we quoted that, also, without making any extended comments on it. A few weeks ago when he penned his vague editorial on immortality, the Rev. W. H. Hughes, than whom we have no juster or more impartial critic, copied in full the Doctor's editorial, and replied to it in plain Scripture and with merciless logic. Therefore our readers have had access to everything Dr. Winton has written on the matters about which he has been criticised in this paper. They have had a full opportunity to read his utterances for themselves, as well as the criticisms which have appeared in this paper. In addition to this, the preachers of the Northwest, the North and the Texas Conferences nearly all take the Nashville Advocate; and so do those of the Oklahoma Conference. The majority of these ministers are neither dense nor obtuse. They are capable of reading and understanding what Dr. Winton wrote. And a large majority of these brethren regarded his utterances so seriously as to make public reference to them in their official capacity. Now if all concerned have misunderstood his positions on the matters complained of by him it has not all been their fault.

This leads us to say that his editorials were crudely conceived and illogically stated. He did not make his own meaning clear or lucid. His language was ambiguous and his periods complicated. But a close analysis of them seemed to mean exactly what we construed them to mean. We are sure that Brother Hughes and his other critics did not misrepresent his editorial on immortality. The recent explanation, which he made of his editorial, in the Texas Advocate, is proof positive that he was very clearly understood by them. The above restatement of his views on these questions, as copied from the Western Advocate, differs more than a trifle from the positions he attempted to assume in his more elaborate editorials. In this explanation he makes himself reasonably plain. Had he given no more offense in his original deliverances than in this belated restatement of his views, perhaps he would not be in his present predicament. It is to be hoped, therefore, that hereafter when he endeavors to write upon these weighty matters of doctrine, he will be more careful and thoughtful. The Nashville Advocate is supposed to be the exponent of our Church polity and our doctrinal system, and when it speaks on these questions it ought not to give forth an uncertain sound. Under his illustrious predecessors the central organ was never guilty of this sort of folly. Their contemporaries never had to combat their positions on such doctrines as the resurrection of Christ, the witness of the Spirit,

and the immortality of the soul. The Church was never disturbed by such vagaries as Doctor Winton has perpetrated. They never expressed themselves with bunglesomeness and ambiguity, and then complained of misrepresentation. They digested their matter and then expressed it in unmistakable English.

Personally, no one has any disposition to criticize Dr. Winton. He is an accomplished Christian gentleman of the noblest character and refinement of spirit. He is scholarly along the lines of psychology, esthetics and polite literature. He is even a poet of beautiful ideals. He also has a fondness for the speculative in questions theological; and following the bent of his mind in such matters, he has not been careful and accurate touching questions of vital concern in his attempt to interpret our doctrinal teachings and belief. Upon these questions his positions have been and are subjects of legitimate criticism. In so far as he has succeeded in making himself understood, he has not properly represented his Church upon these fundamental questions. Aside from these exceptions, he is making us a great paper. He has wonderfully improved it in its contributions and in its mechanical structure and arrangement; and many of its editorials are up to a high-water mark in their subject matter and expression. In these respects Dr. Winton deserves the praise of the Church and its wide-spread patronage. He can not, therefore, afford to mar such a paper by an editorial, now and then, so wide of the mark in the important matter of vital doctrine. If he will hereafter scrupulously guard himself at this point, he will always hear us say: "Well done, thou good and faithful servant," enter thou into all our homes and bless us with thy weekly message.

Men may deceive their friends, their families and themselves, but they can not deceive God. He knows the secrets of men's hearts, and no adroit effort will succeed in blinding the all-seeing eye to human sin. "Thou God seest me" ought to be written upon every act of the life and every thought in the mind.

Practical preaching is good and useful. It expounds to us the daily duties of life and stirs us up to good works. But we must not lose sight of the fact that doctrinal preaching is also essential to our establishment in the faith. The two go hand in hand, and the one is not complete without the other. Doctrines make up the bedrock of our faith and in them is the foundation of religious life and character.

The flowers and the fruit are beautiful and tempting, but they get the nutriment that feeds them from the unsightly soil out of which the tree grows—that is, the principal part of it. The sunshine and the air contribute their part, but the earth is the larger source of their existence. So the best things in life come from untoward experiences, heavy burdens and self-mortification. Severe battles bring our victories and triumphs.

THE LATE REV. WM. PRICE ON BAPTISM.

Elder William Price, of Weatherford, Texas, wrote a book on the Scriptural Mode of Baptism and History of Immersion.

As there is so much to say pro and con, on the meaning of the words baptizo and baptizo, I want to ask you, for the good that may be accomplished thereby, to be so indulgent as to publish pages 16, 17, 18 and 19 of that most excellent work for your readers. I am copying it, it is true, but I copy verbatim, et iterum, unless otherwise noted in brackets.

Page 16.—"And were all baptized unto Moses in the cloud, and in the sea."—1 Cor. 10:2. The apostle declares that the Israelites were baptized, but no man in Christendom can tell from baptizo nor baptizo how they were baptized. The modal action of their baptism must be determined by other texts of Scripture. If we strike out baptizo and substitute immerse, the passage would read thus: "And were all immersed into Moses, in the cloud, and in the sea." Every Bible reader knows that the children of Israel, men, women and children, passed through the sea on dry land. To say that they were immersed into dry land is a gross absurdity. To say that they were sprinkled or poured into Moses, would be equally absurd. The were baptized in, or within, the limits of the cloud and the sea, and the Psalmist tells us that the "clouds poured out water," but baptizo, nor baptized, does not signify the action of their baptism, hence, it is evident to every logical mind that we have introduced several passages of Scripture which make our arguments, thus far, irrefutable.

In addition to what we have proven, baptizo, which is said to be the root of baptizo, is found only three times in the New Testament, viz: Luke 16: 24; John 13:29; Rev. 19:13. Neither one of those texts refer to Christian baptism, and if the word dip had been used in reference to the ordinance, it would not prove that any one was immersed in the days of John the Baptist (Baptizer), or any other time. Dipping does not signify immersion. In Luke the tip of the finger was only dipped, not the whole of it. The sop was only dipped—immersion unnecessary. The vesture dipped in blood was not immersed—perhaps only stained, and that in a figurative sense. Immersionists, who advert to baptizo to prove immersion for baptism, are certainly out of the range of Christian theology; therefore, it is unnecessary to say another word on this feature of the subject.

It is impossible to translate baptizo, or its inflections, immerse, without destroying the scriptural meaning of the texts. We will quote a few verses in proof of this position, as follows: "And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and tables." Mark 7:4. The eighth verse reads: "For laying aside the washing of pots and cups." Paul says: "Of the doctrines of baptisms." Hebrews 6:2. Again: "Which stood only in meats and drinks, and divers washings." Heb. 9:19.

In the first of these texts the reader can see that the Pharisees and all the Jews held to the baptism of cups, pots, and brazen vessels and tables. We can imagine how the cups, pots and brazen vessels were washed, but have not a thought as to why or how they were immersed. Washing was necessary, but immersion was not. Wonder how they immersed the largest pots and tables! Regardless of size, the cups, pots, brazen vessels and tables, or "beds," were baptized. Can any sober-minded man believe that they were immersed? The truth is, the same word which signifies baptism is used to signify the washing of said articles; but it does not indicate the manner of washing, for that could have been done in many ways. It is also evident that no scholar will attempt to prove from the word translated washing, how the washing was done. As this can not be done, neither can the modal action of baptism be determined by baptizo, nor its derivatives. The word signifies washing, nothing more or less. It is stated that Dr. Watts, the poet, was a great genius in his boyhood days. His father taught him never to tell anyone that he had told a falsehood, but told him to whistle when he heard anything he knew was false. After this advice, he heard a minister speak of Christ's miracle in feeding the five thousand with seven loaves and two fishes. As soon as he heard the heard the preacher make the statement, he whistled. The preacher stopped and asked why he did so. He responded: "I was just wondering where they got the ovens to bake them in." The preacher was astonished at the reply, and proceeded with his discourse. Like Watts, when we hear immersionists say that baptizo is a specific word, and always means immerse, "never expressing anything but mode," we may judge that the

idea is so preposterous that a whistle or two might be given. If baptizo and its inflections are properly translated wash and washing (which no scholar denies), why are so many people deceived by immersionists? [Brother Price has Baptists.] I made the change.—C. B. M.] sophistry? If they are right in their definition of baptizo, the cups, pots, brazen vessels and tables were immersed. Intelligent people would blush at such a translation. If we strike out "baptisms," as stated by Paul, and substitute "immersions," then we would make him state a falsehood, for it is certain that the Jews knew nothing of immersion under the ceremonial law. The translators of the King James' Version knew what they were doing when they translated baptizo washing. Let us try Baptists logic. "As the immersing of cups, pots, brazen vessels and tables." The "divers baptisms" referred to indicate the various baptisms of the law, but not one of them was performed by immersion. The man, or men, who will translate baptizo, or any one of its derivatives, immerse, would pervert the positive teaching of the Holy Scriptures. We might truthfully say the same with respect to sprinkling and pouring. In the Old Testament the modal action of all the baptisms, under the law, is specifically stated. Specific actions are called baptisms, but in no case does baptizo signify the action of Christian baptism.

We propose to consummate this argument by the best Baptist authority in the world. We allude to the Baptists' Revision of the New Testament, published by the American Bible Union.

We quote a few texts as follows: "In those days comes John, the Immerser." Matt. 3:1. By translating baptistes immerse, they deprive John the Baptist of his proper name, and lose their own on the same principle. "I indeed immerse you in water, unto repentance; but He that comes after me is mightier than I, whose sandals I am not worthy to bear; he will immerse you in the Holy Spirit and in fire."—Matt. 3:11.

"Immerse you in water" does not contradict common sense; but immersion for baptism plainly contradicts the testimony of the prophets. The last clause makes Christ an immerser, and the Holy Spirit the person into whom he immersed the people. Christ never baptized any one, with nor in water, neither does he baptize any one by any mode into the Holy Spirit. The whole program of salvation would have to be changed to make such a thing possible. The Holy Spirit is universally represented as being poured out upon people, and the heart of the Christian is his temple; therefore to translate baptizo immersion would contradict Christian experience and common sense.

We call special attention to Mark 16:28, 29, which reads: "Are ye able to drink the cup that I drink, or endure the immersion which I endure? And they said to him: we are able. And Jesus said to them: Ye shall indeed drink of the cup that I drink, and endure the immersion which I endure."

That the reader may have the Baptists' version, as well as King James' both before him, we re-quote the two verses as they are in our common version:

"Can ye drink of the cup that I drink of, and be baptized with? And they said unto him, we can. And Jesus said unto them: Ye shall indeed drink of the cup that I drink of, and the baptism that I am baptized with."

By comparing the two translations, our version is correct, good sense and sound theology; but with regard to the Baptists' version, we see plainly that all philologists in Europe and America can not make good sense, nor sound theology out of the verses as translated by the Baptists. It is utterly impossible to translate baptizo, or its inflections, to signify immerse and immersion, without contradicting the plain word of God. The Baptist translators saw their dilemma, hence ignored baptizo, as found in the original four times, and translated baptisma twice. If baptizo could have been translated on their principles, they certainly would have done the work, but as they did not undertake the job, it is prima facie evidence of their inability to do so. The verses can not be translated and thereby substitute immersion for baptism, and immersed for baptized, without coming in conflict with the judgment of all scholars—Baptists not excepted.

Immersionists who are continually teaching that baptizo always means immerse, ought to keep silent, henceforth and forever, or else translate the texts on their principles. As this is a vital question, we defy the scholars of all nations to translate baptizo (as found in the original), sprinkle, pour, or immerse, and thereby make the Scriptures harmonize with prophecy and the New Testament examples. If any man will volunteer his services to meet the issue, by translating baptizo to mean any specific action with reference to baptism, then,

if he succeeds, we will abandon our position and be dipped.

We submit this argument to critics, scholars, commentators, and lexicographers; and in case it can not be controverted (and we maintain that it can not), then all who will embrace the truth will see that the mode of baptism can not be determined by baptizo. We have proven by the word of God, that the word is used to signify suffering, baptism and washing; and in every instance there is not the slightest intimation to the modal action by which either was effected. Baptizo, as an English word, is about eight hundred years older than immerse, hence it is manifest to all who are properly posted, that immersion for baptism was unknown to John the Baptist and Christ's disciples.

(Copy prepared by Chas. B. Martin, Denton, Texas).

GALATIANS 2:18.

By Rev. O. P. Kiker.

"For if I build again the things which I destroyed I make myself a transgressor," or The Sin of Romanism in the Mexican Republic.

Under this Scripture I charge Roman Catholicism with downright and positive sin. Not lightly, but heavily, as one who maliciously prefers to do evil. Why use the word sin? Would not to say the mistake of Romanism be a more chaste term? Would it not be more polite to say the errors of Romanism? When we feel that one has made an error of judgment we say they have made a mistake. When people do wrong and it is of the head, we say they are in error; but when they wilfully and maliciously plan and intrigue and lay schemes and perpetuate criminality in their name, then no other name is so applicable as sin. I charge Rome with heinous sin in Mexico.

I want first to note the condition of the pagan Indian before the coming of the Spanish and the Catholics:

The Spanish regime supplanted the rule and life of the Aztecs. These aboriginal tribes enjoyed a moderate degree of civilization and culture. They were a very peaceful people in the main, and were given to the cultivation of the soil and pursuit of happiness. They were an intensely religious people. They were polytheistic in their ideas of worship. Having many gods, they had many idols representing these gods. In the National Museum which I had the great pleasure of visiting, there are to be found many of their gods in the form of large and grotesquely hewn pieces of stone. Conspicuous among these idols are to be noted the God of War, which stands about 11 feet high and is a strange admixture of fierce expressions, with many faces to illustrate the varying feelings of war. The God of Itain and the God of the Sun have prominent places in the history of the Indians. The Palensky Cross was one thing that impressed me much. Hewn into a mammoth slab is the outline of a cross before which a figure stands in the act of sacrifice. Their idea of sacrifice was crude and brutish, and even cannibalistic. In the National Museum is to be seen the sacrificial stone where thousands of human victims were offered alive to the God of War.

It is truthfully asserted that at one time there was offered to this idol as many as 20,000 victims; an offering which consisted in laying the victim on the stone of sacrifice and suddenly opening his heart bosom and tearing out the yet beating heart and gloatingly holding it up before the War God. This great stone is about 10 feet across the flat top and about 3 feet thick, with a hollow in the center and a groove from the hollow to the edge, presumably for the blood of the victim to escape. The Catholics were very greatly nauseated by this relic of barbarism. The aboriginals believed in visions and revelations. They built many pyramids, and in many respects, their temples and idols are Egyptian in appearance.

The only remaining vestige of this ancient religion is to be found in ruins and in the store of curios, in the National Museum and in private collections of these remnants of a once devout but deluded pagan civilization.

II

We are now about to pass to a new regime. Another religion has set its foot upon the soil. At Vera Cruz, with a banner of black velvet trimmed in gold and having imbedded in its folds a red cross emblazoned with flames of white and blue is a man leading a host whose ships are burning in the harbor, and he lifts high this banner as he cries out, "Friends, let us follow the cross, and under this sign, if we have faith, we shall conquer." Their path was toward the setting sun. As I stood on the rear platform of a train running at the rate of 50 miles an hour and towards this same Vera Cruz going from the City of Mexico, I looked back upon the western scene and was enraptured. On either side was the glorious beauty of a tropical vegetation; bananas and palms, coffee

and cane growing in great profusion; the level landscape beautiful in the evening of a beautiful day; to the west the hills rose tier upon tier, mountain upon mountain, higher and greener as the shadows cast upon them from themselves gave deep blue to their outline. Then rising as one born to be giant in the land of mountains, came the snow-capped peak of Orizaba, "Mountain of the Star." No wonder Cortez burnt his ships and waved enthusiastically his flag. I felt that I should like to plant the banner of Prince Immanuel upon those glorious hills.

The history of the conquest of Mexico belongs to another subject, and we shall only speak of the coming with this same conquest the power and victories of the new religion. With our eyes we saw its baneful effects. But lest we were to venture a premeditated prejudice, we shall give first what better posted men than we have to say about the coming of the Catholic religion. Mr. Romero, who was for many years a Minister to the United States, said that the coming of the Catholic religion and the establishment of the same was but an exchange of idols.

Mr. Abbott, a reputable writer who was conversant with all Mexican history and the facts in the case, said that "Instead of Christianity fulfilling its mission of enlightenment, conversion and sanctifying of the natives, was itself converted. Paganism was baptized; Christianity was paganized."

None believe this so readily as those who see even now conditions in that Catholic religion of the Republic.

The idols of the Aztecs are in the Museum—the idols of the Catholics are in the cathedral. The aboriginal peoples were given to understand that defeat of arms meant renunciation of their religion and the acceptance of the new. It was a part of the conquest, in the name of Spain and the Holy Roman Catholic Church. The transition for them was very little. They passed from idols to images. They never worshiped idols more than today they worship images; never prayed more fervently to idols than today they pray to saints' images. Now this is no vague accusation. They pray to the Virgin of Guadalupe at her shrine, and they pray to hundreds of others for all manner of things, from the girl wanting a husband up to the cripple wanting a round body.

The sacrificial stone is pointed out as a relic of Aztec barbarism, and the inquisition by the Catholics is none the less horrible. They tore down the idols of the Aztecs and set up the idols of Catholicism. The most rigid rules were required of the Catholic religion, and often the ministering priest, after a conquest of victory, would baptize a whole multitude at one initiation, ignoring entirely the individual.

They have sinned against humanity in that they have exacted much from them, giving nothing in return save a golden image, silver with dazzling appearance for their eyes to look upon, or a crucifix for them to kiss when dying. Her costly palaces are at once the wonder and the surprise, and then the indignation of a visitor. In Oaxaca there is a church which cost some \$13,000,000. In the Church of Guadalupe, in Mexico City, a crown which the people made for the image of the Virgin of the same name cost over \$450,000. The great cathedral of Mexico City is the second largest in the world. The people live in the most pitiable conditions, and many thousands die every year because of the poor accommodations in the way of homes. If Catholicism had put some of this money in better tenements for the poor and hospitals for the sick and more comfortable prisons and education for the masses they could have better merited the saying of Christ, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

How did Rome get all this money, and what did she do with it? The exactions of Rome on her subjects for money is something terrible. All sorts of devices are made to prey upon the living for money, and not only that, but they graft upon the dead, charging exorbitant prices to get your loved ones out of purgatory and grave rent. Such heavy tax was laid upon the marriage vows that hundreds of the natives lived in open adultery, not being able to pay marriage fees, thus Romanism becoming responsible for the moral degradation of the social life of Mexico. To this condition the priests were fully aware, but they could not speak against it for the reason that they themselves would become incriminated. For it is a well established fact that the priests themselves lived in the same adultery, and one visiting priest from abroad said that many times he was refused entertainment by many priests because of the embarrassment of meeting the family and the children. But that is no uncommon occurrence in the United States, Clarendon and West Texas having had examples of this matter.

So it soon was a well noted fact that the Roman Church had two-thirds of all public property in the Republic and vast treasures of money. They would use this money and their power for po-

litical ends. There soon after came the great struggle for liberty against the mother country, the other necessity, liberty from the Church. The Church had power to make immune certain individuals. They gathered the tax and left the people penniless and then refused to use the money for public purposes until finally the most bloody revolution broke out between the years 1857 and 1867.

There were two distinct factions within in the Republic—the Clerical and the Liberal.

Hurbide, Moranon, Santa Anna and Maximilian were representatives of the Clerical party. Their platform was as follows:

1. The security of Church property and revenues.
2. Re-establishment of the special rights of the Church.
3. The Roman Catholic to be the only and the exclusive religion.
4. Censorship of the press.
5. Immigration from Roman Catholic countries only.
6. Establishment of a dictatorship, responsible to the Church.

Juarez and Diaz are the most emphatic representatives of the Liberal party. Their platform was as follows:

1. The establishment of a constitutional federal government.
2. Freedom and protection to slaves.
3. Freedom of religion.
4. Freedom of the press.
5. Nationalizing of Church property.
6. Abolition of special tribunals for Church and army.

Favorable treaties looking to trade interests with foreign countries.

Mexico open to all creeds and immigrants from all countries.

So you see what a wonderful liberty Mexico had when she tore from Rome the habiliments of her power. Not even is a nun or a priest to go on the streets in their official vestments. There are no monuments to Catholic Bishops or patriots. No monument is erected to Cortez, Maximilian or Santa Anna. Following the policy of this platform the Government confiscated or Nationalized a great deal of the Church property. Where once stood the first convent in America there is now a Methodist Church for both English and Spanish congregations, and a religious paper is published, besides other literature.

The greatest protection is now offered to Protestants, and especially strong is that Church called Methodists.

Juarez, the apostle of religious and civil liberty, said that upon the development of the Protestant religion depended the future happiness of the Republic of Mexico.

Upon the escutcheon of the garments of Mexican Catholicism there is the filth of social, political and governmental degradation, but as the people are educated and enlightened they leave the dark wanderings of spectacular Romanism and come out to the clear light of a purer and better religion where we worship God and not images; Christ and not a virgin; where we kiss the beautiful life impressed upon the heart of flesh and not the crucifix. The impress of the cross is upon the heart and conscience of man, and not with ashes pressed upon the brow by a priest. We have a crown to place, but it will be when we have gathered around the great white throne in heaven, when the Lord of lords and King of kings has swayed the scepter of love over all the nations, and the glory of God has covered the earth as the waters have covered the sea, and when they have come up who are washed, not with the salty water of some holy urn, but of the blood of cleansing upon the heart of man and are made white by the process of regeneration from God—then shall we lift our voices and lay upon his worthy brow the crown and sing

"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown him Lord of all."

GOOD ADVICE.

Now conference is over, and as we start out on a new conference year let us make a straightforward pull, and all pull together, and all that can't pull, push. Don't wait for the preacher to do all the pulling and pushing; there is something for all to do. Those that can't hew stone can carry water. The Lord does not want any drones in the hive. If I can only be a door-keeper in the house of the Lord, I will think that I am doing a great work.

I don't know very much about metaphysics, but I do love honesty and simplicity.

I like old-fashioned theology. I like the doctrines of repentance, saving faith, regeneration and the witness of the Spirit. It took some mighty strokes with the hammer of love to forge me out a bright, sparkling gem from the rough. So it does every true penitent.

Now, let us start right, and keep right, and the Lord will bless us and give us a good year. So mote it be!

W. J. McCREARY,  
Winfield, Texas.

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# Devotional and Spiritual

## IS OUR BIBLE GENUINE?

How often the Christian is asked by the skeptic whether or not he is sure he has the genuine, authentic writings and sayings of Christ, the prophets, the apostles and inspired writers in the Book which is called "The Bible."

The question is an important one. The skeptic and the Christian alike should ask it. The fact that the Bible, as we have it, is in deed and in truth the inspired Word of God rests upon evidence. The skeptic, therefore, has a right to ask of the Christian proof for the truth of his claim. Indeed, the Christian himself should not rest content until he is assured that the Book which alone professes to record the inspired words of life and truth, and on whose contents he rests for eternal life, is beyond all reasonable doubt the true record of God's revelation to inspired men. We should not be asked to believe simply because our parents taught us that it was absolute truth. For our encouragement, let it be said that the evidence to prove such a claim is so abundant that no sincere seeker after such knowledge need long remain in the dark.

The Bible, as we have it today, can be traced back to its original sources. To substantiate this claim, let us follow certain lines of proof. First, there is the proof from printed copies of the Bible. Printed copies of the Scripture are extant today, dating as far back as the middle of the fifteenth century. In the library of Exeter College, Oxford, there is a copy of the Old Testament in Hebrew, dated A. D. 1488. In the Royal Library, Berlin, there is a Hebrew copy of the Old Testament, dated A. D. 1494. It was from this copy that Luther made his German translation of the Scriptures. There are extant printed copies of the New Testament in Greek, dated Basil, A. D. 1516, and edited by Erasmus; in Latin, dated A. D. 1514. These printed copies on being compared agree in the main with the printed copies of the Bible we possess in this year of our Lord, 1906. Thus, we prove, by a single step, the Old and New Testament, in the form we now have them, to have existed four hundred years ago. This evidence is open to the investigation of both Christian and skeptic. It is evidence which cannot successfully be ignored or challenged.

But if the printed copies of the Bible can take us back to the middle of the fifteenth century, the question may be asked, what are you going to do about all the centuries between the fifteenth century and the days of the apostles? This question, difficult as it may seem, is not impossible to answer. There are manuscripts of the Scriptures which take us back to the middle of the fourth century. At the time the first printed copies of the Bible was issued there were in possession of Christian scholars no less than two thousand such manuscripts—certainly a sufficient number to establish the integrity of the sacred text. If, which is certainly true, scholars are willing to accept ten or twenty copies at most of any classical writer as proving the genuineness and authenticity of his writings, how much more ought they be willing to admit

mit the same for the sacred Scriptures with over two thousand manuscripts! All these manuscripts, when compared, agree with the printed copies of the Scriptures which we possess today.

The question may be asked: "Why do these manuscripts only date back as far as the fourth century?" The answer may be found in the historic fact that in the year A. D. 302, the Emperor Diocletian ordered the wholesale destruction of the sacred books. Again it should be remembered that in the year A. D. 330, the Emperor Constantine ordered a large number of copies of the sacred Scriptures to be made for use in the churches of his day. This accounts for the large number of manuscripts dating back to the fourth century.

The manuscripts we are here speaking of, contain, separately, but parts of the Scriptures; when put together, and compared, however, they contain the whole Bible. Indeed, some of them contain the New Testament in full.

Thus we see, that, as far back as the middle of the fourth century, the same Bible as that we have in 1906 was in existence. The Bible of the fourth century and the Bible of the twentieth century are one and the same.

We are still, however, especially so far as the New Testament is concerned, about three or four hundred years removed from the lifetime of the writers of the New Testament. How can we bridge this gulf? Again is this task made easy by indisputable historic facts. From the time of the death of the Apostle John, about 100 A. D., until about the fourth century, there arose in the Christian Church, from time to time, certain apologists and defenders of the truth of the Christian religion. To the church these men were, and are still, known as the "Church Fathers." In their religious controversies with the enemies of Christianity, as well as in their letters of instruction to Christians and churches, they made constant use of Scripture quotations. These are called the "Quotations of the Church Fathers." These quotations were made with great exactness. Indeed, many of them are given verbatim. So numerous are these quotations that were the New Testament blotted out of existence it could be restored entire, excepting eleven verses, from the "Quotations of the Church Fathers."

Between the "Church Fathers" and the apostles themselves, however, another gap occurs which is filled in by the "Apostolic Fathers;" i. e., by men who were alive before the last of the apostles passed. Polycarp, A. D. 70-150, a disciple of the Apostle John, and Clement, of Rome, who was doubtless a companion of Paul (Phill. 4.3), were among the "Apostolic Fathers." References are made to every part of the New Testament in the writings of these men. The New Testament therefore must have been in existence at the time of their writing.

Thus step by step we are able to prove that the Bible (the New Testament as least) as we have it today is the same as that which existed in the days of the apostles. Our faith in God's Word rests upon no cunningly devised fables; it rests upon evidence, and any earnest, seeking soul can gain access to such evidence if he so desires. An earnest, intelligent search in the public reference libraries of any of our large cities will corroborate the truth of this article. Why remain any longer in doubt as to the genuineness and authenticity of the Bible? Search and see.—Ram's Horn.

Whether dictated in a pathetic or cynical temper, that epitaph is really grand. What wonderful things are latent in a clod! All possibilities of form, color, music, light, fragrance, and fruitfulness, are there. Exquisite shapes, ravishing hues, ears of gold, purple clusters, bread to strengthen man's heart, and oil to make his face shine, dropping honey, budding roses, pure lilies, and a thousand other miracles of grace and glory spring out of the dust.—Rev. W. L. Watkinson.

## AN INMOST FIGHT.

Not in his circumstances, not in his habits, not in his hereditary station, but in himself, in a heart ready to give itself up to the worst instead of the better powers of the world, in a soul that loves baseness, frivolity and falseness—there lies the real enemy. O the great strength which comes when that discovery is made! And, feeling that now at last the real battle has begun, the man solemnly, solidly settles himself down to the conquest of himself. The army which has carried by storm one fortification after another and found that it has only gained possession of an outpost, more or less insignificant, now sits down before the central citadel and the real siege begins. Then comes the true calling up of all the powers. Then comes humility, and by humility self-understanding, and in self-understanding strength. Then comes that earnest cry for God's help which always brings its answer. Then comes the giving of the soul's own weakness into the abundant strength of Christ. Then comes the great reality of prayer. All of these, when the man has at last got to the center of his sin and is at last fighting with himself for his own soul.

My friends, do you know the meaning of all this? Are you fighting that battle for self-conquest? If you are, you know with what a true exhilaration that which seems such a cruel and unnatural necessity of life may occupy and inspire the soul. Almost with a shout the man exclaims: "I will subdue myself for goodness and for God!" And though no shout is heard, though men beside him do not hear a sound, though the battlefield is in some inmost secret chamber of his most secluded life, though the fairest flowers of his own self-content are being torn to pieces by the wrestlers' feet, yet still there is (do you not know it, many of you?) a deep, strong, solemn joy as the night draws nearer to the day, and the self with which we fight grows weaker and the self for which we fight grows freer—a joy deep and strong and solemn, with which no other pleasure in human living can compare.

And also there grows up a great charity and hope for every other man who is fighting the good fight with his sins—a charity and hope which is alone reward enough for all our pain!

May God lead all of us speedily in, through all the outer struggles, to this inmost fight of all! May we begin it now and never end it till our sin is dead! May the Captain of our salvation be our leader and our strength! May we be full of courage because the battle which we fight is not our own alone, but God's! and at the last may we be conquerors in him! —Phillips Brooks.

## SOUL WINNING SUGGESTIONS.

A few months ago, on a Monday morning, we attended a preachers' meeting in a Western city, and heard a good brother read a paper on the subject "How to Have a Revival." He handled the subject well, and dwelt profitably and at length on "altar work." In the discussion which followed, the paper was rather severely criticized by some of the brethren saying: "We want to know how to have a revival, and the brother has dealt most expressly on altar work." It was

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thought by several present that these critics exhibited their ignorance of genuine revival work.

There are some "popular" workers abroad in the land who work up a great hubbub, and hundreds—sometimes thousands—are reported to have "confessed Christ;" and the evangelist is doctored and doled and expressed on to the next place to "skim over" another community. Shallow streams not infrequently spread out to considerable width, and are not approached by the footman with any degree of dread because they are not hard to wade; neither does Satan fear shallow revivals; he splashes right through them, and goes on. They are so fluffy that he can blow them all out sight in a few weeks anyhow.

Let us be jealous for the old-fashioned kind of revivals where souls are actually born into the kingdom and believers cleansed from inbred corruption, and have the witness of the Spirit to the fact.

Altar work is the convergent part of a service—a time when the long-range artillery is left on the hilltops, and the forces of good and evil come down in "the valley of decision" where every seeking soul is a point of contention. In any part of the battle for souls is to be considered as more important than the others, this certainly should bear the honor. When the greatest of all miracles ever wrought, the transmutation of a soul from sin to holiness, is pending, and depends on the decision and action of the seeker, we need to have our common sense active, and to be peculiarly sensitive to the leadings of the Spirit, that we may say and do the right thing in the right way and at the opportune time, which will aid the struggling soul into the place where the wonder-working power is applied.

In order to do this intelligently, the leader, with perhaps a few capable helpers, should "locate" the seekers individually—that is, learn, if possible, what they are seeking for—and encourage them, especially with promises from the Word, to pray. If a man wants to obtain a favor from a friend, he will naturally talk to him, stating his case, and ask for the thing desired. No amount of instruction will get for him the coveted object; he must ask for it. Should we expect to obtain things from God in a less sensible way? Frequently some light thrown on the pathway of the seeker will help him to travel more rapidly toward the prize; however, there is generally more need of him presenting his case to God than there is necessity of much instruction from others. It is not unlikely that the majority of seekers are more conscious of the real way to God and salvation than we casually suspect them to be; and when they become intensely earnest and go to praying, this point is realized by the careful observer.

Too many people are being "talked through" into a mental religion instead of letting them "pray through" into a heartfelt salvation. "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; For every one that asketh receiveth; and he that knocketh it shall be opened" (Matt. 7. 7. 8). "Him that cometh to me I will in no wise cast out" (John 6. 37).

Urge the sinner in his prayer for pardon to confess and forsake his

sins, and to make restitution wherever necessary. "If we confess our sins he is faithful and just to forgive us our sins" (1. John 1. 9). "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55-57).

Importune the penitent to intense earnestness. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, ye, what clearing of yourselves, ye, what indignation, ye, what fear, ye, what vehement desire, ye, what zeal, ye, what revenge! In all things ye have approved yourselves to be clear in this matter" (2 Cor. 7. 10. 11).

When the soul has consciously and conclusively approved itself clear before God, in that it has made an unreserved confession of all past sins, forever severed itself from those or any other forms of disobedience, and has made—or is willing and uncompromisingly decided to make—all possible restitution; it will find the last human step toward forgiveness "faith" is easily taken; and "He that believeth on the Son of God has the witness in himself" (1 John 5. 10).—The Soul-Winner.

We hear a great deal about the discipline of pain. Perhaps the soul of man is chiefly polished and chastened by affliction. But there is a discipline of joy also. Feelings of pleasure which are pure make the heart better. Not only is the joy of the Lord the strength of His saints, it is their beauty also.—Exchange.

"It is only by thinking about great and good things that we come to love them, and it is only by loving them that we are impelled to seek after them, and it is only by seeking after them that they become ours, and we enter into vital experience of their beauty and blessedness."—Henry Van Dyke.

## A FRIEND'S ADVICE.

### Something Worth Listening To.

A young Nebr. man was advised by a friend to eat Grape-Nuts because he was all run down from a spell of fever. He tells the story: "Last spring I had an attack of fever that left me in a very weak condition. I had to quit work; had no appetite, was nervous and discouraged."

A friend advised me to eat Grape-Nuts, but I paid no attention to him and kept getting worse as time went by.

"I took many kinds of medicine but none of them seemed to help me. My system was completely run down, my blood got out of order from want of proper food and several very large boils broke out on my neck. I was so weak I could hardly walk."

"One day mother ordered some Grape-Nuts and induced me to eat some. I felt better and that night rested fine. As I continued to use the food every day, I grew stronger steadily and now have regained my former good health. I would not be without Grape-Nuts as I believe it is the most health-giving food in the world." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a reason."

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Secular News Items.

Queen Wilhelmina shipped some cows from Holland for her husband's estate in Massachusetts, Sweden. But they were stopped at the German frontier under the law forbidding the importation of foreign cattle.

The British government gets an income of \$10,000,000 from the railways over bonds and stocks of India.

South Africa has a new and profitable industry in the manufacturing of dynamite from its own nitrate rocks. It produces more than \$100,000 a year in revenue.

African great sand hills at White Lake have six hundred miles of golden sand dunes and thousands of acres of land have been worked for the last six years.

The world's largest board of the new electric light bulbs is being made at a new plant being built in St. Louis. It will produce a million bulbs a month.

The French government has decided to spend \$100,000,000 on the new canal project. There are also other projects of importance in the French empire.

The Duke of Sutherland's celebrated "The Duke of Sutherland's" is being sold in London. It is a very valuable piece of property.

Officers made last week to take up the work of the committee on the subject of the new canal project.

A resolution from Seattle, Washington, was adopted by the committee on the subject of the new canal project.

The United States Senate on December 11 approved the proposed resolution, recommending the President to send a representative to the Hague.

The Commission on the New York Canal and Harbor has its report. The report is a very valuable one.

tion directing the Secretary of War to transmit to it all information in the possession of his department on the same subject. Both resolutions carried an identical amendment by Mr. Culberson assenting specifically for the order to Major Penrose, commanding the troops, which directed him not to turn over to the Texas authorities certain of the troops demanded. This action followed a debate of two hours and was taken without a roll call or opposing vote.

The United States Supreme Court will be asked to pass upon the constitutionality of the eight-hour labor law, the first action to that end being taken in the United States District Court in Cincinnati. This was that of the Sheridan Milk Company, recently convicted of employing laborers for more than eight hours a day on a contract on a Government dam below this city.

The House, after an hour's consideration, passed a bill providing for the protection of labor and industries from the competition of convict labor and manufacturers. The bill amends the Wilson act in relation to the regulation of interstate commerce, and gives the States the right to regulate convict-made goods.

Delivering an address last night at a banquet of the British Cotton Growers' Association, Manchester, England, Winston Spencer Churchill, Under Secretary for the Colonies, referred to the necessity of building a railroad to Nigeria to assist in the development of cotton growing. He said the day was not far distant when Great Britain would be forced to embark upon a great scheme for the amalgamation of the West African colonies of Sierra Leone, the gold coast and the two Nigerias.

A Gulf line from the territories seems the plausible outlet for present growing productions of Kansas and Oklahoma. This is made necessary by the opening of a gusher field east of the Mississippi River in Illinois, that will with the other Eastern fields be sufficient to supply the trade. Another market must be made for a large part of the Western product, and the Gulf line is expected to solve the problem.

Rear Admiral Joseph B. Coghlin reported orders from the Navy Department directing him to remain on duty as commandant of the New York navy yard until further notice. Although he will reach on reaching the age limit of sixty-two years on Friday, this will be the first time in the history of the navy that a rear admiral has been retained as commandant after retiring.

The preliminary steps incidental to the investigation into relations of certain world-famous part of what is known as the Harriman system have been taken by the Interstate Commerce Commission. Attorneys have been retained and arrangements made for beginning the hearings later in the month.

The Interstate Commerce Commission has today ordered an investigation of the relations between the Texas Pacific and Southern Pacific systems growing out of their common management and control. Frank E. Kellogg and J. A. Sutherland, of St. Paul, have been retained to take charge of the investigation, which will extend from New York to San Francisco.

The first work of Congress has demonstrated that the spirit of investigation is still very much alive. The legislators are looking around to see if any investigations have been overlooked by the President and his departments. The number must have been discovered, and the plan is to

pass next week the resolution that has been introduced in the Senate calling for an investigation of that trust. Congress would order an investigation of the Harriman system of railroads were it not assured that the Interstate Commerce Commission is already laying the ground work for such an investigation.

Stuyvesant Fish, recently ousted from the presidency of the Illinois Central road, by Harriman, is here by invitation of the commission to tell what he knows about the business methods of the Harriman crowd. The commission is completing plans for the Harriman roads. Hearings will be held in Chicago, New York and St. Louis.

Dellamy Storer, formerly ambassador of the United States to Austria-Hungary, but who was dismissed from his post because of the "interference" of his wife in affairs of the Roman Catholic Church, has addressed an extraordinary letter to President Roosevelt and to members of the Cabinet. The letter, of course, has to do with Mr. Storer's removal as ambassador, and takes up the subject of the charge that Mrs. Storer misused private letters received by her from the President. At the time of Mr. Storer's dismissal it was also charged that his wife had meddled in French politics to the extent of participating in a royalist intrigue designed to promote the marriage of Victor Bonaparte with a member of the Orleans family.

Mr. Storer, in his communication, emphatically denies both charges, and alleges that the President's interest in the selection of Archbishop Ireland as a cardinal was not inspired by either Mr. Storer or Mrs. Storer, but was the direct result of the President's own self-formed desire in the matter.

The report of the special committee of the Board of Trustees of the Chamber of Commerce on insurance settlements of San Francisco, after the big fire which has just been published, says: "The total area burned was about 3000 acres or about 4 1/2 square miles, containing 150 blocks and about 25,000 buildings. One-half of these were residences. The amount of insurance covering the property in the burned district was approximately \$150,000,000 (estimated). The value of the buildings and contents destroyed in the fire must have been about \$100,000,000, being an estimate of the insurance liabilities the known ratio of insurance to the value (about seventy per cent) and the guess is there was about five per cent of the property that carried no insurance. In spite of the earthquake, in spite of the paucity of time of the Baltimore and Toronto configurations, the companies finally paid undoubtedly in the neighborhood of eighty per cent of the amount of insurance involved. At Chicago there was fifty per cent paid, and in Baltimore ninety per cent."

According to later reports from Captain Ham concerning the recent fight on the island of Leyte, Manila, between the American force and Pula forces, a detachment of company L of the United States Infantry, with a force of constabulary under the command of Lieutenant Ralph H. Yates Jr., were rushed by sixty boats four miles from Papas on the Tarakan trail on the afternoon of November 5. The Filipinos had a few guns from which they fired a volley and then rushed the troops. In the onslaught the American soldiers were killed and many wounded. The enemy lost thirty killed. The number of wounded and prisoners taken is unknown. A detachment has started in pursuit, but as the telegraph line is down between Tacloban and Davao no further report has been received.

Congress is beginning to get its bearings on the Japanese question, and the prospect is that from now on there will be less inflammatory talk. Out of the many conflicting stories of the week it is now possible to get at the exact truth respecting the situation. The official denial that the administration is negotiating a new treaty with Japan is correct, and yet it does not tell the whole story.

It seems that the President has said to the members of the California delegation that if California keeps hands off and the agitation in general is kept down, he will solve the whole problem in the eventual emission of Japanese laborers.

Naturally the Californians jumped at the conclusion that the President was negotiating a new treaty which would permit the enactment of a Japanese emigration law. The fact is that the President is carrying on negotiations which he has recently believed would result in Japan taking action which will result in the practical emission of Japanese laborers to come to this country and the prospect is that within the next few months the Emperor will issue an order forbidding them to come. At any rate the President has large hope that Japan will be able to solve the labor problem for this country.

Other dates later. C. E. LAMAR, P. E.

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As for the school question, it will go to the courts.

It is evident that the beneficiaries of the present tariff law who want the schedules left as they are and the opponents of an inheritance tax and of an income tax will join hands to stave off as long as possible a revision of the Government's system of taxation along the lines proposed by President Roosevelt in his message to Congress this week. The contest is coming and one may rest assured that it will be an interesting one when it does come.

COMMISSIONER'S ADDRESS.

Any one having business with the Commissioner of Education will address Rev. C. M. Hartless, Georgetown, Texas.

Dallas District—First Round.

- Lancaster & Wilmer, at L., Dec. 13, 14. Erway Street and Colonial Hill, Dec. 15. Wheatland at Wheatland, Dec. 16, 17. St. Marks sta., Dec. 18, 19. Lewisville sta., Dec. 20, 21. Denton sta., Dec. 22, 23. Cedar Hill and Duncanville, at Cedar Hill, Jan. 1, 2. Argyle at Argyle, Jan. 11, 12. Grand Prairie and West Dallas, at Grand Prairie, Jan. 13, 14. First Church, Jan. 20, 21. Trinity, Jan. 27, 28. Dallas City mas., Feb. 1, 2. Oak Lawn, Feb. 3, 4. Cookman and Maple Ave., at Maple Avenue, Feb. 5, 6. The district stewards will meet December 18 at 10:30 a. m., at St. Mark's Church, Oak Cliff. All the preachers of the district and their Boards of Stewards and all others who will come are invited to be present, as Rev. J. M. Peterson will preach on the subject of the "Pastor and the Steward." Entertainment will be provided for all. J. L. MORRIS, P. E.

Calvert District—First Round.

- Kesse, at Alto, Dec. 19, 20. Bremock, at Bremock, Dec. 20, 21. Math, Jan. 2. Roagan, at Roagan, Jan. 3, 4. Calvert, Jan. 5, 7. Durango, at Durango, Jan. 12, 13. Loan and Clinton, at L., Jan. 13, 14. Rosebud, Jan. 15. Travis at Cedar Springs, Jan. 19, 20. Freestone mas., at Freestone, Jan. 23. Teague sta., Jan. 24, 25. Farfield and Dew, at F., Jan. 27, 28. Wilbourn, at Wilbourn, Feb. 1, 2. Bryant sta., Feb. 4. Jewett, at Oakwoods, Feb. 5. Owsby, at Owsby, Feb. 9, 10. Franklin sta., Feb. 10, 11. Seaton sta., Feb. 12. Woodcock, at Woodcock, Feb. 16, 17. Centerville, at Centerville, Feb. 23, 24. Norman, at Norman, March 1, 2. The district stewards will meet in Seaton, December 27. E. L. SHETTLES, P. E.

Brenham District—First Round.

- Davilla, at Friendship, Jan. 1, 2. Buckholts, at Buckholts, Jan. 4, 5. Thornfield, Jan. 11, 12. William, Nicholas, 11 a. m., Jan. 14. Lindberg, Jan. 18, 20. Lexington, Jan. 20, 21. Bellville, Jan. 26, 27. South, Jan. 28. Wardwell, Feb. 1, 2. Cameron, Feb. 4. Bowenham, Feb. 6. (Other dates later.) C. E. LAMAR, P. E.

San Augustine District—First Round.

- Tatum, at Tatum, Dec. 22, 23. Beckville, at Beckville, Dec. 23, 24. Center cir., at Mt. Zion, Dec. 29, 30. Center sta., Dec. 30, 31. Geneva cir. at McMahon, Jan. 5, 6. Hemphill and Brownson, at H., Jan. 6, 7. San Augustine, at S. A., Mon., Jan. 7. Shelbyville, at S. W., Jan. 9. Tonaha, at Tonaha, Jan. 12, 13. Nacogdoches sta., Wed., Jan. 16. Caro sta., Thurs., Jan. 17. Cushing cir., at C., Jan. 19, 20. Timpan, Wed., Jan. 23. Minden, at Mt. Enterprise, Jan. 26, 27. Garrison, at Garrison, Wed., Jan. 30. Nacogdoches mas. at Appleby, Feb. 2, 3. Carthage sta., Wed., Feb. 4. Gary, at Clayton, Feb. 9, 10. Melrose, at Fairview, Feb. 16, 17. Lufkin sta., Fri., Feb. 22. Keltys, at Keltys, Feb. 23, 24. Burke, at Burke, March 1, 2. The district stewards will meet at Timpan, Wednesday, December 13, 1906. C. A. TOWER, P. E.

Huntsville District—First Round.

- Hempstead cir., at H., Dec. 15, 16. Willis and Conroe, at C., Dec. 19. Jola cir., at Jola, Dec. 20, 21. Madisonville, Dec. 22, 23. Crockett, Dec. 29, 30. Kennard cir., at Kennard, Jan. 1. Groveton, Jan. 2. Grapeland and Lovelady, Jan. 3. Huntsville, Jan. 5, 6. Trinity and Onalaska, Jan. 12, 13. Augusta cir., at Augusta, Jan. 15. Montgomery cir., at M., Jan. 16, 17. Cold Springs, at C. S., Jan. 18, 19. Postonia cir., at Cleveland, Jan. 20. Anderson cir., at A., Feb. 1, 2. Navasota, Feb. 3, 4. Waller cir., at Magnolia, Feb. 9, 10. Dodge cir., at Dodge, Feb. 15. Willard cir., at Willard, Feb. 16, 17. San Jacinto cir., at Johnson's Chapel, Feb. 23, 24. District stewards will please meet me at Conroe, on December 19, at 1:30 p. m. H. C. WILLIS, P. E.

HYMENEAL.

It is with pleasure we announce the marriage of Rev. James A. Ruffner and Mrs. Mary L. Cook, of this place, which happy event took place at the home of the bride, December 5, 1906, at 5 p. m. Brother Ruffner and his bride left at once for Itasca, their future home. He served this charge four years, and his friends here are many. He has won the hand and heart of one of our best women—a devout Methodist. J. D. ODOM, West, Texas.

Many men would do a great deal more good if they would quit reforming the world.—Ram's Horn.



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Dec 1 all he of goo age. 1 tainly our fr us to d W. V the ple and receive people Thanks two go two go shelled thing to ing ser joined the pre sumptu lasts. to carr I. W. under caption persona added 1 carpets elegant al. We friends to the C C. C. read ou didn't k as or th an inqui you Cou ney to t Gatesvill worthy ) who wo soul to l and we Evant, 2 little toy have ev blockade all the FACE ALL Troubled cians | Now P and V "HIGH "I had ing out on a year an physicians any good, friends re I secured ernal mont I can high as being Soap mad plexion, le and velvet all the tin my friends Aug. 1, 190 AN "I have Toilet Soap cleansing, the skin, it been trying thing to ta and since u it is the ve skin." Oct. 16, 190 STILL "I beg to of dandruff called eures Soap and s with dandr Oct. 16, 190 Sold through post, 50c. Retail Price, 25c. per lb 1-1/2 oz. Tins & 6 Oz. Mailer Free

# Notes From the Field

## Cement, Okla.

M. T. Allen, December 8: We are all here. Have a nice charge; lots of good people; have a good parsonage. You may not miss me, but I certainly do miss you. May God bless our friends at home, and then help us to do lots of good out here.

## Corsicana Circuit.

W. Vinsant: We rejoice to have the pleasure of serving this good people another twelve months. We have received a warm welcome. The good people of Pleasant Grove came on Thanksgiving Day with their dinner, two good loads of long wood, then two good loads of stove wood (corn shelled), and box after box of something to eat. After dinner, Thanksgiving service was held. Zion's Rest joined in with a good pounding, so the preacher and family are faring sumptuously every day as long as it lasts. We are praying for grace to carry on our Master's work.

## Centenary, Paris.

I. W. Clark, December 10: We are under obligations to the people of Centenary Church for the hearty reception given us. The ladies had the parsonage in excellent shape, having added many comforts in the way of carpets and other improvements. An elegant pounding followed our arrival. We are happy among our old friends of years ago. A useful year to the Church is our ardent desire.

## Evant.

C. C. Hightower: When the Bishop read our name for Evant Mission we didn't know if that place was in Texas or the Philippine Islands. Making an inquiry, we found it to be in Coryell County. We started on our journey to the place and were delayed in Gatesville about four days with our worthy pastor, Brother J. W. Story, who would cheer the most troubled soul to be with him. The rain ceased, and we came on out to our work, Evant, and found one of the nicest little towns and the best people we have ever met. We found our door blockaded Saturday night last with all the good cantibles that please a

Methodist preacher. They were not satisfied with blockading the door; they came later and filled the table to overflowing. We are among good people this year. We have twenty-four Advocate subscribers; hope we can report fifty by conference. We are planning for great things on this charge this conference year.

## Portales, N. M.

S. E. Wilson: I was returned by Bishop Morrison to this charge, and am in my bachelor home with as pleasant surroundings as it is possible for bachelors to have. Our Home Mission Society is still active, not only in looking well after the parsonage, but they abound in good works on all lines. They are truly the right hand of the Church. We could not do without these self-sacrificing, consecrated women. Our official board after making liberal provision for the pastor, signed a contract with a seating company for new pews. When they are installed in the church, we will have one of the neatest, best arranged church buildings that I have anywhere seen in a town of this size. We are receiving substantial help from Rev. H. Marvin Low, who, graduating at Clarendon College last June, is now teaching in our public school. He is bright, gifted and consecrated; hence we expect great things of him. His preaching ability is beyond the ordinary, so say my people, to whom he preaches in my absence. Our new presiding elder, Bro. James, has been with us, but did not get to preach, owing to the bad weather. He thinks the district is on a boom, and it evidently is, for every train brings a large number of home-seekers, many of whom are religious. This is indeed a great opportunity for our Church, if we can have the men, and the needed missionary help, we can possess the land.

## Wellington.

J. M. Sollie, December 6: We left Albuquerque, New Mexico, Tuesday, November 20, for Wellington, via Trinidad, reaching here Friday, November 30, in a mist of rain, which had been falling for several days in this part of the country, giving these beautiful plains (beautiful ordinarily) a dismal appearance. We spent Friday night in the home of Brother Jno. Williamson, one of our leading churchmen, where we found no lack of kindness. Saturday came, and we repaired to the parsonage. Sunday came, and we were allowed to preach both morning and evening to large and appreciative audiences. By Tuesday evening the weather had cleared sufficiently for the plucky little Church of Wellington to march in solid phalanx to the parsonage, where they took charge of the dining-room, and converted it into a first-class family grocery store. To give expression of the joy such occasions afford is not easily done, because there is so much more expressed by such donations than the intrinsic value of the goods. Best wishes for the success of the Advocate.

## Proctor Circuit.

Raymond R. Hubert: We can with truth say with the Psalmist: "The lines have fallen to me in pleasant places." The good people here have received us with open arms, and have made glad our hearts in more than one way. A severe pounding came Monday night, the weapons used being flour, potatoes, fresh pork, canned goods, etc., etc. Also the parsonage has been repaired, papered from parlor to kitchen, and is now being treated to two coats of fresh paint. The people here are not only genuinely hospitable, but are vitally religious. The good Bishop certainly could not have pleased us better than sending us to Proctor Circuit. We have determined that the charge shall be given the best service that God can give it out of the material in hand. While it is with fear and trembling that we go into this our first work, yet if God be with us (and, if we believed to the contrary, we would stop right now), who can be against us? We need, and ask, the sincere prayers of all who love God.

## Iredell Circuit.

J. C. Carter, December 6: At the late session of the Northwest Texas Conference we were returned to the Iredell Circuit. On the night after we got back from conference they gave us a real pounding. The writer made a short talk, expressing the appreciation of the parsonage folks of this token of the good will of these kind friends, and expressing a desire to be more useful as their pastor for another year. Brother J. J. White, the superintendent of the Sunday-school, made a very appropriate reply, in which he made us feel welcome back to Iredell. I trust we may have a suc-

cessful year in building up the interest of the Church. We are in the midst of another prohibition campaign. This is a dry county, but the antis are not satisfied with prohibition. One objects because, he says, they get more whiskey in prohibition towns than they do when they have the open saloon. Another objects because, he says, when he wants a drink, he wants it where he can get it. So these fellows contradict themselves. One says he can't get it when he wants it; the other says he can get more than he would get if there was a saloon on hand. The fact is, prohibition does prohibit to a great extent, and cuts off much of the evil of the dram shop; and the antis know it. The brewer and wholesale liquor dealer oppose prohibition, and spend thousands of dollars to defeat prohibition, because prohibition decreases the sale of their liquors. The drinking man opposes it, because it cuts him off from his dram. Most men who are antis are like the old Negro in Hood County. When a white man tried to get the old darky to vote for prohibition, the old man said: "No, sah!" "Why not?" "I want the white man." "Well, Boss, when I want it, I want it." Yes, most of these antis want it, and they want it where they can get it, hence they oppose prohibition. The county has something over four hundred foreign voters in it. Most of these will likely vote anti. But, still, we are hopeful that the right will prevail.

## Couts Memorial, Weatherford.

W. A. Manly, December 4: We are at home in our neat, snug parsonage; are well pleased, happy and hopeful. The outlook is promising. We are serving a noble people. Our reception has been most cordial. The good women of the W. H. M. Society have put some new furniture in the parsonage. For this kind service they have our hearty thanks. Our stewards have met and fixed their pastor's salary. They raised the assessment over last year. We have a good and true Board of Stewards. They and their pastor are united on the idea of progress. We believe we shall find in them abiding co-operation. Our Leagues are putting on new life. The Sunday-school is growing in numbers and interest. We trust that each service will mark advancement in our charge. Some of the people met at the parsonage a few nights ago and brought with them good things for the preacher's family. Their presence and gifts were greatly appreciated. We have a company of fine young people in our Church, and they are going to bring things to pass this year. Our presiding elder, Brother M. K. Little, was with us Sunday, and preached a real good sermon, which did us all good. We are glad indeed to have him on the district. He is a live man, and his influence will be felt by both the preachers and laity of the district. Our good Brother Poone wrought well among us. May his new field prove fruitful as the result of his labors. We shall give special attention to the Advocate—no better paper published.

## Meridian and Womack.

L. B. Saxon: We have only been here a few days, and it has been raining nearly all the time, yet we have filled all of our appointments. The people seem glad that we are here, and that makes us feel glad. We preached at Womack last Sunday, and received one man into the Church by vows, and received one lady by certificate. We want and must have one hundred conversions this year on this charge. We also want one hundred good people to join the Methodist Church this year. We also want to build some new church houses out here in this black land country, for they are badly needed. After the good Lord has so wonderfully blessed this country, we don't think that we ought much longer to worship in school houses. We say this for many reasons: First, the Churches that are doing the real work for this country have to suffer the abuse of every tramp that comes along. Then they have slight-of-hand shows and every kind of performance in school houses. And if the trustees give their permission, the Church can't help itself. Brethren, let's commence this day to pray, work and, above all, expect a revival that will reach the sinners in the bounds of this charge, and quicken the members into new life. Then, when these things take place, we can build church houses, and do it easily. We have faith in God and confidence in the people we serve. We will do something this year to advance the cause we represent. We served the Meredith Circuit last year in the Texas Conference, and we shall always remember the good people down there. We pray God's blessings upon them all. This is our first work in the black land, but we have learned one thing already, and that is, if you will half way stick to your job, the job will surely stick to you, especially when it is raining. But, after all, this is a fine country, and it has a fine citizenship. We live in the town of Clifton, and it is a prohibition town, and we hope to keep it that way. We will

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"HIGHLY RECOMMENDS CUTICURA SOAP"

"I had been troubled with a breaking out on my face and arms for almost a year and had the services of several physicians, but they didn't seem to do any good. Some time ago one of my friends recommended Cuticura to me. I secured some, and after using it several months I was completely cured. I can highly recommend Cuticura Soap as being the very best complexion Soap made. It creates a perfect complexion, leaving the skin soft, white, and velvety. I now use Cuticura Soap all the time, and recommend its use to my friends." Maud Loggins, R. F. D. No. 1, Sylvia, Tenn. Aug. 1, 1905.

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"I have used the Cuticura Medicinal Toilet Soap for more than a year, and for cleansing, beautifying, and purifying the skin, it cannot be excelled. I have been trying for a long time to get something to take the pimples off my face, and since using Cuticura Soap I find that it is the very thing for diseases of the skin." G. W. King, Cadiz, Ky. Oct. 16, 1905.

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"I beg to say that I had a great deal of dandruff and after using many so-called cures, I started, to use Cuticura Soap and am now no longer troubled with dandruff." Ida Maier, 1226 Seltzer St., Philadelphia, Pa. Oct. 16, 1905.

Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 50), may be had of all druggists. 1-1000 Drug & Chem. Corp., Sole Preps., Boston, Mass. Mailed Free, "How to Cure Dandruff."

Killeen. R. F. Dunn, December 5: We are now on our new charge, and have been kindly received by the people, who gave us a nice pounding shortly after our arrival. When I got here I was reminded of the Mount of Transfiguration, because I saw three tabernacles for religious worship; but I am sure there is a much greater need of three here in Killeen than on Mt. Hermon. Each of my predecessors has left marks of faithful service, and I hope, by the grace of God, to do the best year's work of my life.

Men do not freeze onto the church that gives them a frosty reception—Ram's Horn.

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# The Home Circle

## WHY?

I know a little boy—  
His name begins with C—  
Who, when he's busy playing,  
Is as strong as strong can be.

He can lug a heavy box,  
Roll a barrel big as he,  
He's as nimble as a fox,  
When a bonfire there's to be.

He can pull his great big Flyer—  
He is feeling well, you see;  
It's astonishing how very strong  
That little boy can be!

But when father wants the snowdrifts  
Cleared away before the door,  
Or mother wants a package  
From the corner grocery store,

That tired feeling comes apace—  
He is not well, you see;  
It's astonishing how very weak  
This little boy can be!

—Selected.

## A BOY WHO HAD NO CHANCE.

"You feel proud, don't you, Dick?"  
"I feel glad," said Dick, simply.  
Of course he feels glad. And proud  
too, if he felt like owning it, but it's  
the right kind of pride. Here is one  
that feels proud and is quite ready to  
say it.

A plainly dressed, sweetfaced woman  
was holding Dick's hand in a close  
grasp. The kindly faces surrounding  
her showed by their sympathy that  
they warmly acknowledged her right  
to be proud, for most of them knew  
through what struggles her son had  
reached this day when he had stood  
as valedictorian in the graduating  
class of the high school.

Herbert Barnes, the first speaker,  
stood a little to one side, gazing on  
what was going on about him with  
half indifferent amusement.

"It's a great thing for Dick," he re-  
marked to a companion. "At least he  
thinks so. He has a fancy that a high  
school diploma is an open sesame to  
all the big things in the world."

"It's a good deal to help us, isn't it?"  
"I mean, the education that it  
stands for?"

"Oh, I suppose so—to boys who  
need that sort of thing. Now, I don't  
you know. I can get along without it."

"I dare say you can," said the other,  
who knew that Herbert had been quietly  
dropped out of the school about six  
months before for poor scholarship.

"Yes, I'm for business now, Latin  
and 'ologies don't count much there.  
I have a good chance ahead of me.  
My uncle is going to give me a clerk-  
ship in his big business. It's a fine  
thing to have a 'pull.' I can soon work  
up and get to the top."

"Yes, you're a lucky fellow," said  
the other regarding him enviously.

"Now I don't see any chance for  
Dick," went on Herbert. "He's as  
poor as a church-mouse and hasn't any  
influential friends in the world, so far  
as I've heard. No, not a bit of a  
chance."

"Not a bit of a chance," it some-  
times seemed to Dick, as he sought  
employment in the place where he  
lived. Plenty of good friends he had,  
but the demand for intelligent employ-  
ment was limited, and he had a great  
desire to remain near his widowed  
mother. So it came about that in  
a few weeks after the proud com-  
mencement day Herbert stopped in  
surprise to speak to a boy wrestling  
with some heavy packing cases at the  
alley entrance to his uncle's store.

"You hear, Dick?" he said.

"Looks like it, doesn't it?" said  
Dick, pausing to take a long breath.

"You don't mean you are doing this  
kind of work?"

"That's just what I mean. A fellow  
that can't get what he wants must take  
what he can get."

"But isn't it rather tough?"

"Rather, at first. But I'm going to  
give my muscles a training now."

"A porter, after all his fine study,  
and the fuss he made over his gradua-  
tion," remarked Herbert to the young  
man near the desk at which he worked  
a little and idled a good deal.

"Poor chap," half contemptuously,  
"I'm afraid he's going to find, as I  
said before, that it takes something  
besides a high-school diploma to boost  
a fellow up."

Dick brought the same earnest, con-  
scientious effort to his subordinate po-  
sition that he had always given to his  
studies. At first he ached cruelly un-  
der the unaccustomed physical strain,  
but before long the rebellious muscles  
obeyed the demand on them, furnish-

ing a good bodily foundation on which  
to build such mental effort as might in  
future be demanded.

And the demand came in good time  
to the boy who had "no chance" ex-  
cept that built upon faithful effort.

"I am told there was a light in the  
basement all night," said Mr. Sey-  
mour, on coming to his place of busi-  
ness one cold morning. "Who knows  
anything about it?"

He was referred to Dick Woodbury.  
"A load of that tropical fruit came  
from the station just as I was leaving,"  
explained Dick. "I told the drayman  
everything was locked up for the night,  
and we couldn't receive it; but he said  
they couldn't put it anywhere, it would  
freeze. So I put it into the basement."  
"And you stayed there all night?"  
"Yes, it needed an even tempera-  
ture."

Mr. Seymour had his own opinion of  
an employe who, in the seeking of his  
employer's interest, did more than he  
was hired to do. It was not long after  
this that Herbert was surprised at  
seeing Dick at one of the desks in the  
same office with himself.

There he remained for a long time  
—longer than would suit the maker of  
sensational stories of the rapid ad-  
vancement of poor boys. In real life  
the crowding for place is too pressing  
for rapid promotion. But in the years  
in which Dick worked hard for what  
might be thought moderate pay, he  
was steadily building up a character  
for integrity and reliability which in  
time found the place of trust which  
awaits the trustworthy.

Herbert still remains at his desk,  
relying upon his well-off father to sup-  
ply him with what he can not earn,  
and the boy who had "no chance"—  
except the chance always belonging  
with energy, perseverance, and godly  
living—now in charge of an important  
branch of the business, writes out the  
checks for his monthly pay.—Herald  
and Presbyterian.

## FLOSSIE'S "BEST WISH."

It seemed to Flossie that she had  
longed for it for years and years.  
Every birthday and every Christmas  
she hoped that somebody would think  
of it. She never watched one go flut-  
tering by in the hands of a happy little  
maid, that she did not give a sigh  
of ecstasy and longing. Aunt Marion  
had no less than three herself, to  
match her different dresses.

And yet, with three big brothers,  
mother, father, grandmother, Uncle  
Jack and Aunt Marion to give her  
things, Flossie had grown almost to  
the age of six years without owning  
one. She was quite sure that few lit-  
tle girls had so large or so delightful  
a family, yet none of them had ever  
guessed this wish hidden away in the  
heart of the little girl with the thistle-  
down hair, which had won for her the  
pet name of Flossie. It was strange  
that she did not tell some of them  
about it, but she did not. "For you  
just can't hint to folks about pres-  
ents," she reasoned to herself. "That  
wouldn't be a bit nice. But if ever I  
do grow up and be a young lady with  
my hair done up high, and have a  
watch and a hopen glass, like Aunt  
Marion, the very first thing I'm going  
to do is to buy myself a pink silk  
pawryawl with a white handle!"

It was almost Flossie's birthday,  
only one more day left. There was a  
birthday cake with pink candies on  
top and six tiny pink candles, all ready  
in the pantry; and there were three  
queer-shaped packages in mother's top  
drawer, where the little girl had been  
sent for a paper of needles. But her  
quick eyes took in at a glance that not  
one of them was shaped in the least  
like a "pawryawl."

At last the birthday came, and at  
breakfast Flossie found these and  
other mysterious packages piled about  
her plate. She would have been a  
very strange little girl indeed not to  
have been pleased at the new doll  
with "truly" eyelashes, and the tiny  
brush, comb, and handglass just for  
herself, and the white slippers she  
had wished for. But underneath it all,  
deep down in a corner of her heart,  
the place reserved for a pink silk  
"pawryawl" was still empty, and she  
sighed just a little even while she en-  
joyed her gifts.

That afternoon she was dressed in  
a white frock and the new slippers  
and allowed to go with her mother  
down-town, as a part of the birthday  
treat. "For I would be so lonely some  
if you go away, muver," she had said.  
"That's why I have always and always  
wished I was a twin. I would be more  
company for myself if I was a twin."

And as this is quite true, Flossie did  
not care in the least if Uncle Jack did  
laugh and call her a "funny little kid."

They went to several stores, and  
finally to a very large one where there  
was a great crowd of people. Then  
Mrs. Andrews, a friend of Flossie's  
mother, invited them to drive home  
with her in her carriage.

"Keep close to me, dear," said her

mother, "or we shall get separated in  
this crowd."

The next moment the little girl saw  
before her the most beautiful sight—  
row upon row of parasols of every  
tint of the rainbow!

Flossie gasped with delight. She  
had never seen so many in all her life.  
Her golden head was only a little  
above the counter, and her wide, ad-  
miring eyes were upon the pink, blue,  
yellow, rose and white parasols be-  
fore her.

A gentleman close by her side  
watched with amused eyes the eager  
delighted face of the little girl, and a  
quick smile of sympathy overspread  
his own face as she whispered under  
her breath, "I choose that pawryawl.  
No, I choose this pink silk pawryawl."  
"Better take one, dear," he said,  
"tell your mother they are only half-  
price to-day." And he passed on smil-  
ing.

He was the floorwalker, only Flos-  
sie did not know it. She was too  
happy to speak, and it seemed too  
good to be really true. He must be  
the man who owned the big store, or  
he would not have told her to "take  
one." She was sorry she had not  
gained her voice to thank him, but he  
was quite lost in the crowd now.

She lifted one of the lovely pink  
ones very carefully from the box close  
to the edge of the counter, and speech-  
less with happiness, followed the  
crowd that was going out of the big  
doors. Close by one of the doors  
stood the gentleman with the kind  
eyes. Flossie paused by his side, and  
gained courage to say shyly:

"Thank you, ever so much. I've  
been a-wishing all my life for a pink  
silk pawryawl."

"Oh," said the gentleman. "Oh, lit-  
tle Goldy Locks, did you get one? I'm  
glad." And he smiled down at her  
again as the crowd swept her on out to  
the street.

Then for the first time she thought  
of mother, and began to be just a  
little frightened, when among all the  
strange faces appeared the dear, fam-  
iliar face of Uncle Jack. She wig-  
gled between the jostling people and  
in a moment was safe in Uncle Jack's  
arms, and had told him the whole ex-  
citing story, without stopping to take  
a breath.

"And I never in the world heard  
of so kind a man," she finished. "Did  
you, Uncle Jack? Just to tell a little  
strange girl, 'You better take a pawry-  
awl.' And he couldn't have known  
about my birthday, Uncle Jack!"

"Come on, kiddie," said Uncle Jack.  
"we must find mother. She'll be wor-  
ried to death."

But they went first to the parasol  
counter, where Uncle Jack bought an-  
other beautiful blue one.

"There!" he said, "you shall have  
two. You need them to match dresses  
as much as Marion does. And to  
think that you've a-wished and a-  
wished for a pawryawl for years,  
and I never even guessed it!"

Then they found mother and told her  
all about it. And as Flossie, sitting  
up very straight in Mrs. Andrews' car-  
riage, rode home, she felt that no  
little girl in all the world was so rich  
and so happy as herself.

But she did not guess for a good  
many years that Uncle Jack paid for  
two parasols instead of one.—Anna  
Deming Gray, in The Interior.

## WHAT HAVE I DONE?

Jack was a real good boy and a  
prime favorite with teachers and  
school-fellows—such a willing, good-  
natured fellow, and such a lot of "go"  
in him, never shirking his work. One  
day he had a difficult sum to work  
out, and was bending his mind to it,  
when "Whack!" came the cane over  
his back.

"Sir, sir," stammered Jack, "What's  
that for?"

"Nothing in particular, my boy,"  
said the master with another whack,  
and then another, while he stood smil-  
ing at Jack and began to whistle.

Jack sprang up. "Sir, it's not fair  
not to tell me what I've done wrong,"  
said he.

"You've done nothing wrong," and  
down came another whack with the  
cane.

By this time the whole class were  
on their feet, and rebellion seemed  
ready, when the stern command came,  
"Keep your seats!" and unwillingly  
the boys sat down. All seemed to  
think the teacher had gone mad. Jack  
resumed his seat with burning face  
and smarting shoulders. Presently  
the teacher said pleasantly: "I saw  
you driving your father's horse and  
cart yesterday, Jack, and was so sorry  
you had such a wretched horse to  
drive."

Jack blurted out: "Our Bob is the  
best fellow in the place, sir."

"Ah! then he was lazy, I suppose,  
yesterday," said the master.

"Not he," said Jack, angrily. His  
shoulders were bad enough to bear,  
but to hear Bob abused was more than  
he would stand. "He's as splendid  
and willing a little fellow as there is  
in the district. He never shirks  
work."

"Ah! is it so?" said the master.

"Well, I saw you yesterday, Jack, and

# THE SUCCESS SULKY PLOW

NO SULKY PLOW EVER PLACED ON THE MAR-  
KET HAS ATTAINED ANYTHING APPROX-  
IMATING THE RESULTS THAT THE  
SUCCESS HAS.

IT HAS THE BEST MOULD BOARD FOR STICKY SOILS  
HAS THE MOST APPROVED RITCHING DEVICE  
HAS THE BEST LANDING DEVICE

IT PLEASURES THE FARMER  
BETTER THAN ANY RIDING PLOW ON EARTH

WE MANUFACTURE AND  
HANDLE EVERYTHING THAT IS BEST IN  
IMPLEMENT'S  
WAGONS AND  
VEHICLES

WRITE US FOR YOUR WANTS



PARLIN & ORENDORFF CO., DALLAS, TEXAS.

I really thought your little horse was  
going in fine style, when you stood  
up and slashed him with your whip.  
He shook his head, when slash you  
went again, and I saw Bob fairly turn  
his head to look at you, much as you  
did when you asked me why I gave  
you the cane cuts; but you gave him  
several more cuts with the whip,  
though he had a fair load and was  
doing his level best. You own he is  
a willing fellow, always doing his best,  
so I thought, Jack, that you might be  
content for me to treat you, my good,  
obedient pupil, who always tries to  
please me, in just the same way. Fair  
play all round, Jack, eh?"

Jack dropped his face on his hands  
down to the desk, and he fairly shook  
with restrained sobs—big boy as he  
was; then he stood up.

"I understand your treatment, sir,  
and deserve it. I used the whip with-  
out thinking about it, and it's quite  
fair that I should have a taste of what  
I gave our fine little Bob. I'll beg  
his pardon when I go home."

"Well done, Jack. Shake hands, go  
on with your lessons, boys," said the  
teacher.

"And I'll remember my lesson, sir,"  
said Jack, with a comical rub on his  
shoulders; "but it's fair play all  
round."—Our Fourfooted Friends.

## WHERE THE SHINE CAME FROM.

"Well, grandma," said a little boy,  
resting his elbow on the old lady's  
stuffed chair arm, "what have you  
been doing here at the window all  
day by yourself?"

"All I could," answered dear grand-  
ma, cheerily: "I have read a little,  
and prayed a good deal, and then  
looked out at the people. There's one  
little girl, Arthur, that I have learned  
to watch. She has sunny brown hair,  
her brown eyes have the same sunny  
look in them, and I wonder every  
day what makes her look so bright.  
Ah! here she comes now."

"That girl with the brown apron  
on?" Arthur cried. "Why I know  
that girl. That's Susie Moore, and  
she has a dreadful hard time, grand-  
ma."

"Has she?" said grandma. "O lit-  
tle boy, wouldn't you give anything to  
know where she gets all that bright-  
ness from, then?"

"I'll ask her," said Arthur, prompt-  
ly, and to Grandma's surprise he  
raised the window and called:

"Susie, O Susie, come up here a  
minute: grandma wants to see you."

The brown eyes opened wide in sur-  
prise, but the little maid turned at  
once and came in.

"Grandma wants to know, Susie  
Moore," explained the boy, "what  
makes you look so bright all the  
time?"

"Why, I have to," said Susie. "You  
see, papa's been ill a long while, and  
mamma is tired out with nursing, and  
the baby's cross with her teeth, and  
if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old  
grandma, putting her arm around this  
little streak of sunshine. "That's  
God's reason for things: they are,  
because somebody needs them. Shine  
on, little sun; there couldn't be a bet-  
ter reason for shining than because  
it is dark at home."—Exchange.

## HOW THE TREES TALKED.

Phyllis sat on the terrace step with  
her picture book on her knee, looking  
out into the garden and feeling very  
little under the big trees. She did not  
know she felt little, of course, but  
she knew that everything seemed very  
queer. You see, it was the first time  
she had been in the country since she  
had been old enough to realize it, and  
the trees that grew out of the pave-  
ment and in the park in New York  
weren't half so strange, she thought.

"Cheese," whispered Phyllis softly  
to herself, directly, for this was how  
she said "trees."

She looked up shyly, feeling exactly  
as she felt, when somebody said  
"Boo!" Overhead green leaves were  
waving with musical murmurs. A long  
tree branch almost touched her head;  
the leaves were green on one side, sil-  
ver on the other. "Ah," said Phyllis.  
Then she kept very silent for a mo-  
ment; and mamma, who was under  
another tree in a hammock, reading a  
book, almost forgot her.

A great big wonder of nature began

to stir in Phyllis; but it was all cen-  
tering on the boughs doing such  
strange things overhead.

She thought, maybe, she would like  
to be in bed, safe, safe, with the sheet  
up to her chin. Then, she thought of  
big, brave papa in New York; then  
she thought of mamma—mamma was  
right close by in the hammock. She  
looked at the hammock. Mamma had  
two hands—and one of them, a soft  
dear hand, hung down, doing nothing.

"No," thought Phyllis, for mamma  
hated being "sturbed."

But—oh, oh—there it was again: a  
soft, soft, whispering, like a strange,  
sweet voice. Mamma looked up, and  
Phyllis caught her eye. The spell of  
terror found vent.

"Oh, mamma," she cried, holding  
out pleading arms, her little face  
streaming with tears, "come, come,  
the cheese is talking—saying things!"

For this was how Phyllis explained  
the gentle rustling of the leaves above  
her head. Trees, which were sup-  
posed to be dumb, were telling the lit-  
tle city child things that she could not  
understand.

And then, of course, mamma  
soothed her little girl, as mamma's al-  
ways do, and told her something about  
the strange, sweet voices of Nature.  
And though this happened only last  
summer, little Phyllis has grown so  
used to these voices that she can now  
tell you of the wonderful things the  
trees say when the breeze blows  
through their leafy boughs. Sometimes  
she says, quaintly:

"Now they are telling God they are  
happy."—Exchange.

A Sunday-school teacher, after hav-  
ing explained to her class that only the  
patriarchs were allowed to have more  
than one wife, went on, "But, children,  
in these Christian times, how many  
wives may a man have?" Upon which  
a little girl eagerly put up her hand,  
and cried, "Please, 'm, two only is gen-  
erally necessary to salvation."

O most loving Father, who wiltest  
us to give thanks for all things, to  
dread nothing but the loss of thee, and  
to cast all our care on thee who carest  
for us, preserve us from faithless  
tears and worldly anxieties, and grant  
that no clouds of this mortal life may  
hide from us the light of that love  
which is immortal, and which thou  
hast manifested unto us in thy Son,  
Jesus Christ our Lord. Amen.

## "PROUD AND GLAD"

Because Mother Looked So Well After  
Quitting Coffee.

An Ohio woman was almost dis-  
tracted with coffee dyspepsia and  
heart trouble.

Like thousands of others, the drug  
in coffee—caffeine—was slowly but  
steadily undermining her nervous  
system and interfering with natural  
digestion of food.

"For 30 years," she writes, "I have  
used coffee. Have always been sick-  
ly—had heart trouble and dyspepsia  
with ulcers in stomach and mouth so  
bad sometimes, I was almost distract-  
ed and could hardly eat a thing for a  
week."

"I could not sleep for nervousness,  
and when I would lie down at night  
I'd belch up coffee and my heart  
would trouble me. At last, when I  
would want to drink coffee, it would  
gag me. It was like poison to me. I  
was thin—only weighed 125 lbs., when  
I quit coffee and began to use Postum."

"From the first day that belching  
and burning in my stomach stopped.  
The Postum went down so easy and  
pleasant. I could sleep as soundly as  
anyone and, after the first month,  
whenever I met any friends they  
would ask me what was making me  
so fleshy and look so well."

"Sometimes, before I could answer  
quick enough, one of the children or  
my husband would say, 'Why, that is  
what Postum is doing for her—they  
were all so proud and glad.'

"When I recommended it to anyone I  
always tell them to follow directions  
in making Postum, as it is not good to  
taste if weak, but fine when it is boil-  
ed long enough to get the flavor and  
rich brown color." Name given by  
Postum Co., Battle Creek, Mich. Read  
the little book, "The Road to Well-  
ville," in pgs. "There's a reason."



Give effective relief in bron-  
chial and lung troubles.  
Contain nothing injurious.

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THE GERM THEORY GONE TO SEED

In the Advocate of October 18 Bro. J. M. Dunn has an article mainly in reply to an article which I wrote under the caption, "The Status of Infants and the New Birth." Now I will offer a few more thoughts in connection with the germ theory as it has been called.

In my article I spoke of the germ of eternal life being the heritage of every child born into the world.

While the thought is expressed a little different to what hitherto has appeared so far as I know, the truth of the affirmation is supported by every rational approach by the messengers of the gospel to fallen humanity.

The result of the fall was death; a fact not controverted.

This death was spiritual, which disarmed man of moral capability and the disposition to righteousness. The soul no longer found peace in God who was the source of its life and peace. Thus being disarmed, deprived, depraved, which means the absence of religious feeling or principle.

In that lapsed state, man was wholly incapable and disinclined to answer the prime purposes of his creation. And for the world to have been peopled in this state of depravity would have been grossly unjust, if held accountable. For the evil comes passively, and no just government could or would punish her subjects for failing to do that for which they had no capability or inclination.

It is clear, therefore, that, if man is to reach the prime purpose of his creation, it will result from Divine grace. The lost moral capability and religious feeling will be restored by an act of divine grace. Hence we conclude, rightly, that man's moral capability and religious feelings since the fall are the products of a Divine gift, and is life. This life is germinal as every form of life, as we think, and is susceptible of being stimulated by the Divine Spirit through the Word, or by any of the Divine providences to seek an adjustment to the law of spiritual law for the fullest development and complete mastery of the carnal mind, which is enmity to God, not subject to His law, neither can it be. And it will always run riot until the inner life of the soul is enthroned to its imperial, sovereign place in man's being; then, and then only, will bounds be set for the exercise of the carnal mind. This is the end and aim of the gospel: To stimulate the soul's actions to take its sovereign place and rule to the control of the carnal mind, and to subject its inclinations to proper limitations, Brother Dunn, to the contrary, notwithstanding.

Christ said: "I am come that they might have life, and that they might have it more abundantly." John 10:10. The extent and range of this life which Christ provided is seen in the ninth and preceding verse: "By me if any man will enter in he shall be saved." Hence, this more abundant life is to result from using what we have, which is the condition of expansion in every department. This is in correspondence with St. Paul's language, when he said: "By the offense of one judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Here the state of the infant is settled; nothing it seems to me but a previous bent of the mind to the notion that sin is propagated. The contention one would indulge that the infant in case of its death must have a special work of grace, to fit it for the society of heaven, which, as I think, is a supreme gratuity. Sin can no more be propagated than can righteousness.

Both have respect to law, and involves the action of an intelligent free will, conforming to, or in disconformity to, a just and holy law. All, therefore, who contend for a special work of grace in case of the dying infant to fit it for the heavenly home virtually deny the plain facts given by the apostle, Rom. 5:18. It is "the soul that sinneth that shall die." Since the child has not developed maturity sufficient to know law, or its relation to law, it can, on no rational ground, be denominated a sinner, an offender against law, and having the gift of eternal life, it passes by right of this gift into the school of heaven to continue the development of this eternal life.

It is not too much to say further that those who make such contention rush into the meshes of atheism.

For the contention is vested on the

idea of spiritual death, and God only can give life, and life in its incipency cannot be tendered on conditions; such an idea would be absurd. So it must be a gift.

Since, therefore, God has not bestowed that gift of life before death, He must now in the case of the dying infant give it life. So we are left to infer that Mr. Calvin is correct in his statement; first, regeneration, then repentance, then faith and justification.

It may be that most people will be satisfied with Bro. Dunn's statement of the case which, as I see, is a confirmation of the above conclusion. He says: "Though man is spiritually dead, and, therefore, unable to raise himself to spiritual life, still he is an intelligent living being, capable of exercising every function of an intelligent moral agent, except of overcoming of his moral volition the evil tendency of his carnal nature."

Listen: "Spiritually dead and cannot raise himself to spiritual life."

Evidently this dead state accounts for his inability to control his volitions in properly restraining the tendencies of the carnal mind, or nature; as he has it. Since nothing can restrain and hold in proper bounds the actions of the carnal mind but the presence of a higher life, and only then when it is asserting its authority; for we have seen that it is not subject to the law of God. Since God only can give life to the soul, in the absence of it, we must excuse man for his carnal living, or charge God foolishly.

Some one may say, Christ has died, and made available spiritual life, let men go to him. We have seen that man is dead, and the dead do not move. God being a Spirit, and man being spiritually dead, it develops upon God to graciously give life, and, until this is done, no spiritual service can man render. And where there is no moral and spiritual capability, there can be no moral accountability. Hence since God threatens the wicked with punishment, and holds out every inducement to the righteous, I contend that the whole human race is in possession of the gift of life, and that obedience to the impulses which this germ principle supplies, where it is in possession of the means of knowing the law of spiritual life, results in the more abundant life. Every form of heathen worship; every cry of the soul is but an advertisement of the peasants of the life of the soul seeking conscious reconciliation with the great and true God. The parables of our Lord; the soul, the mustard seed, the leaven in three measures of meal, the talents, the miracles of feeding the four thousand and of the five thousand. These miracles are to show the inexhaustible supplies of divine grace, and how these unseen supplies are available, which is only by using what we have.

Brother Dunn may now think that the germ theory seed are now ripe and ready for the harvest. R. A. ELLIS, Belzoni, Miss.

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THE WORK OF THE CONFERENCE

There is nothing that rejoices the heart of one who loves the Church more than to hear of her prosperity and success. It was delightful to read of the harmonious and pleasant session of the Northwest Texas Conference, and especially of the most excellent reports of the year's work made by the different pastors. The only thing that seemed to be out of the ordinary was the Bishop's inability to receive Brother Winburne's explanation. But the Bishop can console himself with the thought that he is not the only one who has been in the same boat. Well, the appointments have been made, and before this will appear in print the preachers will be in their new or old fields of labor. Upon one and all of them may the best blessings of heaven rest, and may this be one of the most prosperous years in the ministry of each one. To the regret of many of us we had to give up our pastor, Brother Oswald. He had done a fine work. The Sunday-school, League, Woman's Home Mission Society had made marvelous growth under his management. The Sunday-school had an enrollment of 550; the Senior League a membership of 125, and Junior League 142; the W. H. M. Society, 115. He had a year of successful ingathering, having received 121, sixty-eight of whom were on profession of faith. A great many people who are not familiar with the workings of our Church can not understand why a preacher who has done such a work should be moved. But were they in the cabinet a few sessions, and see the great strain on the Bishop and the presiding elders in their effort to station over two hundred preachers to the satisfaction of as many stations, circuits and missions, so that the preacher nor work will be hurt, or if so at all, as little as possible, and see how a move on the extreme western boundary of the conference will ne-

cessitate the moving of a man here and there, until it touches some man at the extreme east, then would they see and understand why. In this shaking up that perhaps no presiding elder was expecting, they would be able, if they were close observers, to see and know which of the presiding elders were capable of taking care of men and district; for of all the times that come in a cabinet to try the level of a presiding elder's head, such a one as the above is it. The above, with many other reasons we could mention, if it were necessary, will show why it is frequently the case a preacher has to move when the Church he serves would be glad to have him back. Brother Oswald has gone, but Missouri Avenue's loss is Dublin's gain. And to show the workings of our wonderful system, Dublin's loss is Missouri Avenue's gain, for Brother Kiker, who had done a good year's work at Dublin, comes to Missouri Avenue, where he will receive a hearty welcome, and the avenues of usefulness will be thrown wide open to him, and every opportunity of successful work will be his. May our father give him a marvelous year of prosperity. Missouri Avenue asks of Dublin the same Methodist treatment for Brother Oswald, and we guarantee that he will bring things to pass.

Our presiding elder, Brother Sena-baugh, than whom there is none more energetic, painstaking and faithful, flushed with the victories of last year, comes back to us, and is already at work preaching and laying broad plans for another year's hard work. You may be assured that he will get out of the situation all there is in it for our Church. If you come to Fort Worth, I would be glad to take you around the city and show you how our presiding elder has planted the batteries of our great Methodism in his rearrangement of her forces, so as to meet the necessities of this wonderfully fast developing city. He has planned with the skill of a great General, and, if nothing out of the usual prevents, at the close of this year he will be able to present to the Church at large some as pretty church buildings, and as advantageously located, as can be found in any city of the State. I would say a great many other things of our presiding elder, but his modesty would not sanction, and for fear it might be strained beyond endurance I will desist. With the district manned as it is mighty things should happen this year, and I look forward to one of the most prosperous years that it has ever had, and I was on it four years myself.

I love my Church, her doctrine and polity as I love my own life. "Beyond my highest joy I prize her heavenly ways." For her highest success my prayers ascend by day and by night. The one thing that hurts me most is my inability in a material way to help forward her enterprises and institutions of learning. May they all prosper! G. S. WYATT.

SERMONETTE FROM THE POINT OF THE PEN.

(Thoughts on the birth, life and death of Jesus as gathered from the Bible and from inspired hymnology and history.)

If holy men of old were inspired to write the Scriptures, which I verily believe to be true, I believe the writers mostly of the sacred hymnals were also inspired in a measure to write the soul-inspiring hymns of the ages.

Then the birth, the life, teaching and death of Jesus is the all-important theology of the world to mankind, both as concerns this mortal existence and the life to come.

While a few still claim to be skeptical in regard to the Scriptural accounts of Jesus, it seems to me there are overwhelming reasons to corroborate them.

The calendar date of the world had been kept sacred, it seems, about four thousand years. But when the messiahship of Jesus became apparent, the world as with one consent dropped the date of the world as a minor event and took up ano domini, the year of our Lord, as a greater event than the creation of the world itself, and caused the world at large to accept it as an accomplished fact. Is it possible that such an idea could be successfully palmed off upon the world and perpetuated for the balance or remaining time, for we know it is here to stay, if false? Some societies keep up both dates, but do not call in question either.

Again, could the custom of celebrating the myth of a birth of Christ, if it had not been real, ever obtained well nigh world-wide observation and enthusiastic reception without a sure basis for it?

Again, could the higher ideals of Christian principles, or even morality itself, ever obtained universal recognition without a firm belief in the basic foundation or platform of Christ and his creed, as taught in the Bible and by tradition?

If such sophistry be admitted, then

certainly the people in the olden time were much more easily gulled than in the present time.

What overwhelming traditional and profane historic evidence is the fact of a whole world—including philosophers, poets and bards—in accepting the change, or so remarkable a revolution in date, as with almost by one consent to drop the date of the world and take up ano domini about as readily as we glide out of one century into another, without doubt or slightest equivocation? One poet stresses it thus:

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

Thus the redemption of mankind was and is considered a greater work than creation itself in the first place.

The Bible, the sacred history of Jesus, giving his life and his death, is now held as the chief bulwark, especially of morals of all enlightened nations of the world. If it was eliminated even now from the world, I believe mankind would swiftly deteriorate and swiftly glide back into heathenism. I heard a would-be infidel say not long since that the Bible is the best book for the world that the world ever had, whether God had anything to do with it or not, and at the same time essayed to deny that there is a God at all, but by that admission thereby convicted himself. I asked him if he did not believe there is a God. His answer was that he had never seen him, and he did not believe anything but that he could see. I asked him if he had ever seen a pain. He said no. I asked him if he ever felt a pain; he was compelled to answer yes, thus convicting him again of inconsistency. "Oh, consistency, thou art a jewel!" What subtleties, like the lawyer in the Scriptures, men will adopt to try to justify themselves in their pernicious ways, and go on headlong in them.

The foregoing citations seem to be indubitable and incontrovertible evidences of the birth of Christ, which ought to satisfy all minds. Then the life that Christ lives seems to me to be so superhuman and above the ordinary as to be called in question by none—even the most caviling. And his death, the most sacrificing and amazing event of the history of the world, and it is as traceable as any other history. And how keen, agonizing and excruciating will be the loss of the soul that refuses to accept Christ's great redemption for them! One of the pathetic poets of hymnal brings it right home to the heart, and almost causes tears of blood to flow at the rehearsal of these lines as from Christ's own mouth:

"I gave, I gave my life for thee,  
My precious blood I shed  
That thou might ransom be,  
And quickened from the dead,  
I gave, I gave my life for thee,  
What hast thou given for me?"

My Father's house of light,  
My glory circled throne,  
I left for earthly night,  
For wanderings sad and lone,  
I left, I left it all for thee,  
Hast thou left aught for me?"

And I have suffered much for thee,  
More than thy tongue could tell,  
Of bitterest agony  
To rescue thee from hell,  
I've borne, I've borne it all for thee,  
What hast thou borne for me?"

And I have brought rich gifts to thee,  
Down from my home above,  
Salvation, full and free,  
My pardon and my love,  
I bring, I bring rich gifts to thee,  
What dost thou bring to me?"

Another sacred poet hath said:  
To hear the sorrows thou hast felt,  
O Lord, an adamant would melt,  
But I can read each moving line,  
And nothing moves this heart of mine.

The rocks can rend, the earth can quake,  
The seas can roar, the mountains shake,  
Of feeling all things show some sign  
But this unfeeling heart of mine.

Thy judgment, too, unmoved I hear,  
Amazing thoughts which deaden fear,  
Goodness and wrath in vain combine  
To stir this stupid heart of mine.

But something yet can do the deed,  
And that blessed something much I need,  
Thy Spirit can from dross refine,  
And melt and change this heart of mine.

F. C. McMILLAN.

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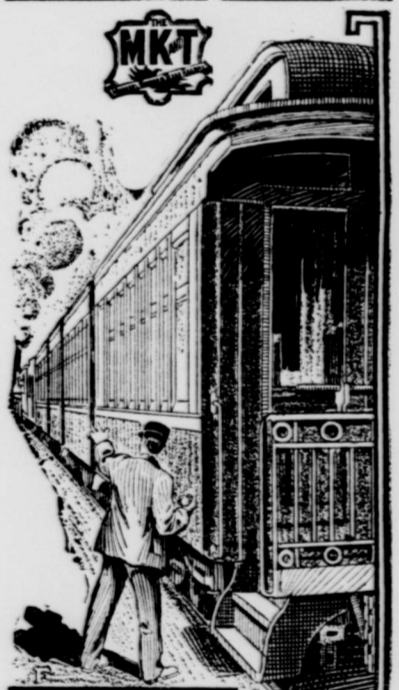


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BISHOP SETH WARD, D. D.

In a private note from Bishop Seth Ward he authorizes us to announce that after December 22 his address will be Houston, Texas, until further notice. That he will make Texas his home, permanently, we have no doubt; but the exact place of his permanent location in the State will not be definitely determined until he holds his Mexican conferences. But in the meantime Houston will be his address. We are glad that Texas will be the home of the only Texan whom the General Conference has ever elevated to the Episcopacy. We are willing for him to select his own town or city; but all Texans claim him as theirs.

DALLAS PREACHERS' MEETING.

Our preachers in this city met last Monday morning in the parlors of the Publishing House at 9:30 and organized for the work of the new conference year. Rev. J. L. Morris was elected President and Rev. J. W. Hill was chosen as Secretary. A canvass of the preachers, traveling and local, showed that there are about thirty living in the city; and as all the preachers contiguous to Dallas are invited to become members, the Dallas Methodist Preachers' Meeting promises to be a big thing. A Committee on Program was appointed, and the idea is to have an original paper read and discussed at every weekly meeting. The time of meeting was fixed at 10 a. m. every Monday.

AN INTERESTING DOCUMENT.

Under the above head, and in another place in this issue of the Advocate, we publish an interesting letter from Dr. J. B. McFerrin to Rev. Littleton Fowler, Feb. 28, 1837. Rev. Littleton Fowler, now of the Texas Conference, and son of the man to whom this letter was written, has kindly furnished us the copy which we insert. It is an intensely interesting letter, and it will be read with profit by our large circle of readers. 1837 was a long time ago. This writer was born some twelve years after that date; but later in life it was our privilege to know Dr. McFerrin very intimately. We are much obliged to Brother Fowler for furnishing us with this letter to his father from Dr. McFerrin. He has still others in possession, and we hope he will give us one occasionally for these columns.

Giving will often cure your misgiving.—Ram's Horn.

THE TEXAS CONFERENCE APPOINTMENTS.

Elsewhere we publish a signed statement from Rev. J. E. Green about the dissatisfaction following the appointments recently made by Bishop Morrison at the late session of the Texas Conference. From various other sources we have also heard of the dissatisfaction produced by the appointments. It seems that but very few, if any, of the brethren, are pleased with the result. They claim that the Bishop took matters in his own hands, consulted but very few, if any, of his presiding elders, and made the appointments according to his own judgment; and they furthermore claim that his knowledge of the works to be supplied and the men to be sent was too meager and limited to justify him in proceeding without the closest consultation with his cabinet; and that, on account of this lack, the numerous mistakes complained of were necessarily made in the assignment of the preachers. How this may have been we do not know. As we stated in our last issue, Bishop Morrison made a well-nigh ideal presiding officer, and his personal relation to the brethren was kind and most brotherly. His addresses and preaching were superb. In all these respects, no Bishop ever presided at a session of the Texas Conference with more satisfaction. We left the conference on Saturday afternoon on account of family sickness, with the thought that the old Texas Conference was fortunate in having Bishop Morrison to preside over it. But when the appointments were announced on Monday night, the brethren were dumbfounded and could hardly realize what had transpired. Many of them have not yet recovered their breath.

No one man on his first visit to a conference can fully understand all the delicate points to be settled in the assignment of two hundred preachers to as many charges. Close consultation with his presiding elders is an absolute necessity. He is not obliged to be governed by all the advice they may give him. It is best that he should not in every instance; but he needs all that they know about the men and the appointments. Neither is it just to select any one or two of his advisers and follow their suggestions to the neglect of the others. Sometimes this mistake is made by our Bishops. Personally we know nothing of the methods adopted by Bishop Morrison in making the appointments at Tyler. We do know that there is much dissatisfaction among the ministry and the laity. Brother Green who is now the field editor of the Advocate, and was present when the appointments were announced, was requested by many to write the statement which appears in this issue of the Advocate. Hence its publication.

Our only object in taking this notice of the matter is to counsel moderation and a charitable view of the situation. We are sure that Bishop Morrison did not intend to afflict any of the preachers, for he is a kind-hearted and eminently just man. He loves the Church and he loves his brethren in the ministry. That he made mistakes in the appointments of them, we verily believe; but they were mistakes of the head and not of the heart. He violated no written law, because the Discipline gives him carte blanche authority in making the appointments; and there is no appeal from his judgment except to the public sentiment of the Church. He did what he thought was right. The appointments are for but one year, and whatever mistakes he has made will correct themselves a year hence. In the meantime, every preacher, for the most part, has an appointment where there are souls to be saved and the spiritual interests of the Church to be built up; and by being faithful to the trust committed to him, God will bless his labor and make even these mistakes a blessing to the Church. Prayer and earnest work will reduce matters to a tolerable adjustment and bring order out of disorder. Our system is so perfect and thorough that it is capable of correcting its own misfits if we give it a little time. We, there-

fore, suggest that we drop the matter for a time and give Providence a chance to work good results out of what seems to be dissatisfaction and discontentment. It will jar for a little while, but the old wheel will recover its easy motion and the ship will finally go into port and land her cargo safely and successfully.

THE MISSISSIPPI LAW.

The State of Mississippi has about solved the jug trade in liquor in that State. They have local option, but this C. O. D. liquor shipment has been interfering with it just like it is in this State. Under the Interstate Commerce act, backed by a decision on the subject by two members of our Court of Criminal Appeals, the jug trade is a menace to the enforcement of our local option statutes. The last Mississippi Legislature passed a law regulating express companies in the transportation of liquor packages from one part of their State to another where there is local option territory, and that law has given a black eye to the C. O. D. business in whisky shipments. The Sweet Springs Distilling Company at Kansas City took this law into the courts of the United States to compel the express companies to ignore the law and carry their packages; but the District Federal Court refused the injunction on the ground that the State had a right to pass such a law, and that to compel the express companies to violate it would put their agents in jail and impose fines upon said companies that would drive them out of business. The case was appealed to the United States Supreme Court. We want our next Legislature to pass this same statute and make it a part of our local option laws. This Mississippi statute is as follows:

3810 (2348) Express Companies.—On each express company transporting freight or packages from one point to another in this State, \$500; and \$2 per mile on all first-class railroad tracks in this State over which the business is operated and \$1 per mile on all second, third or fourth class railway tracks in this State over which the business is operated.

That every person or corporation that shall maintain or operate any office or place of business in the State at which intoxicating liquors deliverable are delivered, upon payment of purchase money therefor, shall pay annually for each of said office or offices, or place or places of business, the sum of five thousand (\$5,000) dollars.

That the maintaining or operating of such office or offices, as above mentioned, without payment of privilege tax above provided for, shall subject the person or corporation so operating or maintaining such office or place of business, to pay the State of Mississippi the sum of fifty dollars, and the county in which the same is done the sum of fifty dollars for each day such business or office may be maintained or operated, and for each of said offices or places of business so operated; and the State and county may sue for and recover civilly, either jointly or separately, each the said sum for each day that each of said offices or places of business may be maintained and operated without the prepayment of the aforesaid privilege tax; and such civil suits may be commenced by attachment without bond; provided, nothing herein contained shall validate any transaction which but for this act would be illegal.

Now, let our people read this law very closely and then call their Representatives' and Senators' attention to it. It will be introduced into the next Legislature, and we want to begin now to work for its passage. It will be noticed that the civil courts will handle it when passed, and this is a guarantee of its validity in Texas. With such a law as this on our statute books the C. O. D. business will be a thing of the past.

BISHOP ATKINS AT THE LITTLE ROCK CONFERENCE.

By the appointment of Bishop Wilson, Bishop Atkins held the recent session of the Little Rock Conference in place of Bishop Tigert, deceased. There were some knotty problems in that conference for the presiding Bishop to solve; and it devolved upon Bishop Atkins to solve them. We have known him for nigh on to forty years, and it is our decided impression that he has the nerve and the courage to do his duty, as he understands it, under all circumstances. All he is anxious

to know is, his unmistakable duty in the premises, and then he proceeds without fear or favor. He will always keep within the law, and he will be conciliatory as long as there is virtue in such a course; but when the time comes for him to act he can always be depended upon to act with promptness and deliberation. For this and for many other reasons we took some small part in his election to the Episcopacy at Birmingham. But we will give an editorial concerning his work in the Little Rock Conference which appeared in the last issue of the Western Christian Advocate.

The administration by this new Bishop of the affairs of the Little Rock Conference has been the most remarkable that has come under our knowledge during the nearly thirty years we have been observing such matters. If it were not already well known that there have been grave troubles in the Little Rock Conference for several years past we should not allude to the fact here; but it is well known. We are happy to believe that these troubles have now been completely wiped out. The credit of doing so is due to the magnificent administration of Bishop Atkins. He did some things which some of his brethren implored him not to do, and we presume that it was not possible for any human being, nor would it have been possible for an angel, to work matters out without going against the judgment of somebody at some point. Our Bishops have their prerogatives, and they have their limitations. As long as they stay within their legal limitations nobody has a right to complain, unless in the exercise of their prerogatives they show a spirit which antagonizes and needlessly afflicts the brethren. Bishop Atkins stayed within his limitations, strictly within them, and his spirit was so magnificent, so sweet, that it seems to us no man can reasonably complain. With a purpose that nothing could move, without a touch of the autocratic spirit or a suspicion of arrogance, in the spirit of the very highest type of a Christian gentleman and brother, he stood in the midst of the heaviest pressure we have ever known put on a man, did his duty, offended nobody, and, as we believe, settled all the difficulties that had afflicted the conference. It was a supreme triumph. It shows that our Episcopacy is the mightiest engine of power in the Church, and that it can be administered so as to bring blessing and peace and win the approval of all. We have a right to be proud of it.

We are proud, also, to add that the manner in which the preachers received their appointments—the most revolutionary that any Bishop ever made in Arkansas—is worthy of all praise. Not a presiding elder was left standing, and not one of the new presiding elders had had any experience in the office, except Rev. A. C. Millar, who had served in that office three months some years ago; yet every man goes to his work rejoicing. It shows that the spirit of a true heroism still lives among us.

Now, let everybody concerned go to work. Quit talking, bury the past; turn faces all toward God and toward the future—so shall we see great things in the coming months.

AN APPEAL TO OUR SUNDAY SCHOOLS.

The pros brought on an election in Howard County last Tuesday and won that western county by over one hundred majority. This almost cleans up that section of the State. The antis brought on an election in Bosque County also last Tuesday, and, as we go to press, a telephone message from down there tells us that they were wiped from the face of the earth." On with the battle! Next?

The antis brought on an election in Delta County last Saturday, and now they are very sorry they did it. Delta has been dry for some years, and the law has been very well enforced. So when the vote was counted Saturday night, the county remained in the dry column just three to one. Where white people who can read and write and speak the English language do the voting, it is ever thus. The antis stand no show where American people live.

The papers have announced that Dr. Andrews, of the Alabama Conference, has been appointed to the pastorate of Grace Church, this city. This is not official, but we presume it is correct. Dr. Andrews has just closed a successful pastorate at Selma, Ala., and he has filled the leading appointments in his conference for several years. We had the pleasure to serve in the late General Conference with him, but our acquaintance is limited. Bishop Key says he is a great preacher, and that

Grace people will be charmed with him. He is a man of culture and possessed of a strong personality. The Church will give him a warm welcome, and he will have a large field of usefulness.

Bishop McCabe, of the Methodist Episcopal Church, was stricken with an attack of apoplexy in New York last Tuesday, and he is in a very serious condition. He is well known in Texas, where he has often visited and preached and lectured. He is one of the most popular ministers in his Church.

A STATEMENT.

In a modest and moderate manner I desire to state stubborn facts touching the late session of the Texas Conference. In many particulars it was a session most remarkable. The preachers' reports—spiritual and financial—were unusually fine. Foreign and domestic missionary assessments were full and running over. The general showing indicated great prosperity. A splendid spirit was manifested among the brethren. They had come up as men who "had not run in vain, neither labored in vain." They were, evidently, ready for further forward movement at any reasonable sacrifice. Nevertheless there was general and widespread dissatisfaction when the appointments were read. These appointments were made, it is claimed, without the knowledge of the cabinet and without much help from the presiding elders. One presiding elder called theirs an "initial cabinet" because the initials of the preachers were about all the Bishop asked of them.

While, of course, the Bishop has the right to make the appointments, many believe he needed the help of the cabinet. "In multitude of counsellors there is safety." (Prov. 24:6). The results proved that there was a little too much for the head and hands of one man. Not only were successful station preachers put on circuits and missions, but several members of the conference were left without appointments. Three men were read out to one small station and one man was assigned to more than one charge. Laymen and preachers expressed the opinion that the Bishop's action was a severe strain on our itinerant system. It is thought a few repetitions might materially affect legislation at the next General Conference. The writer has ever tried to strike the happy medium between the conservatives and progressives, and in the minds of some has succeeded. With others, he cannot believe the Churches can be run just the way they were in the olden times any more than railroads, schools, banks and other enterprises could be conducted as they were in years gone by. Our Bishops are the servants of the Church. They are not infallible and their actions are not above legitimate criticism. The Bishop's good intentions and motives were not good in question, but his manner of making appointments was objectionable to the brethren, and we fear hurtful to the Church. JNO. E. GREEN.

AN APPEAL TO OUR SUNDAY SCHOOLS.

What a wonderful providential opportunity opens to us in Korea! Mr. T. H. Yun, a Korean nobleman, a man of great ability and broad culture, renouncing the large estate which he would inherit, and entering opportunities for political preferment, has assumed the presidency of a Christian school for boys in the city of Songdo. Suitable grounds have been purchased, largely with money contributed by Mr. Yun and his father, and the school is already in operation. But money is needed to furnish adequate buildings and equipment. It will require \$50,000 to do what ought to be done. I believe our Church will raise it. Because I want our Sunday-school to have a part in this great work, I have issued an appeal to them to take a free-will offering for this Songdo school Christmas week. I believe they will respond generously. If superintendents and pastors will explain the situation and emphasize the opportunity. Will you kindly help me by publishing this reminder, together with the accompanying note from Bishop Candler, in your next issue? Let superintendents please note the Bishop's suggestion that if, for any reason, the offering cannot be taken Christmas, it be taken the first Sunday in the New Year. E. B. CHAPPELL, Sunday-school Editor.

BUILDING A HOUSE ON CHRISTMAS DAY.

I trust the Sunday-schools of our great Church will respond generously to Dr. Chappell's appeal for a free-will offering on Christmas Day for the schools at Songdo, of which Brother T. H. Yun is President. No mission work of our Church pre-

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sents just such an opportunity as the presented by the Songdo school.

If we use it as we ought, we will through it affect for good the whole Korean nation.

If we fail to use it, our Church will be discredited and defeated in Korea.

It presents such a situation that we must meet it and go forward, or fail to meet it and go backward. It would not be saying too much, perhaps, to say that if we do not fulfill our pledges to Songdo, we may as well come out of Korea.

I am glad the Sunday-schools are going to come to the rescue in this moment of crisis. Our Sunday-schools throughout Southern Methodism can easily raise \$10,000 that day. I believe they will. And \$10,000 would erect a beautiful and commodious building at Songdo.

What a moment it would be to the Sunday-schools of the home land! What a blessing it would be to the children and youth of Korea!

Come along, boys and girls, let us build that house on Christmas Day! We will build it with nickels and dimes laid in a cement of love.

W. A. CANDLER.

P. S. If any should fail to make an offering on Christmas Day, let them bring a gift on the first Sunday in January. Let every one give something.

PERSONAL.

Rev. Weems Wootton, long a member of the Texas Conference, has been transferred to the Louisiana Conference and stationed at Lanesville and Ringold.

Rev. Franklin Moore, recently appointed to Denton Station, has begun his work very auspiciously. He has met with a warm welcome and is much encouraged with his work.

Rev. G. H. Adams is returned to Cochran Chapel for another year. He was in to see us recently. He begins his new year with great encouragement. He is one of our most spiritual preachers.

Rev. Joseph Parkin, appointed to the Dallas City Mission, is already on the ground and hard at work. He is a young man of wonderful energy, and he is a needed addition to our city work.

Rev. J. W. Moore, Ph. D., returns to Shearn Church, Houston, with a great opportunity before him. That he is equal to it no one doubts who knows him. Old Shearn has wonderful possibilities in her membership.

Rev. S. A. Barnes, of Vernon, is now installed in a new three-thousand dollar parsonage, and he is happy in his new work. His people have received him with a cordial welcome, and he starts out well.

Rev. J. A. Wyatt, of West Paris, is in the city and made the Advocate a warm, brotherly visit yesterday. He starts off well with his new charge. He says the other pastors are doing likewise in that city.

Rev. L. M. Fowler, pastor of our Second Church at Beaumont, was in the city the past week, and we chanced to get a glimpse of him while here. He did a wonderfully good work last year, and has an encouraging outlook for the present year.

Rev. W. P. Garvin, of McGregor, was in the city not long since and made us a good brotherly visit. He was returned to his charge by his late conference, and he will soon have a new church ready for dedication.

Rev. L. S. Barton, Conference Missionary Evangelist for the North Texas Conference, has moved to this city and will make this his headquarters. All correspondence will be addressed to him at this point.

Bishop Key made the Advocate a most delightful visit the past week. He has had double work on his hands this year, but he has met the duties of his calling with wonderful efficiency and success. His health is fine and his spirit very cheerful.

Rev. W. D. Thompson, of Colonial Hill charge, this city, has made a good beginning. For the time being he and his people are still worshipping at South Ervay Street Church, but in due time they will initiate things at the new point. We hear fine reports of Bro. Thompson's initial work.

Rev. S. J. Rucker, who did good and solid work at Rice last year, is stationed this year at Mexia. He is one of our best equipped young men, and he will render efficient work in his new charge. Brother Rucker was educated at Southwestern and at the Vanderbilt. He has a strong

mind and a robust body, and there is scarcely any limit to his capacity for hard work. His good wife is also well qualified to help him in the duties of his office.

Rev. W. M. Foster and his son made us a good visit this week. He is one of our most useful local preachers, and he is constantly used as a supply. This year he is sent to Millican.

Rev. W. F. Bryan, of Whightwright, has been spending several days in the city visiting friends, and while here made more than one brotherly visit to this office. He did a fine work last year at Whightwright, and he starts out on his second with bright prospects.

Rev. and Mrs. M. A. Smith, of Commerce, have issued invitations to the marriage of their daughter, Miss Nora, to Mr. O. C. Dickson. The event took place in the Church at Commerce, Dec. 9, 1906, and a large company witnessed the consummation of the happy event.

Rev. G. M. Gibson and his people at El Paso are now worshipping in the Sunday-school room of their new church, and they hope to get into the auditorium by the first of the year. When completed the El Paso church will be one of the handsomest structures in the West.

Rev. J. W. Hunton, the venerable father of Mrs. J. D. Crockett, died recently at Salado. He was a useful local preacher for many years and often served as supply in the Northwest Texas Conference. He was a man of revival power and many were converted in his ministry.

A private note from Rev. C. S. Cameron, of DeLeon Station, states he is nicely domiciled in a neat parsonage and feels he has a goodly heritage. He adds: "No man serves a better people than I do." The stewards have raised the salary of preacher \$50 over last year.

Rev. W. F. Packard, D. D., is stationed at Marshall this year. He is one of the strongest preachers in Texas, a man of culture and attainments, and his quadrennium at Tyler was a great success. Marshall is one of our best appointments. Bishop Marvin was pastor there when he was elected to the Episcopacy.

We are in receipt of an invitation to the silver wedding of Mr. and Mrs. L. L. Jester, of Tyler. The event will come off Saturday, December 15, 1906, at their beautiful home in Tyler. We extend congratulations, and indulge the wish that the remainder of their years may be just as happy as the twenty-five just passed.

Rev. J. C. Rawlings, who filled the Colorado Springs charge the past year, in the Denver Conference, came to the North Texas Conference at its recent session, and is stationed at Cedar Hill and Duncanville. He is a most capable man, and those good people are already delighted with him and his family.

Professor and Mrs. D. S. Switzer have issued invitations to the marriage of their daughter, Miss Alma, to Dr. R. D. Elmore. The wedding will take place in the college chapel at Itasca, December 20. The happy couple will be at home at Nortonville, Kansas, after January 1, 1907.

Rev. J. I. Weatherby at the recent session of the Texas Conference was assigned to Alto, but his appointment did not appear in the copy of appointments sent to this office. We published it as we received it, but we can not be responsible for many things in and out of that list. Alto is supposed to be in the Jacksonville District, but we are not certain of this fact.

Rev. A. A. Kidd goes to Washington Street, Houston, this year. Those people will find him a warm number and a wise worker. He does good work everywhere he is sent. Rev. G. W. Davis goes from Washington Street to Timpan, and his people will find him a faithful preacher, a diligent pastor and a success all along the line.

FROM THE GENERAL SECRETARY.

Many hundred Epworth Leagues are behind with the ten-cent assessment. It is indispensable, not only to the future success of the League, but also to meet present deficits that are a personal obligation on the General Secretary. It is a small matter to each League, but a great matter to us and to the Church. We trust each League President or other officer to become a committee to urge immediate remittance of this assessment from his League. Your fellow-Leaguer, H. M. DuBOSE, General Secretary.

P. S.—Please have this note read before your League next Sunday.

CHRISTMAS GIFT!

The gladdest event of history was the coming of Christ—"God's Christmas Gift" to our world. The gladdest day is the Christmas day. The angels came to earth that day singing heaven's chorus of "Glory to God in the highest, and on earth peace and good-will toward men," bringing "good tidings of great joy." This glad event is now near at hand. How shall we spend it? Millions of money has been saved and will be spent—much of it worse than wasted. Why not turn a part of this golden stream into the channel of "good tidings of great joy?"

I ask a Christmas gift from every charge in the Northwest Texas Conference for a superannuate home. We need two homes now. The need is pressing.

Just suppose that each of the 300 pastors would determine to ask their congregations for a "little Christmas gift" for this cause, do you doubt but that we would build these homes at once? Brethren, won't you do it? Mention this cause, explain it, pray a tender prayer for its success; let your people feel that their strong, active pastor cares for the old man whose labors are almost over.

If any brother, or sister, or child, has a piece of money that they want invested in sending good tidings of great joy, let them just hand it to the pastor or send it themselves to me or to Geo. Mulkey, Treasurer, Fort Worth; or if any one wants to give a home or a lot or any gift to this tender and worthy cause, drop me a line.

CHAS. E. BROWN.

Conf. Agent Superannuate Homes, Box 946, Fort Worth, Texas.

AN INTERESTING DOCUMENT.

At my Father's, Tipton County, Tennessee, February 28, 1837.

Having an opportunity of writing to you by Mr. Arnett, a citizen of your Republic, I fail not to avail myself of it; not that I have any very pleasing intelligence to communicate, but to show you that my esteem for you is still the same and my regard unchanged. After performing one round on my district, I came with my wife on a visit to my father's, where we have spent several weeks, and are now making arrangements to return. We shall set off in a day or two for Nashville. Nothing very new has transpired in Tennessee since our conference. I am credibly informed since I left Nashville that L. Garrett has joined the Reformers. Amen!

Some considerable feeling, rather hostile, exists in the minds of certain presiding elders for the changes Pitts made in the appointments the last night, after the presiding elders had retired; and I too have been implicated as having secretly combined with Pitts in making those changes, than which nothing can be more groundless. The matter, I fear, will result in something unpleasant. However, we hope for the best.

There have been many failures already since conference. Old Brother Cartes has gone home to heaven. L. D. Mullens is supposed to be in the last stages of consumption. Perhaps he is already dead; he has never reached Somerville, his station. Cropper, of Memphis, is in low health, spitting blood; and various others have been sorely afflicted. Perhaps, all for our good and God's glory. We too may soon close our careers. May we die in peace.

Well, you are tacked on to Mississippi Conference. How do you like that? I trow not so very well. Probably it may be for the best. Our Bishops, men of good hearts and wise heads, thought so, and it is our duty to await the demonstrations of good or evil results. I pray it may terminate for the glory of God and the good of Texas. The next General Conference will do something decisive. We dislike to give you up from our immediate confederal associations, but we must submit for the present. Well, I suppose you have a large district—presiding elder of the whole Republic of Texas—a large field for toil, labor, sacrifice, suffering, and usefulness. May the great Head of the Church sustain you and all your fellow-laborers, and give you a rich harvest of souls. Mr. Arnett informs me that you live in St. Augustine; have you removed? I should like to hear how the boys all sustain themselves and are pleased with their new fields of operation. You have a fine set of boys in Texas, and I believe God will be with you and bless your labors abundantly. From all that I can learn your new country is in a prosperous condition and will likely progress finely under your present administration. The tide of immigration still flows thitherward. Hundreds in Tennessee are resolving to go to Texas, and were it not for the Indian depredations, thousands would soon be in your Republic. Oh, that circumstances would justify my going immediately to join you in the grand work in which you are engaged! My heart is there and were it possible my body should be there. You have my prayers and best wishes. I look forward

to a day not far distant when Texas will be filled with ministers and Church members, and when what now constitutes one district will number several large Annual Conferences. Before that time in all probability I shall be with you. Perhaps my bones may yet sleep in Texas.

Our paper is doing very well. I hope you receive it more regularly than heretofore. Let us often hear from you through its columns, and don't forget to write to your old friend. I expect to live near Nashville again this year. Remember me most affectionately to all the preachers. My wife joins me in love to you. Present our regards to your good lady, though to me personally a stranger. Write often. No opportunity shall pass without sending you a few lines. Yours truly,

JOHN B. McFERRIN.

DEDICATION SERVICE.

At Corsicana, Texas, on November 11, 1906, was dedicated by Dr. Packard, of Tyler, Texas, the new and handsome church building of the Eleventh Avenue Methodist Episcopal Church, South, congregation in Corsicana.

This modern and commodious building owes its existence to the formation of a second congregation in Corsicana, based largely on the membership of the First Methodist Church in that city. This congregation began with a membership of 42 under Rev. W. C. Dunn in 1900; grew under his ministrations that year to 112; increased under the labors of Rev. S. E. Allison in 1901 by the addition of 53, then under three years of effective work of Rev. J. B. Berry and two years by Rev. A. L. Moore to a present membership of 300, wide awake and still growing.

Beginning with the use of a small frame building, it has now one of the most commodious and well built churches in Corsicana. Early in its history, Rev. Abe Mulkey transferred his membership from First Church to the new church and with all his energy threw himself into its service. Rev. J. B. Berry became pastor in 1901 and soon saw the absolute necessity for a new and comfortable building. In his second year, beginning in the fall of 1902, it was determined at a mutual conference between officers and pastors of the new Church and First Church to begin the construction of a house just so soon as sufficient funds could be subscribed to insure the success of same. The foundation of the church was laid in 1903, when a short rest was had. In the spring of 1904 the contract was let for completion of all outside work and the placing of the windows. This was so far completed during that year that the congregation began to use the building in the winter of 1904. Rev. A. L. Moore became pastor in November, 1904, and by the end of his first year it had become possible to pay off the debt contracted in completing the outside work, and then Abe Mulkey and wife volunteered to complete the building by having the inside work done at their own expense. This was complete in the spring of 1906. Thereafter the church building was supplied with comfortable and modern pews and other church furniture, and at the dedication service ample funds were provided to pay for all the outlay in this behalf and to free the church completely from debt.

Arrangements were made to dedicate the church on November 11. That day was a bright and perfect one and the house was filled with a large and interested congregation of members of the two Churches and friends. Dr. Packard preached a fine sermon based from the text, "With what measure ye mete it shall be measured to you again." After the sermon, Dr. Packard and the pastor, Rev. A. L. Moore, called on the members and friends present for an offering to meet all unpaid demands and complete the inside furnishings. The response was prompt and full. Then after a short resume of the work done by this new church the building was happily dedicated to its specific use and service in the worship of God and the welfare of man.

Hood's

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best Blood Medicine.

The new church is a handsome, commodious brick building, having main auditorium, Sunday-school room, vestibule and pastor's study, and has cost, complete with inside finish, pews and furnishings, including site, \$10,500. Of this amount, the congregation itself, including Rev. Abe Mulkey, have contributed about 50 per cent, members of First Church 35 per cent, outside friends and Church Extension Boards 15 per cent. Notable contributions have been:

- Rev. Abe Mulkey and Mrs. Mulkey ..... \$1800
Woman's Home Mission Society, 1600
Mr. Fred Fleming ..... 500
Mr. J. L. Halbert ..... 300
Rev. J. B. Berry ..... 300
W. M. Tatum ..... 300

The Woman's Home Mission Society, made up of some 40 or more excellent Christian women, has labored without ceasing for this enterprise and has been a source of inspiration to the pastor, the congregation and friends, and has been able to raise by its own labors \$1600 for the cause.

Rev. J. B. Berry was an untiring worker and never let the cause go out of his mind day or night. He has had a worthy and able successor in Rev. A. L. Moore, who has given two good and fruitful years to the work of this congregation and Church. He now has a splendid congregation and Sunday-school and all lines of Church work are flourishing. But to Rev. Abe Mulkey more than to any other one man is due the success in bringing this enterprise to a happy and prosperous ending. To his personal liberality, his constant devotion, his cheerful and steady confidence in success, and to his untiring labors in this behalf, more is due than can be really estimated.

J. H. WOODS.

Corsicana, Texas.

BOOKS RECEIVED.

Every Day Living, by Anna Payson Call, and published by Fredrick A. Stokes & Co. This is a series of articles on domestic subjects, very carefully prepared and well printed. It is a most useful volume to parents and young men and women.

Famous Hymns of the World, by Alan Sutherland, and published by Fredrick A. Stokes & Co. This is a delightful volume and worthy a place in our libraries. It takes up many of our most popular hymns, tells of their origin and circumstances under which they were written. It gives us a good insight into the meditations of their authors and a sketch of their history.

The Warrior Spirit in the Republic of God, by Anna Robertson Brown Lindsay, and published by the Mac-Millan Co. This is a virile plea for militant Christianity in the life of the world. It sounds a high key-note to those who profess faith in Jesus Christ and its reading will help those who are timid in religious life.

The Court of Pilate, by Roe R. Hobbs, and issued by R. F. Fenno & Co. This is a volume which attempts to present some phases in the life of Christ in the form of romance. We do not believe that the life of Christ is a proper subject for the romance writers, but this is the least objectionable of this class of books that we have examined. It is interesting, and often thrilling.

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296 Elm Street DALLAS, TEXAS

# Epworth League Department

GUS W. THOMASSON .....EDITOR.  
Van Alstyne, Texas.

All communications intended for publication in this department and all papers with articles to be commented upon should be addressed to the League Editor.

The following rule should be observed in remitting money on account of the State Organization. Local Chapter dues should be sent to Frank L. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

### State League Cabinet.

- President, Allan K. Ragsdale, Dallas.
- First Vice-President, A. H. McVeigh, Cleburne.
- Second Vice-President, Miss Laura L. Allison, Austin.
- Third Vice-President, Prof. P. W. Horn, Houston.
- Fourth Vice-President, Miss Mae Dye, Plano.
- Secretary, Frank L. McNeny, Dallas.
- Treasurer, W. E. Hawkins, Ft. Worth.
- Junior Superintendent, Mrs. W. F. Robertson, Gonzales.

### NOTES.

Dr. S. A. Steel, former League Secretary and Editor of the Epworth Era, has been re-admitted into the traveling connection with the Church and is now stationed at Brownwood, in the Northwest Texas Conference. Dr. Steel was very popular among the Texas Leaguers while he was in the central office, and his coming to the State as a permanent resident will meet with a hearty reception by the young people.

Rev. W. H. Crum, transferred from the Missouri Conference to Texas, has been stationed in Houston. Brother Crum was the efficient editor of the Lesson Notes in the League Department of the St. Louis Advocate during his residence in Missouri.

In commenting upon the right of way given to Dr. DuBose at the session of the Northwest Texas Annual Conference, the Central Methodist, in its League Department, edited by Rev. W. B. Ricks, says: "Perhaps no Southern State has given more attention to the League than Texas, and it is reaping a good harvest from the past sowing and will reap a larger one in the future."

"Wanted, by the editor of the Southern Christian Advocate, a receipt for getting letters answered. Reward, her best thanks and a marked improvement in her column!" Receipt: Convert the preachers who "Don't believe in the League, anyhow," and make them understand that the League is a very essential department of the Church; remove the drones and figureheads from official positions in local chapter ranks and install wide-awake, hustling officers who understand that there is a measure of responsibility attached to this character of Christian service.

The Epworth Era reports the Secretary of Wesley League, Greenville, Texas, as saying: "Our League is not doing as well as it should, but we look for better results in the future. We have forty-one members. A Mission Study class was organized last month with six members. Our Epworth Era agent reported three new subscribers. Most of the Leaguers take the Era."

Mrs. Alonzo Monk still holds the palm among Third Vice-Presidents for the number of Leaguers conducted successfully through the Reading Course. We issue to members of the First Church League, Ft. Worth, Texas, sixty certificates of the completion of the course for 1905-06. We shall look for equally good results from Broadway, Louisville, whither Mrs. Monk removes this fall; and we shall look for First Church League, Ft. Worth, to keep up to its record.—Epworth Era.

### LETTER FROM MISS WYNN.

Calle de Degollado 45, Guadalajara, Mexico, Nov. 22, 1906.

Dear Mr. Thomasson: I wonder if the Leagues have anything special on hand at present? I have gotten to feel that when I need anything extraordinary, all I have to do is to write to the Texas Leaguers. What I need now is a typewriter. There are one or two girls studying the commercial course nearly all the time, and I need it myself, as my correspondence is heavy. I prefer an Oliver or Remington, but shall say nothing as to the choice. If you find you can do anything about it, I think it will be well to compare prices, as there are several agencies here and it might be cheaper to buy it here and thus avoid duty, freight, etc. I am not unmindful of the fact that a League collection was taken a few months ago to

help pay the girls' expenses to Saltillo, so that if you feel it is asking too much just now, I shall not feel at all hurt. Yours, saved to serve,  
NORWOOD E. WYNN.

(The foregoing letter is printed for the information of the Leaguers of the State, and is respectfully referred to the cabinet of the State organization. It occurs to us that it would be quite an easy matter to comply with Miss Wynn's request, and we most heartily commend it.—G. W. T.)

The cabinet of the Missouri State Epworth League is to meet in St. Joseph during the holidays to prepare the program for the next annual meeting. These Missourians are never caught napping, even though they have to be shown occasionally. They always begin in time. This accounts for their splendid programs.

The Cabinet of the South Georgia Conference League, of which General Committeeman Peabody is President, met recently and among other things discussed the change ordered by the General Board in the date for electing officers in the local chapters. "The judgment of the Cabinet was unanimous in favor of the change to an earlier date," says the Era.

President Ragsdale advises us that the general outline of the program for the 1907 session of the Texas State Epworth League Encampment is fast assuming shape. Already a number of the most prominent speakers in the Church have been engaged for the occasion. We shall hope for a provisional draft for publication at an early date.  
G. W. T.

### A MISSIONARY SERVICE.

A few Sunday nights ago the Gonzales Junior League held a missionary service that was both enjoyable and profitable. Some of the items on the program were a little different from most similar meetings, and might perhaps be mentioned.

The object lesson, Darkest Africa, was mentioned in this column a few weeks ago. At the close all three boys held their maps high as the League sang one verse of "From all the dark places." The Japanese Lullaby was sung by the smallest of the members to her Japanese doll, and doubly effective by being without an accompaniment. The conversation, "Girls in Japan," was in costume, and the dainty kimono and dark hair of the girls made quite a convincing picture. When told that better times are dawning for the girls in Japan, the "I'm so glad" of the American girl, in its genuine ring of sincerity quite brought down the house.

Perhaps the prettiest feature of all was the Chinese song, as throughout the entire four verses the two dozen singers swayed gently to the music, without a pause or break.

Half a dozen of the members received the offering from the congregation, which amounted to just \$12.

Following is the program:  
Opening Song, A Missionary Band.  
Psalm 148, read responsively.  
Prayer for Missions.  
Song, The Morning Light—Congregation.

Recitation, The Little Widow—Louella Nixon.

Darkest Africa—Herbert Farmer, Ward Wilson, Jimmy Stone.

Pabanyana.  
Song and Responses, What Did Jesus Say?

Recitation, Two Offerings—Gayle Cone.

Missionary Problems—Jimmy Stone  
Recitation, The Boy Who Carried the Message—Gladys Bradbury.

Chinese Song, Le Sing Yasoo.

Recitation, Little Children in Japan—Lillian Brenner.

Japanese Lullaby—Joy Brenner.

Conversation, Girls in Japan—Mary Dawe, Jan'e Park, Minnie Ella Cook.

Offering for missions.

Missionary Hymn, From Greenland's Icy Mountains—Congregation.

Junior Benediction.

MRS. W. F. ROBERTSON,  
State Junior League Supt.  
Gonzales, Texas.

Rheumatism in all its forms is curable and permanently cured by Hood's Sarsaparilla, which neutralizes acidity of the blood.

Definite work is not always that which is cut and squared for us, but that which comes as a claim upon the conscience, whether it is nursing in a hospital or hemming a handkerchief.—Elizabeth Sewell.

**A TEXAS WONDER.**  
Cures all Kidney, Bladder and Rheumatic troubles; sold by all druggists, or two months' treatment by mail, for \$1. Dr. E. W. Hall, 2926 Olive Street, St. Louis, Mo. Send for Texas testimonials.

### GEORGIA LETTER.

Dr. Price says some very kind things of me, his old friend, but he is a little mistaken in thinking I have not been well paid for all the service I ever did the Church. I have received more than my work was worth in every way, and have been content with my wages; and if I could go back over the 50 years I have spent in the work, I would begin again to travel the same path, only confining myself more closely to it. I want my young brethren to heed the word of warning when I tell them all my serious troubles have resulted from turning even so slightly aside from the direct line of my ministry; that the times through which I have lived forced many of us to do what these who come now will never have to do, and that if they will be men of one work, the work will after all keep them. The Church has borne with me, and in my old age generously pensions me, and with my own labor I am able to live as well as one ought to wish to live. If it is necessary in order to preach, to sell a book or run a farm or teach a school (and I have done all but run the farm) do it, rather than not preach. I would black boots for a living, but as a choice, stick to your one work and rely on it for support.

Your Texas Bishop has captured and captivated Georgia. I have never known a conference which was more wisely conducted, and preachers more wisely assigned. We had some very painful work to do, but it was done. The public prints will not let us do anything privately, and I will simply say:  
Dr. Bigham, while suspended, has the sympathy and love of his brethren who recognize the fearful danger of an invalid being overcome by stimulants, but as the fact was not denied, the penalty was as light as it could be made.  
Our young Bro. Borterton had a good but short record as a pure, upright earnest preacher, who has been meddling with Chicago, and the Higher Critics and was too honest to hold a pastorate while he was not in harmony with the dogmas he was expected to defend.  
Dr. Wadsworth had intended a year ago to locate to see after an invalid wife.

The Georgia Conference is sound to the core despite all intimations to the contrary.  
I, of course have my same relations, which calls for a letter to the Texas folk now and then.

My good friend, Dr. Neal, writes me a long letter which I have mislaid. As I cannot remember his postoffice, I must delay my reply, and so through this column I acknowledge the letter and my appreciation of it.

Your paper will be full of conference doings, so I will not spin out my epistle longer. The Lord be with you all.  
GEORGE G. SMITH.

### ROMANS SIX AND FOUR—AN EXEGESIS.

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

This passage must be understood literally or figuratively; it cannot consistently yield to both interpretations. There are many conflicting ideas as to its meaning. The immersionist holds that it means the literal burial of the body in water, thus making the burial literal while the element is figurative. But as this view is inconsistent with logic we cannot accept it. The affusionist holds that the vows assumed in baptism obligate us to renounce sin, and so die to it. Thus they teach that this death is brought about, or imposed upon us, "by baptism." This is but the shadow of a great truth. We must turn from the shadow to find the substance. In this verse four things are spoken of by implication, viz: Resurrection, Burial, Death, Baptism. We know that the first three of these (in the order named) are to be understood figuratively. There is no physical death; hence, no burial of the dead; hence, no resurrection from the grave. If then we are to understand these figuratively, what of the baptism? Is it not figurative as well, since it is "by baptism" that all these other changes are to follow? If this can be shown, then the true meaning of this difficult passage will at once appear.

The opening word "therefore" connects this verse with the preceding argument. The apostle has been showing that justification is by faith, and yet he condemns that prevalent idea that we are to "do evil that good may come." Though he acknowledges that "Where sin abounded, grace did much more abound," yet he maintains that we should not "continue in sin that grace may abound," showing that he who has become dead unto sin can live no longer therein. Then he proceeds to show the necessity of such a death unto sin: "Know ye not," says he, "that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death that we might share with him a resurrection life. Let it be observed that the

apostle here speaks of being "baptized into Jesus Christ" and not "into the name of Jesus Christ." This difference means ever, thing, and holds the key to the interpretation of this difficult passage. To baptize "into the name of Christ" is the work of a human administrator, and this can only make a nominal Christian; to baptize "into Christ" is the work of the divine Administrator, and this only can make a Christian in deed and in truth. That the apostle intends the baptism here mentioned to be understood as the essential condition of this Christ-life is clear from a parallel passage: "As many of you as have been baptized into Christ have put on Christ." Here is the same thought: (Christ "put on" —"by baptism." So when this verse says: "By baptism into death," we naturally think of baptism as the instrument of this death, which is, in turn, the condition of burial, while the burial, also, is necessary in order to the resurrection. Here, then, we find an inseparable connection between these four cardinal points, so that the one going before is the condition of that which follows. Thus Resurrection is conditioned on Burial; Burial is conditioned on Death; Death is conditioned on—what? Supply the answer and we have the interpretation of this perplexing passage: Death is conditioned on suffering; Suffering goes before death; death before burial; burial before resurrection.

But what connection is there between the words "baptism" and "suffering?" If we consult Webster's Unabridged Dictionary we will see that in addition to the sacramental nature of baptism he defines it as "the sufferings of Christ," making synonymous the words "baptism" and "suffering." Therefore, from a literary point of view, this definition would seem quite satisfactory, but we can only be content when we see that it harmonizes with the teachings of Scripture. Is there such harmony? Does the sacred volume anywhere use the word "baptism" to represent "suffering?" It would seem so.

In all ages devout men have laid great stress upon the importance of the baptism of suffering. The Psalmist said: "I pour out my soul in me." Again, as if immersed in sorrow, he said: "All thy waves and thy billows are gone over me." Isaiah expressed the same thought as with prophetic vision he foresaw the sufferings of Christ: "He hath poured out his soul unto death." And our Lord himself confirmed it when he said: "My soul is exceeding sorrowful even unto death." So inspired prophecy and sacred history alike seem to point to a baptism of suffering. But we may come closer still. We are told that James and John aspired to sit, one on the right hand and one on the left, with Christ in his kingdom. Then Jesus asked: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Again, he said: "I have a baptism to be baptized with, and how I am straitened (or pained) till it be accomplished!" Whatever may have been the baptism here referred to, one fact is clear: it was not the baptism administered by John, for this was past, but it was a future baptism: "I have a baptism to be baptized with." It was none other than the baptism of suffering through which he passed in Gethsemane. There in sweat and blood and agony the "Man of Sorrows" "poured out his soul unto death" and "was made perfect through suffering." No words can express it like his own: "My soul is exceeding sorrowful even unto death." Now, we can see that by suffering our Lord was plunged, as it were, into death; for, while he was yet undergoing the baptism which he was to be "baptized with" he prayed: "If it be possible let this cup pass!" But it was not to pass till "he by the grace of God should taste death for every man." This "baptism" was our Lord's suffering, and this "cup" was his death. The apostle calls it "The suffering of death." Now we may see the analogy. As Christ must undergo the baptism of suffering, so must all who would be his disciples. We must "suffer with him that we may be glorified together." We must die as truly to sin as he died for sin; we must live as truly unto God as he lives with God. But, in order to do this there must be a suffering on account of sin; a death unto sin; a resurrection from sin, and a life unto God. This is the only process for the obtaining of the new life. Hence, suffering for sin is the first step toward deliverance from sin. This, too, is in full accord with Scriptural teaching.—Rev. S. Stephen McKenney, in Baltimore Methodist.

If some people could see themselves as some other people see them, what revelations there would be!—Ram's Horn.

**Better Than Spanking.**  
Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 187, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

**The Dodging Period**  
of a woman's life is the name often given to "change of life." Year menses come at long intervals, and grow scantier until they stop. The change lasts three or four years, and causes much pain and suffering, which can, however, be cured, by taking

**WINE OF CARDUI**  
Woman's Refuge in Distress  
It quickly relieves the pain, nervousness, irritability, miserableness, fainting, dizziness, hot and cold flashes, weakness, tired feeling, etc. Cardui will bring you safely through this "dodging period," and build up your strength for the rest of your life. Try it.  
You can get it at all druggists in \$1.00 bottles.

"EVERYTHING BUT DEATH  
I suffered," writes Virginia Robson, of Easton, Md., "until I took Cardui, which cured me so quickly it surprised my doctor, who didn't know I was taking it."

**SAVED HER MONEY**  
Gentlemen: My sewing machine arrived all right and I have tried it. It is all right. It is exactly what it was recommended to be. I think any reader of the Advocate who is in need of a machine would do well to purchase one. I consider that it saved me at least \$20 or more. With best wishes to the Advocate and its readers.  
MRS. BYRD,  
Fairy, Texas.

**COMMERCIAL DEPARTMENT.**  
**The Polytechnic College**  
Fort Worth, Texas.  
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# What Sulphur Does

For the Human Body in Health and Disease.

### COSTS NOTHING TO TRY.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principles of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy.

At any rate people who are tired of pills, cathartics and so-called "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

Send your name and address today for a free trial package and see for yourself.

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## MEXICO LETTERS—No. 7. (Conclusion.)

By G. Onderdonk.

When the traveler enters Mexico for the first time we must expect him to do so with the habits of thought and standard of comparison and of excellence that have governed his previous life in his native land. This is only natural. When he has crossed the border at the Rio Grande, quite everything that meets his eye is so radically different from corresponding objects in the United States, that with his predisposition to use his old standards, he is actually incompetent to pass judgment upon so much that meets his eye that he begins at once to fill his own mind with false impressions. It would require a rare combination of mind that could do otherwise.

I am glad that I did not write anything about Mexico till my third visit to that interesting country—and yet still later I found myself unloading some of those false impressions. Until one becomes accustomed somewhat to looking at many things from the standpoint of a resident of the country, his false standards will so cling to his very being that he really has little correctness of judgment about many matters of every day vision and of daily experience.

I talked with an intelligent man who traveled from Laredo to San Luis Potosi and back, who declared to me that he would not give five cents for a clear title to everything that could be found along the route of five hundred and twenty-five miles twice passed over. Well, anyone who knew the country well could have pointed out to him valuable mining properties that are not many miles from the track. He could have pointed out to him, at a distance, flourishing towns, large fields of corn, of sugar cane and other products of value which the unaided eye of the dissatisfied traveler had failed to discover.

To the uninitiated, the above appears unreasonable. But let us look at the conditions in general of the largest portion of Mexico—I mean the primary conditions from which other conditions are the natural result.

In the first place, the climate of Mexico generally is arid. It is mostly the rule in soil culture not to depend upon the rain for watering their fields. There is not water enough in the streams, so situated as to be used for irrigation purposes, sufficient to supply the greatest portion of the fertile land, so there are vast areas of fertile land that are deserts, only because they are waterless. Wherever there is a water supply it is placed under contract by a system of irrigation ditches, and water rights are bought and sold, subjects of ownership. The value of land largely depends upon the water supply. I remember an instance in which a man sold his water supply for what seemed to him a tempting price. Then afterward, when he found that this water was essential to the use of his land, he could not buy a supply at any price, therefore his land became worthless, while all around him were bright fields of green.

From this scarcity of water, people long ago, away before the Spanish conquest, had come to the practice of forming their settlements near to accessible waters. There they made their gardens and fields, and there, clustered in tribes, closely built towns was the result. And thus when the time came for the invasion of the railroads, and the roads from obvious reasons, could not pursue a tortuous course required to go from one town to another—there was no plan left for the roads but to build on the most feasible ground. Of course, the towns could not move to the roads, and on account of absence of water, towns cannot be built along the track, except under very unusual coincidences. So when the passenger is riding along over the desert waste—a desert from want of water—and he hears the name of a station called, and looks out to see only probably a single building—the station house—he may conclude that the little station house comprises the town of which he has heard the name called. But if he will look closely he may see a line of telegraph wires leading off into the desert. Then let him count the hacks that are waiting for passengers. He may fairly estimate that for each hack in sight there is a population of a thousand people, on some bright oasis, some miles out in the desert.

If the traveler does not know the facts that I have been telling you, he would naturally presume that the whole region was a forlorn waste. But let him step into one of those hacks, strike out into the dreary looking desert, and after a few miles ride, during which, if he keeps his eye on the adjacent scenery around him, he may feel the sad gloom that belongs to desert travel. But if he will only look upward at God's everlasting mountains that compass every background of every landscape of that vast region, I do not see what he could be made of if he could not find themes of thought that would bring joy into his soul. Would it not be better, all

along life's journey to do more "looking upward?"

But by and by he begins to see green fields and shady groves, gardens and fruits. He has come to an oasis, where water well directed has turned the desert into a land of delight, and it has sometimes reminded me how the waters of God's grace can turn any mental desert into a lovely life.

Sometimes when I have been out in desert travel during some of my explorations in Mexico, and looking off to the right or left, I could see what appeared like only little bushes. I would ask my guide what was there. He would tell me of a cultivated area there in a depression where there was water. Then when I turned aside to visit the place, how I was delighted to find such a bright area in good culture. And that is the way in which one finds the bright spots in Mexico—anywhere that there is water.

So, then, let the traveler who visits Mexico not judge the whole country by what he can see from the railroad. But from the train there is much that one can see to delight the eye. There is no grander scenery in the world than can be found in Mexico. I have not told you of the splendid mountain scenery from Monterey to Saltillo, nor of the great lonely looking and yet fascinating mountain desert as one mounts the high ground at Caveras Pass; nor of the wild ride down the Temasopa Canyon; of the still wilder ride from Esperanza down to Orizaba, nor of the unique ride over the mountains from Mexico City to Quernavaca; nor of the snow-capped mountains, nor volcanoes, nor of the city of cliff dwellers at Catorca, nor of the many other interesting places that I have seen in Mexico. I am going to leave you to explore them yourselves, unless sometime I might have time to present them to you. If you go to Mexico you should go prepared to see, not only the lights but the shadows of a very interesting land.

Whatever may be said of the contrasts between Mexican civilization and our own; of Mexican standards of thought compared with our own. I have seen enough of Mexican life and character to say that I consider the Mexican people very hopeful material for mission work. I have made seven trips into that Republic. Six times I have visited Central Mexico. I have explored from the Gulf of Mexico across the continent within perhaps a hundred miles of the Pacific. I have met all kinds of people under a great variety of circumstances. I have met their lowest and their best elements of society. I have found them as kind toward strangers who obtain their confidence as any people among whom I have ever moved. From every visit I have made to Mexico I have returned with increased respect for Mexico as a nation, for the Mexicans as a people. And then, again, when I have each time crossed the border in returning, I have found swelling up in my heart a greater love for our own American life and a greater pride in "Old Glory," the banner of a mighty people.

### THE JOURNEY OF LIFE.

Man comes into life with an inspiration; he goes out with an expiration. What are the issues between these two important events? Taking the span of life given by the Psalmist—three score and ten, what are the reminiscences of the immortal mind as it reaches the last mile post? Does every year, like so many mile-posts, stand up like so many hideous ghosts to remind the individual of neglected opportunities and blasted hopes? Or do they mark a pathway all aglow with good deeds to be crowned with everlasting life? If the individual has been carefully taught in childhood and made to appreciate his obligations as a free moral agent, he will most surely choose in after life a path that will crown his life with blessings and sunshine all along the way. Philosophers and sages all along the ages past have endeavored to point the young to a wise choice. Religious orders, with the printing press, have thrown into the lap of youth teeming volumes of good advice, while much of oral teaching follows in the same line. Yet while all these accumulate, influences of an opposite trend likewise are augmented, and thus the battle rages and will, perhaps, till the end of time.

Do we as a people realize that it is a very serious thing to live, to have in our own hands the formation of character, and working out the destiny of an immortal soul? Minds given us that are capable of wonderful achievements in the moral and religious pathways—the good and the evil. On entering the threshold of life wise indeed is he that chooses and pursues the first, for the end of the other is death.

How about the last mile-post?  
J. R. TAYLOR, M. D.  
Kosse, Texas.

Some people never have a call to go to the heathen until they have to get down to brass tacks at home—Ram's Horn.

No better way for storing cabbage can be devised than to lay down two scantlings or rails, two or three feet apart, and between these place the heads closely together, roots up; afterward covering them with soil about four inches deep, but no more. The covering is better deferred until cold weather.

We will never have institutional Christianity above the level of individual Christianity.—Dr. Porter.

To anyone afflicted with **CANCER** or to anyone having friends or relatives so afflicted, I will send my valuable new book "Facts About Cancer" FREE. It is a book of 100 pages and tells the cause of Cancer and instructs in the care of the patient; states what to do in case of blood-tinge, pain, odor, etc. A valuable guide in the management of any case. Those who directly interested please send 10 cents stamp or coin.  
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A Good Holiday Suggestion  
**"A Trip to the Old Home"**  
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**COTTON BELT ROUTE**  
The Christmas and New Year Way

A Holiday Excursion Ticket Reading via the Above Route is a Written Guarantee of a Pleasant Journey, Combining Speed, Safety, Comfort and Convenience.  
Tickets at very low rates will be sold during the latter part of December, 1906, and on January 1, 1907, with liberal return limit. An inquiry to any Cotton Belt Agent or either of the following will bring full information and a Christmas folder free.  
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**GUS HOOVER,** Traveling Passenger Agent, Waco, Texas.  
**JOHN F. LEHANE,** Gen. Frt. & Pass. Agent, Tyler, Texas.  
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**Texas Farmers** Located in the Panhandle Country constitute a vast proportion of those who are out of debt, possess an abundance of all that is necessary to comfort and easy hours, and own

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**THE PANHANDLE**  
as no where else for the reason that no other section now offers **REALLY HIGH-CLASS LANDS AT LOW PRICES** and that the Agricultural and Stock-farming possibilities of this section are the equal of, and in some respects better than three to five times higher priced property located elsewhere.  
In a word: **Many Magnificent Opportunities** are still open here to those possessing but little money, but prompt investigation and **QUICK ACTION** are advisable, as speculators have investigated and are fast purchasing with a knowledge of quickly developing opportunities to sell to others at greatly increased prices.  
**THE DENVER ROAD**  
Sells cheap Round Trip tickets twice a week with stop-over privileges. For full information, write to  
**A. A. GLISSON, G. P. A., Fort Worth, Texas.**

# The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Masten St., Dallas, Texas.  
All communications in the interest of the Woman's Foreign Missionary Society, and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

THE MONTHLY BULLETIN FOR  
DECEMBER, 1906.  
(The Woman's Home Missionary Society, M. E. Church, South.)

### Bible Reading.

The following outline for a Bible reading is based upon the prophecy of Malachi. The book should be carefully studied before an attempt is made to use the outline.

Malachi (my messenger) arraigns Israel for unfaithfulness and dishonesty to God, and defends the love, justice and authority of God in the form of a dialogue between Jehovah and his people. As we read we may easily forget the lapse of time since the message was delivered and receive it as for this present generation. We see around us the same irreverence and disobedience to God; the same materialism and formalism in religious observances; the same condoning of evil and hypocritical professions; the same covetousness and illiberality—all these things rebuked by the prophet have their counterpart in the Church and society of to-day.

"I have loved you, saith the Lord. Yet ye say wherein hast thou loved us?" As we study these words let us sum up the evidences of God's love to us—number His blessings—and it will silence the ungrateful irreverence that questions the love and justice of God.

"Where is mine honor?" "Where is my fear?" God asks as a father and a master. "O, priests, ye despised my name and ye say, wherein have ye despised thy name?" The priests and leaders need to use great care and prayer lest formality, irreverence and self-indulgence creep in with the constant repetition of their religious duties and harden conscience until the "heavenly vision" is lost and their service become a mockery and is despised by the world. Such service is of no value, for it is not accepted of God nor blessed by Him. If purity is not in the heart and the law of truth in the mouth religious service is as the offering of a corrupt thing in sacrifice. God seeth the heart.

"Ye have wearied the Lord with your words. Yet ye say, he that doeth evil is good." The corruption, falsity and dishonesty of many in high social political and commercial life to-day are causing confusion in the minds of many people, especially the young, as to right and wrong. Success often causes evil men and their deeds to be called good. Christians, even some ministers, are condoning evil because it is accompanied by benevolence, and also because they have allied themselves in marriage or business with those who set at naught God and his laws.

"Ye have robbed me. But ye say, wherein have ye robbed thee? In tithes and offerings." How many there are to-day disobeying the law of the tithe and how scant are their free will offerings! The Church has become a beggar at the world's door because its members "withhold that which is right" that they may use it in the indulgence of self, in ambition, pleasure or vice. "Bring ye the whole tithe into the storehouse \*\*\* and prove me, \*\*\* saith the Lord, and I will pour you out a blessing." It is amazing and pathetic thus to hear the Lord of Hosts pleading with His people to trust in Him and believe His promises! The lack of faith in God robs Him of that which is more precious to Him than gold and silver. "To-day if ye will hear His voice, harden not your hearts." Repent of the past and restore that of which He has been robbed. Consecrate your lives to Him and "bring your tithes into the storehouse."

### Board Meeting.

The Executive Committee of the Woman's Board of Home Missions was in session in the General Office Methodist Publishing House, Tuesday, November 13, and Thursday morning, November 15, and attended to the business of the society.

### A Word About the Bulletin.

From Florida comes this encouraging message: "The Bulletins are doing a great deal to enlighten our workers, and the work is growing upon them in our State."

### Mrs. J. H. Yarbrough.

Our dear Superintendent of the Supply Department, who has been seriously ill for seven weeks, is improving, though we are not encouraged to hope for a speedy recovery. Auxiliaries who have not heard from her will understand the delay. Pray that strength may come to her and that she may have sustaining grace in his time of need.

### Korean Work.

Since the earthquake the Japanese who were in our school and home in San Francisco, have left for other points. This so changed the personnel of our work that it was decided by the Board to open the home and school to Koreans. There are now in San Francisco 1,000 Koreans for whom little Christian work is being done, while several other Churches have work for the Japanese. It is estimated that about 5,000 more Koreans will enter this port during the next few years, coming from Hawaii at the expiration of their labor contracts there. A wonderful opportunity is thus open to us. Dr. Reid, our superintendent of work on the Pacific Coast, speaks Korean, and Mr. Ryang, a Korean, educated in the Anglo-Chinese College in China, and converted there, will take charge of the work.

### Pictures.

Pictures of our work will add greatly to the interest and instructiveness of any program. A full set of good sized pictures may be obtained for 50 cents.

### The Immigration Conference.

The second annual meeting of the Immigration Conference was held in Nashville, November 12-13. Governors, railroad men, mayors and others came as delegates and discussed ways and means of inducing immigration to the South. South Carolina hopes to have 100,000 in the next few years. Charleston has been made a port of entry and 500 have landed in each October and November. Other States are organizing bureaus to receive the foreigners. This is a challenge to the Church; this will be truly home mission work.

### Two New Books.

Two valuable books on the subject of immigration, by Dr. Howard Gun, have just been published. "Allens or Americans?" treats the subject quite completely, and is written in pleasing style and well illustrated. It is the book adopted for study by our young people. "The Incoming Millions" is the fourth book of the Interdenominational Home Mission Reading Course, is well written and full of information that each missionary woman needs to have. Both can be obtained from the M. E. Publishing House.

### Louisville.

On the 11th a mass meeting in the interest of the Wesley House was held at Broadway Church, Louisville, Ky. Addresses on the increasing need of city evangelization, conditions and opportunities of the community where the Wesley House is located, were made by Mrs. R. W. MacDonell, Dr. J. A. Trawick and Miss Belle H. Bennett. Miss Bennett's appeal resulted in a collection of \$800 as a beginning toward the purchase of property for enlargement and permanence of the Louisville work.

### W. H. M. SOCIETY NORTH TEXAS CONFERENCE.

Dear Sister: The first of December marks the beginning of the last quarter in the fiscal year. Just three more months in which to gather in and make up my report for the Board Meeting next May. Won't you help me make this report the best we've ever had by reporting in full and at once? And don't forget to send me clippings from our Home Mission items in the local papers. Are you doing any special work in your auxiliary this year? If so write me all about it. Maybe I can pass it on to some other auxiliary and thus inspire them to fresh endeavor. Are you doing anything to induce your auxiliary ladies to subscribe for the Home Mission papers? You are doing the very best of press work when you induce the members to take the papers and Reading Course. The December issue of the King's Messenger is to be a special North Texas issue again this year and will be full of interesting news from our own home conference—just what you need to send out among the women of your Church. It will certainly win you new members. Don't fail to write for a roll of sample copies and distribute them among the women whom you think will do the most good. Finally write to me and send me reports and papers.

MRS. FRANK BENNETT,  
Press Supt. Conf. So.  
Pottsboro, Texas.

The information comes of a serious accident which has recently befallen Mrs. F. A. Butler, editor of the Woman's Missionary Advocate, Nashville, Tenn. In boarding an electric car at the transfer station in that city she fell and dislocated a hip-joint, causing a most painful and serious wound,

from which it is feared she will be some time in recovering. This will be sad news for her many friends and co-workers in our Church at large, and we know many sympathetic hearts will remember her in her physical affliction and that prayers will ascend to our Heavenly Father for her safe and speedy recovery.—Editor Woman's Department.

The cheering news is received of the recovery of Mrs. J. B. Cobb, Associate Secretary of the Woman's Board of Foreign Missions, from the effects of the accident which befell her in September, while visiting in the White River Conference, Ark., which produced a very severe sprain, rendering her unable to walk for some weeks without assistance.

Mrs. Cobb is now expecting to leave her home in Nashville, Tenn., within a few days for a visit to the mission stations of the Woman's Board of Foreign Missions in China, and will be accompanied by Miss Peacock, of the North Georgia Conference, who goes, by appointment of the Woman's Board, as a missionary to that field. They will spend a few days en route at the Searritt Bible and Training School in Kansas City, Mo., and expect to sail from Seattle, Wash., for China on the 21st of this month.

The following is taken from a temperance sermon delivered by the Rev. Munhall, the great evangelist: "I do not believe a glass of pure, distilled whiskey could be bought in the United States. Not enough hops are raised in the United States to make the beer used in New York City alone. A brewer was once asked how much beer he drank. He answered, fifty to sixty glasses per day, but he did not make a hog of himself. The alarming increase of Bright's disease and apoplexy is due to the use of beer and whiskey. Enough money is expended annually for liquor to buy every working man a broadcloth suit, his wife a silk dress that would stand alone, pay off the indebtedness on his home, put a quarter of beef in his cellar, and a barrel of flour in his pantry, a hired girl in his kitchen, and \$25 in his pocket to begin life with. These hard times should be charged to the whiskey and beer account."

### AUXILIARY W. H. M. SOCIETY, RUSK, TEXAS.

Our society has done good work this year, and for the benefit of those who do not attend, who may, perchance, read this I send the following report for publication in "our Advocate."

We have had ten new members this year, making the membership thirty-seven.

Have collected in dues \$47.00, and expended on our parsonage \$105, and have it in very good condition inside and out.

Our offering to the Ruth Hargrove seminary from week of prayer was \$3.90.

The Baby Roll does not seem to flourish, as we have only six names enrolled, and the fault does not lie with the Third Vice-President, for "She hath done what she could."

Over 800 visits have been made to the sick in our town by the members, and \$12.30 has been used for charitable purposes, besides personal help to needy from almost every member in the society.

We have eleven tithers, a gain of two, and a loss of one—by removal.

The officers elected for this year have served faithfully and well—all praise to them—and I am sure have been blessed in so doing.

May God bless every member of this society, suiting the blessings to their separate needs, and may we resolve to be better Home Mission workers and attend the meetings, thus helping to hold up the hands of those in charge, for we must every one give an account of our stewardship, and when the time comes for the final account may we have so lived that we will hear the welcome plaudit "Well done, good and faithful servant," is my earnest prayer.

MRS. A. M. VINING,  
Press Superintendent.

The son of Bishop Hannington, the martyr missionary in Africa, who is himself at work in the same country, recently baptized as a convert to Christianity, the son of the man who murdered his father.

The Woman's Foreign Missionary Society of the First Church, Beaumont, have just finished their week of prayer, and it was a power for good to a great many of our members. We have realized the greatest help, and we know God is with us. A free will offering was taken up amounting to \$21.25. Our meeting was a great blessing for all who attended. Yours in the Master's cause.

MRS. J. G. GLEASON, Rec. Sec.

### W. H. M. SOCIETY.

The Woman's Home Mission Society of Whitewright is still alive and is trust doing good work. We have only twenty-six members now. Some have



SEE the feet of these little brothers? Would you like to see their picture after being cured? If you know such a child, send us a description of it with his father's address and we will send you a photograph of these little brothers, and we will also send you the address of their parents, so you may learn how such work is done while at their home playing. Address

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## SMITH & LAMAR

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cast their lots in other places and one, Mrs. Deifel, has gone to her home beyond. The society sent off two boxes of clothing in November—one to Orphans Home, Waco, valued at \$34; one to Miss Norwood Wynn, Mexico, valued at \$15. Last year our society paid for all purposes, \$333.70. Besides this a great many visits to the sick were made and garments given to the poor. Yet we are not satisfied; we wanted to do more good this than ever before. We meet every Tuesday afternoon. The first Tuesday in each month is our business meeting and Scripture reading, when we study the Bible lesson in Our Homes. It is helpful to us and we enjoy it. So we are going to try to reach out farther this year and do more for the Master. It is ours to lift the fallen and soothe the wrinkled brow of age and wipe the death dew from the dying, and many little deeds of kindness that only woman can do. Our hearts yearn toward our fellow creatures. We would clasp with one hand the throbbing, sinful palm of humanity, and with the other hold up the lamp of truth that God has given us to guide us in our struggle heavenward.

MRS. MARGARET J. MCKINSEY,  
Press Reporter.

### AN IDEAL AUXILIARY.

By Mrs. Charles Cunningham.  
Many stern, uncompromising people would have it that there is no ideal reached in any sphere of life, and that it is useless to use the term. If, according to one dictionary, it means "faultless, unreal, visionary," perhaps it would be hard for us to understand or to attain it in any object. But suppose we make our own definition, and say the ideal is "the highest degree attainable in any sphere."

From the sculptor's ideal stamped upon his mind comes the beautiful marble statue, praised by the admiring throng. After the artist has pictured mentally a beautiful face and form, we are made to behold an angel upon whose brow is written virtue, hope, and love. The ideal has become the real. The ideal is to the real what the true photograph is to the object photographed.

But let us come closer to our subject. Many things go to make up an ideal auxiliary. We often hear members wishing the society was larger, more interested, or worked more. Let us mention some helps.

We would say, in the first place, that an auxiliary should have numbers. Of course we do not discount the faithful few, for often deep spiritual work is done by only a small handful. But let us remember there is inspiration in numbers. Each member should feel it her duty and pleasure to help swell the membership of her society and work to that end.

Then the officers should be devout, enthusiastic, and working ladies, not those who will sit idly down and let the work run its course. They should hunt up uninterested members and bring them into closer touch with the meetings, and bring in new members. They should do all in their power to make the meetings interesting, and thus

make the member love to attend. Each one should be cordial, kind, and thoughtful.

All the members should feel a deep interest in the growth and good of the auxiliary and show it by allowing nothing trivial to prevent their always being present, and by working in and studying for its good all the while. And let every one learn to be prompt. Do not go lagging in at four, when the meeting was announced for three thirty. And when there, be willing to take some part and help with the program. A few cannot do it all. You will be surprised how easy it becomes after a few times. All should work in harmony; and when some one sees things differently from what you do, don't imagine it is simply to oppose you.

An Auxiliary should be a body of studious and well-informed women. We cannot be interested in work of which we know nothing. If there is a course of reading, the ladies society will take it up and master it. It will read Our Homes and all the literature helpful in the work. Remember we are speaking of ideal Auxiliaries.

She who reads most of the work and its needs will be most willing to contribute by her means. How can any one hear of the poor children of our factory towns, the careless miners, the fallen women, and others in sin and degradation, and not feel her heart burn and long to lend a helping hand?

There is no better way to arouse interest than to inform one's self. Ignorance of the great need of the world is the main cause of the neglect of Church members to do their duty in that line.

An Auxiliary must be a praying band, for, as has been said, "More things are wrought by prayer than this world dreams of."

We cannot be true and devout Christian workers without often engaging in prayer. The soul that often communes with its God is the one that pleases him. Talk to God of your work, and ask him to always help in anything connected with it. Each one should go from her closet to the monthly meetings. If this were the rule rather than (as I fear) the exception, the result would be wonderful. May we all work to make our Auxiliaries ideal, and thus do the greatest good for our Master's cause!—Our Homes.

Did you ever notice how hens will work at a heap of old plaster taken from the walls of a house? What are they after? It is the lime. It shows that we ought to keep a good supply always before the chicks. They have to have a lot of it to make egg-shells of.

### Coryell County Farm

600 acres, 18 in cultivation, more tillable, 2 houses, 3 wells, wood plentiful. One-half mile from school and church; four miles from railroad station. \$10.00. Easy terms; title O.K. A snap. Apply to Box 98, Oglesby, Texas.

One of the North Stars, dance a full, 3 and "Ca special e for the ers, bill der her der vari out of that sth first wa We at Stars mind.

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# North Texas Female College

## 'KIDD-KEY' Conservatory of Music and Art.

Sherman, Texas.

FOUNDED 1877.

One of the most valued friends of the North Texas College is Miss Cammie Starnes, of Sherman. Out of the abundance of her heart and purse she keeps always in touch with the beautiful. The campus of the conservatory and "Cammie Starnes Hall" is her especial charge. Already she is planning for the spring awakening of the flowers, filling the new hot house, built under her direction, with the more tender varieties and exotics, and planting out of the reach of Jack Frost bulbs that stick out their heads to greet the first warm breath of spring.

We are one and all indebted to Miss Starnes for bearing us so constantly in mind.

Recently we had the pleasure of a lecture on missionary work by Miss Davis, whose earnestness and eloquence aroused quite an enthusiasm among the young ladies of the school.

On Sunday afternoon Miss Street, efficient Secretary of the College and leader of the Epworth League, organized a Kidd-Key auxiliary to the Woman's Foreign Missionary Board. Miss Jewell Martin was elected President, Miss Eva Brooks Secretary, and Miss Eliza Hensley Treasurer. One hundred and thirty young ladies were enrolled as members.

It is the purpose of the society to support a mission school in China to be known as the "Kid-Key School."

The usual auto-Christmas recitals will be given this week, beginning with the pupils of Mr. Becker, piano, and Mr. Versel, voice.

During this week there will be programs given by pupils of Mrs. Holt, and also those of Kruger, Renard and Trunitz.

Next week examinations will be held. The Commercial Club will assist Mrs. Key in giving a Spring Music Festival, at which the Oratorio now being rehearsed will be presented.

For Information, Address  
Mrs. L. A. KIDD-KEY, President.  
Sherman, Texas.  
Rev. E. L. Spurlock, Business Mgr

have stood the test for over 50 years, and are still in the lead. Their absolute certainty of growth, their uncommonly large yields of delicious vegetables and beautiful flowers, make them the most reliable and the most popular everywhere. Sold by all dealers. 1907 Seed Annual free on request.  
D. M. FERRY & CO.,  
Detroit, Mich.

### SPECIAL HOLIDAY RATES

11 FARES  
13 ROUND TRIP  
DEC. 20, 21, 22, 1906.  
30 DAYS

ARE YOU GOING  
Back to your old home Christmas? Think of those whose hearts would be made glad by your spending the Holidays with them

will make this an inexpensive trip for you as the low Holiday rates will be in effect to  
Alabama, Arkansas, Colorado, Canada, Florida, Georgia, Illinois, Indiana, Indian Territory, Iowa, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Missouri, North Carolina, North Dakota, Ontario, Ohio, Oklahoma, Pennsylvania, South Carolina, South Dakota, Tennessee, Wisconsin, Wyoming, Nebraska and New York.

If you expect to take a trip drop me a card for exact rate, or see Santa Fe Agent.  
W. S. KEENAN,  
G. P. A. Santa Fe,  
Galveston, Texas.

**Blanco.**  
R. L. McIntyre, Dec. 3: We are well housed and pleased in our new charge. This is a kind and intelligent people. In looking over the circuit register I find the names of Rev. H. T. Hill and J. T. Gillett, who are on our honor roll, but the fruits of their labor still abides; also Rev. J. P. Garrett, who spent four years here. A great number came into the Church during his pastorate. Bro. B. A. Myers filled this charge last year and souls were added unto the Lord. He had a good report at conference. Blanco has made a good record in the past, and surely we shall not break the record this year. The country is prosperous and the people are generous. We have been generously received and founded; yes, in "modern style," and not "ancient form." I shall not undertake to name the articles, and how many, but will say there will be plenty on hand when the "beloved" comes around. We had a pleasant evening when quite a number stormed the parsonage Thanksgiving night, led by Brothers Smith Kellam, Joe Speer, Thos. Durham and Brother Fisk, and quite a number of young folks. I like to have forgotten Brothers Lee Brown and Price Conn—both stewards and good ones, too. There is but one Lee Brown. I hope to increase the Advocate list this year. The Advocate is "mighty good reading" even for the preachers who come to us from other States.—"High Steeples." These Methodist preachers in Texas have iron in their blood and when a man crosses our tenets "woe be unto him." West Texas Conference is a friend to the Advocate and the editor and will be when we meet at Yoakum.

**Martindale.**  
W. A. Hart, Dec. 3: After conference I went back to Louisiana for my wife and baby. We arrived at San Marcos Friday. We came out to Martindale Saturday evening. Though tired, I preached twice on Sunday to large congregations. We have a beautiful little town here, also a church that is a credit to the town. We have been very warmly received. Having no parsonage here, we were very agreeably and pleasantly entertained in the home of Bro. and Sister Frank Johnson. On Nov. 21 we moved into a rented house, and oh, just such a pounding as we did receive at the hands of the people! Most everything in the grocery line, and plenty of it. Of course, you know words cannot express our appreciation for these blessings. We feel like exclaiming with one of old, that the lines have fallen to us in pleasant places. On account of mud and inclement weather, we failed to reach our appointment at Prairie Lea yesterday, but we hope to reach them the fifth Sunday in this month. We are contemplating building a parsonage here. We have a very nice lot, and we expect to begin the work as early as possible. We are looking up to our Lord, who has promised to go with us, to uphold us, to help us in all that we undertake in his name. We are expecting revivals throughout the charge this year and ask all who read these lines to pray that God may pour his Spirit out upon us and that sons and daughters may be born in Zion, and that the Church of God may be built up in the most holy faith, and that we may be able to feed the flock of God that is committed to our care.

**PITTSBURG DISTRICT.**  
To the Preachers and People of the Pittsburg District, Texas Conference:  
Dear Brethren.—As we enter upon the duties of another year let us begin in good faith and with much zeal for the Master's cause.  
We must make this the very best year the district has had. I am sure to do this means hard work, for the field has been well worked, and to hold the district up to its high place means much work, but it can and must be done.  
I ask that the preachers and laymen begin the work at once.  
Let the stewards be ready to make first payment on pastors' salary at once, for some of them have had to make long moves and doubtless are in need of money. I will make the first round by the last of February, but will begin before first of January.  
Now, brethren, let's make this a great year. R. A. BURROUGHS.

**PREACHER WANTED.**  
A preacher is wanted in the Calvert District. A young man is preferred. Will care well for a man with small family. Send reference to me at Calvert. E. L. SHETTLES, P. E.  
Calvert, Texas.

**GEORGETOWN DISTRICT.**  
The Board of District Stewards will meet at the First Methodist Church in Temple, Tuesday, December 18, at 9 a. m. A full attendance is very much desired. B. R. BOLTON, P. E.

**CONFERENCE EVANGELIST.**  
**North Texas Conference.**  
At the last session of the North Texas Conference I was appointed by the Bishop, on the recommendation of the Board of Missions, Missionary Secretary and Conference Evangelist. I have moved to Dallas, and will make this city my headquarters for the present. I have not fully planned my work as yet, but it is my purpose to get to the work as speedily as possible. Where the presiding elders have a meeting of the preachers of their districts early in the year, as many of them do, I will endeavor to meet with them, carrying with me to these meetings some good missionary books, also missionary literature for free distribution. At these meetings some systematic plans will be suggested for the furtherance of the missionary spirit among the charges. Where the way is clear I will engage for two revival meetings to be held in the bounds of each district. Any mail addressed me in Dallas will reach me.  
L. S. BARTON.  
325 Live Oak St., Dallas, Texas.

(I will append to this note a letter to the presiding elders.—L. S. B.)  
Dear Bro. Presiding Elder: If you expect to have a meeting of your preachers early in the year, I would be glad to meet with you, if you will give me the time of your meeting.  
I will bring with me a trunk of the best missionary books I can find, also literature for free distribution to furnish the preachers. I have some plans, suggested by Dr. Lambuth, as to the organization of Sunday-schools, Epworth Leagues, etc., to assist in cultivating the missionary spirit in the charges, and you may call on me for anything you may need to assist you in making the preachers' meeting a success. The question of revivals naturally coming up in the meeting, I would be glad to arrange to assist at, say, two places in your district.  
As I am anxious to meet with all the presiding elders, as far as they have preachers' meetings, it might be a good idea for us to arrange the date so I can be with you. Fraternally,  
L. S. BARTON.

**MARRIAGES.**  
Walters-Reynolds.—At the residence of the writer, near Palace, Van Zandt County, Texas, December 2, 1906, Mr. J. T. Walters and Miss Ella Reynolds, all of the Palace community, Rev. Frank Everitt officiating.  
Young-DeLoch.—At my home, December 1, 1906, Hamlin, Texas, Mr. Charley Young and Miss Bessie DeLoch, Rev. Sam C. Vaughan officiating.  
Cooper-Gatlin.—In the parsonage at Ector, Texas, December 2, 1906, at 4 p. m., Mr. Sam Cooper and Miss Birdie Gatlin, of near Gober, Rev. R. L. Ely officiating.  
Whidden-Heatly.—Near Mart, Texas, November 10, 1906, Mr. Chas. L. Whidden and Miss Evalena Heatly, Rev. J. H. Braswell officiating.  
Bell-Timmons.—In Mart, Texas, December 1, 1906, Mr. Joseph K. Bell and Miss Vinnely Timmons, Rev. J. H. Braswell officiating.  
Creet-Wood.—December 3, 1906, in Mart, Texas, Mr. J. S. Creet and Miss Emma M. Wood, Rev. J. H. Braswell officiating.  
Wilkerson-Kimbrough.—Blanton-Kimbrough.—W. R. Wilkerson, of Caldwell, Idaho, and Miss Annie Kimbrough, of Bells, Texas, and Robert Blanton and Miss Mary Kimbrough, both of Bells, Texas, at the Methodist Church, December 5, 1906, Bishop Key, of Sherman, officiating.  
Henry-Teasdale.—Near Reece, Cherokee County, Texas, December 4, 1906, Mr. John M. Henry and Miss Varina Teasdale, Rev. W. F. Brinson officiating.  
Ware-Edmiston.—In the Methodist Church at Stockdale, Texas, December 6, 1906, Mr. R. M. Ware and Miss Anabel Edmiston, both of Stockdale, Rev. J. E. Harrison officiating.

**WILL LECTURE AT NORTH TEXAS UNIVERSITY SCHOOL.**  
Dr. H. A. Boaz will give his lecture, "Man or Monkey," at the University School, in Terrell, next Monday, December 17, at 8 p. m. We hereby extend a cordial invitation to the brethren and all our friends who may be able to come. J. J. MORGAN.

**The Christmas Dinner.**  
In spite of the fact that the word dyspepsia means literally bad cook, it will not be fair for many to lay the blame on the cook if they begin the Christmas Dinner with little appetite and end it with distress or nausea. It may not be fair for any to do that—let us hope so for the sake of the cook! The disease dyspepsia indicates a bad stomach, that is a weak stomach rather than a bad cook, and for a weak stomach there is nothing else equal to Hood's Sarsaparilla. It gives the stomach vigor and tone, cures dyspepsia, creates appetite, and makes eating the pleasure it should be.  
Pushers are not always progressors.

# The "Improved" Texas Advocate SEWING MACHINE



The Head is unusually handsome and well proportioned; finished with three coats of hand-rubbed and polished black japan, elaborately decorated in gold and bright colors.

**ALL THE WORKING PARTS**—(screws, plates, levers, etc.) are nickel plated and highly polished.

**THE BED PLATE** is without obstruction of any kind, and sets into a recess in the machine table, bringing the surfaces flush with each other, greatly improving the appearance of the machine and facilitating the handling of work.

**THE ARM** is the largest size furnished with any family sewing machine; strong and perfectly proportioned, the clear space being 5 1/2 by 5 1/2 inches, permitting the easy handling of the bulkiest work.

**THE NEEDLE** is short and made with an enlarged shank, flattened on one side, which assures perfect setting. It is held in place by our patented needle clamp which locks it securely, at the same time permitting ready removal.

**THE NEEDLE BAR** is round, accurately finished and thoroughly hardened. This round form of needle bar insures uniform wear at all points and perfect lubrication throughout. It is equally rigid in every direction, and is fitted more perfectly than can be done with any other form, and will run with greater freedom and without noise. The upper end of the needle bar is covered and protected by a nickel plated cap which insures cleanliness in the bearing.

**THE TAKE-UP** is absolutely positive and automatic in its action; it is operated directly by a cam on the main shaft of the machine, and will control any kind and size of thread in a perfect manner in any class of sewing, and will thus produce an absolutely correct stitch.

**THE STITCH REGULATOR** may be readily set for the machine to produce any desired number of stitches to the inch, from six to thirty-two.

**THE AUTOMATIC BOBBIN WINDER** is a vital improvement; with it the bobbins are wound as accurately and uniformly as a spool of thread, contributing much to the perfection of the sewing.

**THE TENSION** is of the latest improved disc type, situated conveniently on the front edge of the face of the arm. While the action is most delicate and covers a wide range of adjustment, it is so simple that there is no possibility of its getting out of order or causing trouble of any nature.

**THE AUTOMATIC TENSION RELEASE** is an important special feature. It is operated by the presser bar lifter, and the action of operating this lifter automatically releases all tension on the upper thread so that whenever the presser foot is lifted, the work may be freely removed with no possibility of injury to the needle, and altogether without special attention from the operator.

**ALL BEARINGS AND WORKING PARTS** which are subjected to heavy wear are thoroughly hardened and finished in a most accurate manner, and when kept properly oiled will wear for a lifetime.

**THE HAND WHEEL** is equipped with a releasing device of the best construction, by means of which the mere rotating of a milled-edge thumb screw, one-half turn releases the hand wheel for the purpose of bobbin winding without causing the machine to run. Thus the bobbin may be wound any time without removing unfinished work.

**THE FEED** is double and extends on both sides of the needle, it is absolutely positive in its action and is strictly four motion and will handle all grades of work easily and accurately. This feed is absolutely free from springs or other yielding devices, which invariably wear and weaken and cause serious trouble when used. The positive feed motion of this machine is one of the strongest special features.

**THE SHUTTLE** is positively self-threading and made of the finest tool steel.

**THE SHUTTLE CARRIER** is of new design, and fitted with a spring lining which balances the shuttle and holds it delicately and firmly in proper position, and altogether obviates the noisy clicking and uncertain action.

**THE CABINET WORK** is the highest grade and piano finished quarter sawed golden oak. It is made on the laminated, or built up, principle. It absolutely cannot warp or split.

**THE ATTACHMENTS** are guaranteed to be of superior quality and are warranted steel throughout. Each piece is made of solid steel, polished and nickel plated. A set, supplied without extra charges, consists of the following: Ruffler, tucker, binder, braider foot, snirring slide plate, four hemmers of assorted widths, quilter, foot hemmer and feller.

**THE ACCESSORIES** include 12 needles, 6 bobbins, oil can filled with oil, large and small screw drivers, sewing guide, thread cutter, certificate of warranty, valid for Ten (10) years and illustrated instruction book.

**IN THE AUTOMATIC LIFTING DEVICE**, are incorporated the three essentials: Effectiveness, strength and simplicity. Arranged and balanced so that slight effort is required to raise the head.

**AUTOMATIC BELT REPLACER**—The automatic belt replacer is supplied on all drophead machines. It automatically replaces the belt on the machine when the head is raised unbelted to position for sewing.

**A Full Set of Attachments are Supplied without EXTRA CHARGE.**  
They are of the Latest Design.

Our prices, including one year's subscription to the Texas Christian Advocate, are as follows:

Automatic Lift, No. 44.....	\$24.00
Ordinary Drophead.....	23.50
Upright.....	22.00

The above prices will place the machine at the nearest freight depot of the purchaser. **WE PAY THE FREIGHT.** Address

# Blaylock Pub. Co.,

Dallas, Texas.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, out if paid for will be inserted in another column. Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

TIEBOUT. — Loduska Tiebout died Tuesday, May 8, 1906, at Bryan, Texas. The subject of this sketch was born in Giles County, Tennessee, in 1827, and was the daughter of Pulaska and Lydia Navarre. Together with her parents she came to Texas in 1837, and settled in Robertson County, where she was married to Thomas Williams in 1844. Her first husband died in 1856, and she was married again in 1859 to Henry Tiebout, with whom she lived until his death at Bryan in 1885. Mrs. Tiebout was a faithful and earnest Christian, and was a consistent member of the Methodist Church for more than seventy years and gave liberally to its institutions. Following is an extract from a notice published by the Bryan Evening Pilot at the time of her death: "Aunt Loduska Tiebout is dead, and there is not a heart in Bryan, and but few in Brazos County, but that will be filled with sorrow when they learn the sad news. Today she has verified the statement made by Evangelist Burnett during the Burnett-Mulkey revival held here sixteen years ago this month. The evangelist asked all who had been Christians for fifty years to come forward and give him their hands. There were but very few and Aunt Loduska was one of them. As she slowly made her way to him on her crutches, he took her trembling hand and said: 'God bless your dear old soul; there'll come a day when you'll lay these crutches by and walk the golden streets of God's redeemed in perfect strength.' That day has come, and Aunt Loduska will need her crutches no more." Mrs. Tiebout had no children; her nearest living relatives are a nephew and niece, Mr. W. J. Walker and Mrs. J. N. Cole, of Bryan. Owing to her feeble condition during the last years of her life, she made her home with Mr. and Mrs. Walker, where she received every kindness and attention until her death. The funeral services were conducted by Rev. I. F. Betts, pastor of the Bryan Methodist Church, and a vast concourse of sorrowing friends followed the remains to their final resting place in the Bryan City Cemetery. STERLING HART.

CREASY.—John Burton Creasy was born in Alabama November 16, 1837, and died January 2, 1906; was converted and joined the M. E. Church, South, at the age of twenty, and lived a devoted Christian life. He was married to Miss Ellen Holmes in 1857 in Marshall County, Mississippi. To this union were born nine children. His wife and five children preceded him to the bright celestial shore, where parting will be no more. Four remain to mourn their loss, but his eternal gain. He is now singing around the great white throne, beckoning his loved ones to come. He moved to Hunt County, Texas, near Cash, where he resided at the time of his death. He was devoted to his Church and friends, and was loved by all who knew him. We laid him to rest at the Wieland Cemetery midst a host of weeping relatives and friends. C. E. PAUL.

ZWEIFEL.—At the waning of an afternoon last September the soul of Mattie Zweifel sought its eternal home in the presence of God, her Father. Mattie was left an orphan at an early age and given a home by the aunt of the writer. Her life of true devotion to her foster parents so won their hearts that her death is now mourned as the death of an own child. Her kind, obedient and confiding disposition soon found its natural element in the religion of the Son of Man. Under the ministry of Rev. W. H. Stephenson she committed herself to her Savior's keeping, and her life was a living exponent of the peace and love that comes from such a complete committal. Just a few moments before death she looked up and said, "I love God;" and then a moment later, when asked if she wanted anything, replied: "Let my Father take me." Who questions that in the half-light of the eternal dawning she saw the Father's arms extended to receive his child? To lonely since her departure we extend the sufficient comforts of the gospel of the Son of God and pray that as the shades of evening gather around them the arms of our common Father may enfold them in his everlasting arms. JOHN HOWELL.

ROGERS.—J. P. Rogers was born November 21, 1839; was born again of the Spirit in 1872; united with the Methodist Church and lived a consistent Christian life until his death, which came October 29, 1906. Brother Rogers was called into eternity unexpectedly; was killed by his horse running away. But oh! how happy we feel to know he was ready. He lived by faith and trusted Jesus every day and every hour. In the love feast we have often heard him say: "I am ready; I have my grip packed, and I have bought my ticket through from earth to glory." He was a faithful worker in the Church, wielding a strong influence for good. He was friendly and kind, and had not an enemy in the land. Everybody loved Uncle Pete Rogers, as he was called. His prayers in the congregation were a source of pleasure to us all, and as long as life shall last they will be ringing in the secret chambers of our souls. Brother Rogers was married to Mrs. Mary C. Jackson, August 2, 1865. This union was blessed with two children—a boy and a girl. The girl died at the age of three years. The boy now lives in Comanche County, Texas; he is religious and doing well. Brother Rogers was living near Cameron, Milam County, Texas, at the time of his death. He leaves a heart-stricken wife, their son, two stepdaughters, many relatives and many friends to grieve. Now let us be hopeful, and, if faithful, we will meet Brother Rogers (as he often said), high up in heaven, where parting will be no more. A friend. G. C. CRARY.

MARTIN.—Sarah M. Martin was born in Paulding County, Georgia, October 2, 1830, and died at the home of her son, M. N. Martin in Lovelace, Hill County, Texas November 1, 1906. She united with the M. E. Church, South, at 16 years of age and has been a faithful member to her death. A few hours before death claimed her she told her son, M. N. Martin, that if it was the Lord's will, she was willing and ready to go. She leaves to mourn their loss, two sons and their wives, twenty-five grandchildren, besides a host of relatives and friends. During her brief illness, all that loving hands could do was done to alleviate her suffering and to prolong her life, but in spite of all, death came, and the battle was fought, and by her the victory was won, and her pure spirit went up to receive its reward, exclaiming, "O grave, where is thy victory? O death, where is thy sting?" May the Spirit of God rest upon and comfort all the sorrowing ones. AVIE MARTIN.

TAYLOR.—Wm. L. Taylor was born in Jackson, Mississippi, September 8, 1844; served in the Civil War in the Sixth Mississippi Regiment, Company "L." Had a hard time as a soldier boy; was in the siege at Vicksburg. He moved to Texas in 1872; moved to Springtown in 1877; was married in 1878 to Miss Mary A. McCracken. To this union were born four children, two of whom preceded him to the better world. In January, 1903, he was converted and joined the Methodist Church. He retired Thursday night, cheerful, and expressing himself as feeling well, and thought he would have a good night's sleep. Had been on the streets attending to business during the day; but when his wife tried to awake him at 6 o'clock the next morning, apoplexy had seized him, and he was almost pulseless. She phoned for a doctor, but he was too near gone. He died at 4 p. m. Sunday, November 25, 1906. He is out of suffering and at rest with loved ones gone before. J. DAVID CROCKETT. Springtown, Texas.

BROWN. — Mrs. Katie Brown (nee Armstrong) was born near Cedar Bayou, Texas, December 5, 1875, and died at Harrisburg, Texas, October 18, 1906. She was married to W. G. Brown in 1896. Two years ago she became the victim of a severe attack of measles, from which she never recovered. During this long siege medical skill and loving hearts and hands did all in their power for her relief, and no doubt lengthened her stay and comforted her heart; yet death had set his mark upon this shining light in our brother's home and nothing could longer stay the going of her saved spirit to the realms of bliss to join that innumerable company of the great and the good. Our departed sister was happily converted and joined the M. E. Church, South, in August, 1895. The light that burned within on that memorable day, no doubt remained ever after to give a silvery lining to her darkest clouds, and was sufficient to light her way through the gate of death. She leaves a father and mother, two sisters, a broken-hearted husband and little boy to mourn her departure. Weep not, dear ones. The Lord has taken her to himself. She is safe in heaven. Let us all trust our blessed Savior, and some day meet her there. I. E. THOMAS.

CARR.—Henry Stephen Carr was born in Indiana February 8, 1831. He was converted at a Presbyterian campground and joined the Methodist Church when fourteen years old, of which he lived a consistent member until the Lord called him home, November 11, 1906. He came to Texas in the winter of 1849, and settled in Dallas County. February 23, 1869, he was happily married to Miss Eliza A. Butcher. This union was blessed with nine children—six girls and three boys; one of the boys died in infancy, and one of the girls, Maggie, a sweet, happy spirit, was taken in the full bloom of young womanhood. The others are still living, and are all members of the Methodist Church. Brother Carr was a kind, indulgent father and devoted husband. To his friends he was ever faithful and true. As a citizen, he was always on the right side of great moral issues, and uncompromising in his opposition to the wrong. In all public enterprises he was ready and willing to do his part. He loved the Methodist Church, and believed her doctrines with all his heart. His was the preacher's home; he delighted to have them with him, and doubtless he has already met and greeted some who shared his hospitality here. Naturally timid and of a retiring disposition, he was not at all demonstrative, but his place in the Church was never vacant, and he could say with the Psalmist, "I was glad when they said unto me, let us go into the house of the Lord." Even on the day of his death he spoke of going to Church. How little then did he think that he would so soon be called to the Church Triumphant. But when the chariot came, it found him ready and waiting. Sixty-one years of faithful service had ripened into a beautiful old age, and he had nothing to do but step out of time into eternity. Thus living, he has left to his family and those who knew him the rich legacy of a pure and righteous life. From the Church a long procession followed his remains to their last resting place in the Wheatland Cemetery. May the grace that sustained him through so many years be sufficient to keep and bring together in heaven the children, grandchildren, and those who loved him. J. F. ARCHER. Cedar Hill, Texas.

GUINN.—Nicy Ann Guynn was born March 16, 1832, in Fentress County, Tennessee. She was married to Granville H. Guynn November 16, 1854, and soon thereafter sought a home in the then new State of Missouri, where they spent the early years of their married life. In the spring of 1873, borne with the great tide of immigration then sweeping westward, they came to Weston, Collin County, Texas. There, with the coming of autumn, her husband died, and was laid to rest in the Mugg Cemetery. Seven children were born to them. Three are living—namely: E. A. Guynn and Amanda White, of Cottage Hill, this county, and Sarah Corieoy, of Wise County. In 1876 she bought the farm near Cottage Hill, where she lived until her death, October 4, 1906. Aunt Nicy (as she was known) gave her heart to God early in the morning of life, and lived a Christian each day, loving and loved by all who knew her. God has called her spirit home, but her memory lives in our hearts, sweet as the odor of the flowers. R. W. GRIBBLE.

BAIRD.—Mrs. Mary Baird was born January 20, 1831, in Wilkinson, Miss., and passed to her reward November 21, 1906, in Pidcoke, Texas. This noble woman was happily married to the Rev. B. H. Baird on August 17, 1852, her husband having preceded her in March, 1900. In this happy union they were blessed with eight children, who now live to mourn their loss. But let me admonish them, that they mourn not as those who have no hope. What a great spiritual uplift it was to me, on several different occasions, to enter the home of this humble saint. She would give so many expressions of implicit trust and confidence in her Lord that one could not help from rejoicing in the same Christ, whom she loved so ardently. This humble servant for a number of years was confined to her bed, undergoing more or less of suffering; but, like her Savior, she became more and more perfected in all holy obedience to the will of God. She was made perfect through suffering. While going through this sore ordeal of suffering not a murmur nor complaint did she utter, but at the same time rejoiced that she was counted worthy to suffer, if only the will of God be done. May all of her loving children take fresh courage at once to emulate the noble lives of mother and father, and finally meet where sorrow never enters, and where tears never fall beneath the wrinkled face. To those who mourn her departure, remember these words: "In every pang that rends the heart, the Man of Sorrows had a part. He sympathizes in our grief, and to the sufferer sends relief." A. P. LIPSCOMB.

GRIMES.—Mrs. Jas. B. Grimes (Lucy Alice), the third child of Mr. and Mrs. J. T. Harris, was born in Calahatche Co., Mississippi, April 20, 1870. She came to Texas with her parents and settled in Lamar County. Here, February 14, 1892, she was married to Mr. Jas. B. Grimes. To this union were born eight children, six of whom are living. Near Roxton, in Lamar County, Texas, she was very happily and powerfully converted, and at once united with the Methodist Episcopal Church, South, and has ever since been a faithful and devoted member. She, with her family, moved near Graham, Young County, in November, 1898. Sister Grimes was a true and faithful Christian woman, devoted to her family, relatives and friends. Her loved ones weep for her, but they all expect to meet in "the land that is fairer than day." She died very unexpectedly Sunday night, December 2, and was laid to rest in the cemetery at Graham, December 3, 1906, at 4 p. m., by her pastor, who loved and respected her very much. To all bereaved we pray God's blessings. E. V. COX.

BAKER.—God still plucks his flowers from the best of earth's selections. Thus is the case with Miss Willie Baker. Her influence for good was the result of the demonstrated fact of the Christ life. She suffered severe afflictions with much patience, and was only solicitous about those of her loved ones yet unaved, but rejoiced in the fact of the near reunion of herself and loved ones gone before, among which happy throng stood her mother. In this great loss society loses a genial spirit, the Church a faithful member, and the home a constant solace and comfort. W. B. MOON.

HEGDECOCK.—The death angel has entered the home of Brother and Sister G. A. Hedgecock, and taken from them their son, Joseph Walter. He was born in Blount County, Alabama, February 21, 1890, and died November 10, 1906, at his father's home about four miles from English, Texas. Joe was baptized at the age of two years and grew up a model young man—pure and clean in conversation and manners. In his last sickness he requested his friends to sing, "In the Sweet By and By." Joe was quick-tempered, but exercised a wonderful control over it, which made him the more manly. He was just developing into manhood—strong and noble—and why the great Father saw fit to call him away, we are unable to say, but we meekly submit to his will and say: "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." Dear friends and loved ones, look up and trust your God. He doeth all things well. S. E. PRITCHETT.

PROCTOR.—Mauida T. Proctor (nee Howard) was born in Cherokee County, Alabama, August 21, 1844, and died at her home in Buffalo Gap, Texas, November 17, 1906. She professed religion in early life and joined the Baptist Church; moved to Jackson County, Alabama, then to Texas, and joined the M. E. Church, South. She was married to R. D. Proctor February 22, 1866. Into them were born seven children, two having died several years ago. She lived a Christian life; was a faithful wife, a devoted mother, and an unselfish neighbor and friend; never tired of doing for others. She was a great sufferer, but bore her sufferings with much patience, always trusting her Savior. Her children were all with her. She kissed dear father goodbye, and said goodbye to all of us children and grandchildren, and said: "Meet me in heaven." She called her oldest son to her bed and talked to him, and said it would be such a happy reunion when she met her precious father, mother and dear children. How we miss her, and oh, it was so hard to give her up! But, dear father, brothers and sisters, let us all so live that we may be as willing and ready to go as she was when the dear Lord calls. Farewell, dear mother, but not forever. Her devoted daughter, MRS. C. W. PROCTOR.

MOORE.—Sister Mary Moore (nee Irwin), wife of Brother Hugh Moore, was born in North Carolina in 1848; was married in 1868; professed religion in early life, and joined the M. E. Church, South, and lived a consistent Christian life. Though afflicted for many years, she bore her afflictions with Christian fortitude, and was never heard to murmur or complain, and in her last hours left this consolation to her blind and afflicted husband and children and friends, that earth hath no sorrows that heaven can not heal. She departed this life October 22, 1906. Funeral services were held at her home, after which we laid her remains to rest in Rose Hill Cemetery to await the resurrection of the just. I would say to husband and children, mother is not dead, but sleepeth; and if we are faithful, we shall meet her on the sunny shores of sweet deliverance, where parting will be no more. Her pastor, W. A. FLEMING.

PATTON.—Died of pneumonia at his home in Dallas, Texas, November 11, 1906, William A. Patton. He was born at Decatur, Georgia, December 16, 1830; was one of a large family, yet only a twin brother, Rev. J. C. Patton, of Grandview, Texas, and Dr. E. G. Patton, of Dallas, survive him. When quite a young man he went to Leake County, Miss., at the earnest solicitation of a widowed sister who had a large family of young children—all girls, save one. There, before the Civil War, and for many years after, without thought of self, and with characteristic energy, he devoted himself to the management of her plantation and to the rearing of her children. To them he was indeed a brother and a father. When the tocsin of war was sounded in 1861 he joined Ward's Battery of Madison County, Miss., and went where the fight was fiercest, to Lee's Army in Virginia, and there remained until the war closed. In 1873 he was married to Mrs. Annie Hillier. To them two sons were born—W. Edgar, now of Dallas, and James R., of Hattiesburg, Mississippi. May the good Lord temper the winds to this broken-hearted, bleeding Christian widow, and may a double portion of the father's manly spirit descend upon her worthy sons. Soon after his marriage he joined the Methodist Episcopal Church, South, and lived and died a triumphant Christian. His highest joy was found in working for the good of his fellow man. The writer, one of his pupils, has known him intimately. He never thought of himself, but would go over hill and valley for months to discharge his duties as teacher or superintendent of his Sunday-school. He was a good neighbor, a loyal citizen. He loved his country and his home with all the ardor of the Teutonic race. His voice was frequently heard upon the hustings and always upon the side of right and truth. His influence and his vote were always cast in the interest of law and good government. He served his community and his county efficiently many terms as Justice of the Peace and as President of the Board of Supervisors. Many years of his long, busy, useful life were devoted to teaching. Here, as elsewhere, whatever he undertook he did thoroughly. No man ever hated sham, pretense, hypocrisy more intensely than he. If the great work of the teacher is to ring the rising bell in the dormitory of the human soul, then was W. A. Patton eminently successful as a teacher, for many men occupying high positions in the business, political and literary world of today who were once poor, struggling, friendless boys, can say "twas he who first taught me to hope, 'twas he who filled my soul with high ideals and lofty aspirations. William A. Patton, in every phase of his many-sided life—as citizen, soldier, officer, teacher, friend, husband, father—was the same earnest, open, clean honest, enthusiastic, hopeful, high-souled man. His body and mind were alike cast in large mold. Nothing little or mean ever came near his head or his heart. Every man he touched was made better—the world is better because of his noble living. He is dead. No, he can not die. To live in the hearts we leave behind is not to die. F. B. WOODLEY. Hattiesburg, Mississippi.

WALLACE.—Mrs. Evaline Wallace (nee Newhouse) was born October 20, 1833, and died November 5, 1906. She was married to Alexander Wallace November 10, 1853, in Kanawha County, West Virginia. Of this union nine children were born. One died and doubtless was watching and waiting at the beautiful gate for the mother dear. Three sons and five daughters and the aged husband and father live to mourn her departure. But, thank God, they do not mourn as those who have no hope. Sister Wallace had been a Christian for 51 years; so that she lived in the hope of the resurrection from the dead and everlasting life beyond this world. She was converted and joined the M. E. Church, South, and was a faithful, zealous worker until the infirmities of age and disease stayed her hand. She was conscious of her approaching death and talked freely of her departure and the joyous reward in heaven. Her death was peaceful and triumphant. May the blessings of God be upon the loved ones left behind. May all the family meet again on the heavenly shore, where sorrow and sighing are no more forever. Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors. J. P. MUSSETT.

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Dec WE Li Kingsl San Si Cheros Marble Willow Blanco Boerne Center Kerrill Bander The dates will ge 7:30 p. Be Alice, San Di Floresv Runge, Pleasant Rockpo Oakvill Au Waitnut, West: P La Gra Eagle I Welmar Cumber Unvers South J J San A Hondo, Devine, Uvalde, Carrizo Sun J Rock Sj Utopia C Moore C Del Rio, Eagle P Cotulla, West Et Prospect South H Feb. Amphion San M. Kyle & Dec. 11 Dripping Chapel Buda cir. Maxwell Belmont Luling ci Tiltman c Lockhart Waelder 9, 10. San Mar Cuei Stockdale Lavernal, Clear Cre Cuero, D Shiner, S Nursery, Port Lav Hope, Me San An Menardvil San Ange Miles, 5th Water Va Sterling C Garden C Midland, Sherwood, NORTHW Weather Weatherf Springtow Cresson c Alledo cir, Millsap ci Santo cir, Gordon & Ranger cir Wyaland i Crystall F Breckenrid Palo Pinto Whitt & B I easter, at Graham m Graham St Farmer ml Ellasville, i Tirockmor Georgetow Temple, 7th Temple, 1st Belton cir, Troy, at Ti Holland cir Salado cir, Florence, a Rodgers, at North Geor Hutto, at E Granger, at Bartlett sta Taylor sta.

WEST TEXAS CONFERENCE.

Llano District—First Round. Kingsland, K., Dec. 15, 16. San Saba, Dec. 22, 23. Cherokee, Cherokee, Dec. 20, 31. Johnson, Rockdale, Jan. 5, 6. Marble Falls, Jan. 6, 7. Willow, W., Jan. 13, 14. Blanco, B., Jan. 16. Boerne, Boerne, Jan. 19, 20. Center Point, Jan. 22. Kerrville, Jan. 24. Bandera, Bandera, Jan. 26, 27. The brethren will notice Sunday dates mentioned twice. First named will get 11 a. m.; the second will get 7:30 p. m.

THEOPHILUS LEE, P. E. Beeville District—First Round. Alice, Alice, Dec. 15, 16. San Diego, S. D., Dec. 17. Floresville, Dec. 21. Runge, Runge, Dec. 22, 23. Pleasanton, P., Dec. 29, 30. Rockport and A. P., A. P., Jan. 5, 6. Oakville, Lebanon, Jan. 12, 13. F. B. BUCHANAN, P. E.

Austin District—First Round. Walnut, Walnut, Dec. 15, 16. West Point, W. P., 2 p. m., Dec. 21. La Grange, Dec. 22, 23. Eagle Lake, E. L., Dec. 29, 30. Weimar, Weimar, Jan. 1, 2. Columbus, Jan. 5, 6. University Ch., 11 a. m., Jan. 13. South Austin, 7 p. m., Jan. 13. JOHN M. ALEXANDER, P. E.

San Antonio District—First Round. Hondo, 3rd Sun. Dec. Devine, 4th Sun. Dec. Uvalde, 5th Sun. Dec. Carrizo Springs and Batesville, B., 1st Sun. Jan. Rock Spgs Cir., R. S., 2nd Sun. Jan. Utopia Cir., at Utopia, 3rd Sun. Jan. Moore Cir., Moore, 4th Sun. Jan. Del Rio, 1st Sun. Feb. Eagle Pass, Feb. 4th. Cotulla, Cotulla, 2nd Sun. Feb. West End, Feb. 13. Prospect Hill, 11 a. m., 3rd Sun. Feb. South Heights, 7:30 p. m., 3rd Sun. Feb. Amphion Cir., 4th Sun. Feb. A. J. WEEKS, P. E.

San Marcos District—First Round. Kyle & Pleasant Grove cir. at Kyle, Dec. 15, 16. Dripping Springs cir., at Pound's Chapel, Dec. 22, 23. Buda cir., at Buda, Dec. 29, 30. Maxwell cir., at Maxwell, Jan. 5, 6. Belmont cir., at Nixon, Jan. 12, 13. Luling cir., at Luling, Jan. 19, 20. Tilman cir., at McManan, Jan. 26, 27. Lockhart, at Lockhart, Feb. 2, 3. Waelder & Thompsonville, at T., Feb. 9, 10. San Marcos, Feb. 16, 17. D. K. PORTER, P. E.

Cuero District—First Round. Stockdale, Stockdale, Dec. 15, 16. Lavernia, Suth. Springs, Dec. 18. Clear Creek, Rocky, Dec. 22, 23. Cuero, Dec. 27. Shiner, Shiner, Dec. 29, 30. Nursery, Nursery, Jan. 2. Port Lavaca, P. L., Jan. 5, 6. Hope, Mossy Grove, Jan. 12, 13. R. A. ROWLAND, P. E.

San Angelo District—First Round. Menardville, 3rd Sun. Dec. San Angelo Sta., 4th Sun. Dec. Miles, 5th Sun. Dec. Water Valley, Wed., Jan. 2. Sterling City, Thurs., Jan. 3. Garden City, Fri., Jan. 4th. Midland, 1st Sun. Jan. Sherwood, Wed., Jan. 9. WILL T. RENFRO, P. E.

NORTHWEST TEX. CONFERENCE

Weatherford District—First Round. Weather'd cir., at Bethel, Dec. 15, 16. Springtown cir., at S., Dec. 22, 23. Cresson cir., Dec. 29, 30. Aledo cir., at Aledo, Jan. 5, 6. Millsap cir., at Millsap, Jan. 10. Santo cir., at Santo, Jan. 11. Gordon & Strawn, at G., Jan. 13, 14. Ranger cir., at Ranger, Jan. 19, 20. Wayland mis., at Gunsight, Jan. 22. Crystal Falls, at C., Jan. 24. Breckenridge, at B., Jan. 26, 27. Palo Pinto, at Grafard, Feb. 2, 3. Whitt & Bethesda, Feb. 5. Easter, at Agnes, Feb. 9, 10. Graham mis., at Salem, Feb. 16. Graham Station, Feb. 17, 18. Farmer mis., at Redtop, Feb. 19. Elliasville, at Fish Creek, Feb. 21. Tirockmorton, at T., Feb. 23, 24. M. K. LITTLE, P. E.

Georgetown District—First Round. Temple, 7th St., Dec. 15, 16. Temple, 1st Ch., Dec. 16, 17. Belton cir., at Cedar Ck., Dec. 22, 23. Troy, at Troy, Dec. 23, 24. Holland cir., at H., Dec. 28, 30. Salado cir., at Belle Plains, Dec. 29, 30. Florence, at F., Jan. 5, 6. Rodgers, at R., Jan. 12, 13. North Georgetown, at N. G., Jan. 19, 20. Hutto, at H., Jan. 20, 21. Granger, at G., Jan. 26, 27. Bartlett sta., Jan. 26, 27. Taylor sta., Feb. 2, 3.

Georgetown sta., Feb. 9, 10. B. R. BOLTON, P. E. Corsicana District—First Round. Coolidge, at Coolidge, Dec. 15, 16. Mexia, at Mexia, Dec. 15, 16 p. m. Cotton Gin, at Shiloh, Dec. 17, 11 a. m. Richland, at Richland, Dec. 18, 11 a. m. Corsicana cir., Harrison's Chapel, Dec. 22, 23, 11 a. m.

Corsicana, 1st Ch., Dec. 22, 23, 7 p. m. Irene, at Irene, Dec. 29, 30. Wortham, at Woodland, Jan. 2, 11 a. m. Kirk, at Kirk, Jan. 5, 6, 11 a. m. Groesbeck, Jan. 5, 6, 11 a. m. Thornton, Steele's Ck., Jan. 7, 11 a. m. Horn Hill, H. H., Jan. 8, 11 a. m. Dawson, at Dawson, Jan. 11, 11 a. m. Alma, at Alma, Jan. 12, 13. Rice, at Rice, Jan. 12, 13, 7 p. m. Blooming Grove, Jan. 16, 7 p. m. Barry, at Barry, Jan. 17, 11 a. m. Kerens, at Bazette, Jan. 19, 20. HORACE BISHOP, P. E.

Dublin District—First Round. (First part.) Cisco cir., Dec. 15, 11 a. m. Cisco sta., Dec. 16. Eastland sta., Dec. 18, 7:30 p. m. Dublin sta., Dec. 23. Grantbury mis., Dec. 29, 11 a. m. Grantbury sta., Dec. 30. J. G. PUTMAN, P. E.

Waxahachie District—First Round. Ennis, Dec. 16, 17. Waxahachie, Dec. 18. Bristol, at Bristol, Dec. 21. Ferris, Dec. 22, 23. Palmer & Boyce, at Boyce, Dec. 23, 24. Midlothian, Dec. 29, 30. Milford, at Milford, Jan. 5, 6. Hillsboro, Line Street, Jan. 6, 7. Lovelace, at Osceola, Jan. 12. Itasca, Jan. 12, 13. Grandview, Jan. 13, 14. Venus, at Venus, Jan. 19. Alvarado, Jan. 20, 21. Bethel, Jan. 25. Maypearl, at Maypearl, Jan. 26, 27. Forrester, at Forrester, Feb. 1, 2. Bardwell, at Avalon, Feb. 8, 9. Ovilla, at Ovilla, Feb. 15, 16. Red Oak, at Red Oak, Feb. 22, 23. JAS. CAMPBELL, P. E.

Colorado District—First Round. Aspermont mission, Dec. 14. Aspermont sta., Dec. 15, 16. Dunn, at Dunn, Dec. 22, 23. Westbrook, at Westbrook, Dec. 29, 30. Gail, at Gail, Jan. 5, 6. Seminole, at Seminole, Jan. 9. Lamesa, at Lamesa, Jan. 12, 13. Roscoe & Loraine, at R., Jan. 19, 20. Stanton, Jan. 26, 27. Clairemont, at C., Feb. 2, 3. Snyder sta., Feb. 4. Big Springs mis., at R. Bar, Feb. 9, 10. Luling cir., at Luling, Feb. 16, 17. Colorado sta., Feb. 23, 24. District Stewards will meet at the District Parsonage at 10 o'clock, a. m., December 20. J. T. GRISWOLD, P. E.

Brownwood District—First Round. Sipe Spgs., at Macedonia, Dec. 15, 16. Rising Star, Dec. 16, 17. Pioneer, at Salt Tank, Dec. 18. May, at Pleasant Valley, Dec. 20. Brownwood, Dec. 22, 23. Blanket, at Blanket, Dec. 29, 30. Gustine, at Energy, Jan. 4. Comanche cir., at Indian Ck., Jan. 5, 6. Comanche sta., Jan. 6, 7. Indian Creek, at Elkin, Jan. 9. Santa Anna, at S. A., Jan. 12, 13. Bangs, at Thrifty, Jan. 19, 20. Coleman mis., at Indian C., Jan. 26, 27. Coleman sta., Jan. 27, 28. Glencove, at Glencove, Feb. 2, 3. Talpa, at Voss, Feb. 4. JAS. S. CHAPMAN, P. E.

Clarendon District—First Round. Claude, at Claude, Dec. 15, 16. Clarendon sta., Dec. 22, 23. Rowe, at Rowe, Dec. 29, 30. Panhandle, at Groom, Jan. 5, 6. McLean, Jan. 7. Wheeler, at Center, Jan. 9. Canadian, Jan. 13, 14. Higgins, Jan. 15. Miami, Jan. 16. Canyon City, Jan. 20, 21. Channing, Jan. 26, 27. Dumas, Jan. 28, at 4 p. m. Dalhart, Jan. 30. Stratford, Jan. 31. Hansford, Feb. 2, 3. Plemons, at Holt S. H., Feb. 5. Amarillo, Feb. 9, 10. The District Stewards will please meet at the District Parsonage in Clarendon, December 23, at 10 o'clock a. m. Brethren, I desire as full attendance as possible. J. G. MILLER, P. E.

Fort Worth District—First Round. Azle, Harwell, Dec. 15, 16. Weatherford St., Dec. 16, 17. Smithfield, Smithfield, Dec. 22, 23. Grapevine, Grapevine, Dec. 23, 24. Kennedale, Thomas' Ch., Dec. 29, 30. Arlington, Dec. 30, 31. Mansfield, Jan. 2. Blum, Blum, Jan. 5, 6. Covington, Jan. 6, 7. Bono, Bono, Jan. 12, 13. Godley, Godley, Jan. 13, 14. Grandview, W. Ch., Jan. 19, 20. Cleburne, Main St., Jan. 20, 21. N. Ft. Worth, Jan. 23. Joshua, Joshua, Jan. 26, 27. Cleburne, N. Side, Jan. 27, 28.

Polytechnic, Jan. 30. Mulkey Memorial, Feb. 2, 3. Mo. Ave, Feb. 3, 4. Glenwood, Feb. 9, 10. Rosen Heights, Feb. 10, 11. Central, Feb. 16, 17. Riverside, Feb. 17, 18. First Church, Feb. 24, 25. O. F. SENSABAUGH, P. E.

Plainview District—First Round. Dickens, Dec. 15, 16. Matador, Dec. 18. Turkey, Dec. 20. Lubbock, Jan. 5, 6. Tahoka, Jan. 8. Gomez, Jan. 10. Plainview Mission, Jan. 13, 14. Tulla, 3 p. m., Jan. 15. Floydada & Lockney, Jan. 20, 21. Floydada Mission, Jan. 22. Silverton, Jan. 26, 27. Dimmitt, Feb. 2, 3. Hereford, Feb. 5. Umbarger, Feb. 9, 10. The District Stewards are called to meet in Plainview Friday night, Dec. 7. G. S. HARDY, P. E.

Gatesville District—First Round. Hamilton, Hamilton, 10 a. m. Monday, Dec. 15, 16. Jonesboro, Levita, Dec. 17. Oglesby, Hackney, Dec. 22, 23. Killen and Nolanville, Nolan, Dec. 29, 30. Brookhaven, Rowl. Ch., Jan. 1. Pearl, Pearl, Jan. 5, 6. Feary and Cranfill Gap, at Boggy, Jan. 12, 13. V. Mills & Clifton, V. M., Jan. 15. Meridian & Womack, W., Jan. 15. Crawford, C., Jan. 19, 20. China Springs, C. S., Jan. 20, 21. Evant, Blue Ridge, Jan. 26, 27. Copperas Cove, C. C., Feb. 3, 4. Turnersville, Mt. Zion, Feb. 6. J. M. SHERMAN, P. E.

Abilene District—First Round. Caps, Caps, Dec. 15, 16. Lawn, Jim Ned, Dec. 19. Abilene, Dec. 22, 23. Baird, Dec. 27. Nugent, Deik, Dec. 29, 30. Clyde, Clyde, Jan. 5, 6. Putnam, Scranton, Jan. 8. Cottonwood, Cottonwood, Jan. 9. Columbia & Rule, H., Jan. 12, 13. McCauly, McCauly, Jan. 14. Hamerton, Pinkerton, Jan. 16. Haskell Mis., Pleasant V., Jan. 19, 20. Haskell Station, Jan. 20, 21. Weinert, Jan. 22. Stanford, Jan. 23. Tye, Tye, Jan. 26, 27. Trent & Cross Roads, T., Jan. 30. Nubia, Feb. 2, 3. Sweetwater Sta., Feb. 8. Sweetwater Mis., Eskota, Feb. 9, 10. The District Stewards are called to meet in Abilene at the District parsonage, January 3, 1907, at 5:30 p. m. JOHN R. MORRIS, P. E.

Vernon District—First Round. Tolbert, Tolbert, Dec. 15, 16. Chillicothe, Chillicothe, Dec. 16, 17. Quannah Sta., Dec. 19. Quannah Mis., Tenn. Valley, Dec. 22, 23. Estelline, E., Dec. 27. Wellington Sta., Dec. 29, 30. Quail, Quail, Dec. 30, 31. Wellington Mis., Jan. 1. Goree, Jan. 5, 6. Munday Sta., Jan. 8. Vera, Vera, Jan. 10. Knox City, Cliff, Jan. 12, 13. Seymour, Jan. 16. Spring Creek, Olney, Jan. 19, 20. Vernon Mis., Wesley Ch., Jan. 24. Crowell, Crowell, Jan. 26, 27. Paducah, Paducah, Jan. 30. Childress, Feb. 2, 3. The district stewards will meet in the Methodist Church, Vernon, January 23, 2 p. m. Pastors will please urge their district stewards to be present at this meeting. W. H. HOWARD, P. E.

NORTH TEXAS CONFERENCE.

Greenville District—First Round. Kingston, at Kingston, Dec. 15, 16. Celeste, at Celeste, Dec. 16, 17. Wesley sta., Dec. 22, 23. Kavanuagh sta., Dec. 23, 24. Floyd, at Floyd, Dec. 29, 30. Lee Street, at Lee Street, Dec. 30, 31. Greenville, Shady Grave, Jan. 5, 6. Campbell, at Campbell, Jan. 6, 7. Commerce mis., Center Ch., Jan. 12, 13. Commerce sta., Jan. 13, 14. Fairlie, at Fairlie, Jan. 19, 20. Wolf City sta., Jan. 20, 21. Lone Oak, at Lone Oak, Jan. 26, 27. Leonard, at Leonard, Feb. 1, 2. Quinlan, at Quinlan, Feb. 8, 9. District Stewards will please meet at Wesley Church, Greenville, Friday, 2 p. m., December 21. JOHN H. McLEAN, P. E.

Sulphur Springs District—First Round. Pecan Gap & B. F., P. G., 3d Sun. Dec. Sulphur Spgs Sta., 4th Sun. Dec. Cumby Cir., Gafford, 5th Sun. Dec. Rely Spgs., R. S., 1st Sun. Jan. Yowell Cir., Jordan, 2d Sun. Jan. Winnsboro Sta., 3d Sun. Jan. Brashear cir., Arbola, 2d Sun. Mch. Klondike, Fosters, 1st Sun. Feb. Mt. Vernon, M. V., 2d Sun. Feb. Cooper Sta., 3d Sun. Feb.

Sulphur Bluff Cir., S. B., 4th Sun. Feb. Lake Creek, Enloe, 1st Sun. Mar. Brashear Cir., Arbola, 2d Sun. Mch. Purley Cir., Pleasant H., 3d Sun. Mar. C. B. FLADGER, P. E.

McKinney District—First Round. Blue Ridge, Verona, Dec. 15, 16. Farmersville Sta., Dec. 22, 23. Prosper, Prosper, Dec. 29, 30. Frisco, Frisco, Dec. 30, 31. Farmers Branch, F. B., Jan. 5, 6. Pilot Point Sta., Jan. 6, 7. Allen, Perkins Ch., Jan. 12, 13. Plano Sta., Jan. 13, 14. Princeton, P., Jan. 19, 20. McKinney Sta., Jan. 20, 21. Wylie, Wylie, Jan. 26, 27. Renner, Renner, Feb. 2, 3. Western, Western, Feb. 9, 10. Salina, Roseland, Feb. 10, 11. Josephine, Sabine, Feb. 16, 17. Nevada Sta., Feb. 17, 18. The District Stewards will meet at McKinney Thursday, December 20, 2 p. m. J. F. PIERCE, P. E.

Paris District—First Round. Centenary, a. m., Dec. 9. Lamar Ave., p. m., Dec. 9. Detroit Sta., Dec. 15, 16. Blossom & Sylvan, B., Dec. 22, 23. Woodland & Kanawha, W., Dec. 29, 30. Bonham Sta., Jan. 5, 6. Deport Cir., Deport, Jan. 12, 13. Whiterock Sta., Jan. 13, 14. Annona & Williams Ch., A., Jan. 19, 20. Avery Mis., Avery, Jan. 26, 27. Roxton Cir., R., Feb. 2, 3. Emberson Cir., Sumner, Feb. 9, 10. Clarksville Sta., Feb. 10, 11. Clarksville Cir., Liberty, Feb. 16, 17. Paris Cir., Hopewell, Feb. 23, 24. Rosalie Cir., Rosalie, Mar. 2, 3. Shady Grove & Marvin, S. G., Wed. Mar. 6. The District Stewards for the Paris District will meet in Centenary Church, Paris, Thursday, December 27, at 1 p. m. A full attendance is desired. J. F. ALDERSON, P. E.

Bonham District—First Round. Petty and Whiteock and Petty Mission, at Whiteock, Dec. 8, 9. Honey Grove Cir., McCraw Dec. 15, 16. Ector Cir., at Ector, Dec. 22, 23. Bonham Sta., Dec. 23, 24. S. Bon. Cir. at Ravenna, Dec. 30, 31. Randolph at Randolph, Jan. 5, 6. Lamasco Mis. at Carson, Jan. 12, 13. Bailey Cir. at Bailey, Jan. 19, 20. Gober Mis. at Gober, Jan. 26, 27. Ladonia Sta., Feb. 2, 3. Brookston Cir., Feb. 9, 10. Trenton Cir., at Trenton, Feb. 16, 17. Honey Grove Sta., Feb. 23, 24. Dodd and Windom at W. Mch. 2, 3. The District Stewards will meet at First Church, Bonham, December 18, at 2 p. m., and the pastors are requested to meet the same afternoon and night for conference. M. L. HAMILTON, P. E.

Gainesville District—First Round. Bonita, at Bonita, Dec. 29, 30. Justin & R., at Justin, Jan. 5, 6. Ponder & K., at Ponder, Jan. 6, 7. Sanger & V. V., at V. V., Jan. 12, 13. Era, at Era, Jan. 13, 14. Nocona cir., at Prairie Md., Fri. Jan. 18. Montague, at M., Jan. 19, 20. Nocona Station, Jan. 20, 21. Saint Jo, Jan. 22. Myra, at M., Jan. 26, 27. Marysville, Jan. 30, 31. Woodbine, at Woodbine, Feb. 2, 3. Broadway, Feb. 3, 4. Rosston, at Rosston, Feb. 9, 10. Aubrey, at Aubrey, Feb. 16, 17. Denton Street, Feb. 17, 18. Greenwood, at Greenwood, Feb. 23, 24. Dexter, Thursday, Feb. 28. J. A. STAFFORD, P. E.

Bowie District—First Round. Alvord, Dec. 15, 16. Chico, Dec. 16, 17. Fruitland, Dec. 22, 23. Bowie, Dec. 23, 24. Bridgeport, Dec. 29, 30. Paradise, Dec. 30, 31. Bryson, Jan. 5, 6. Jacksboro, Jan. 6, 7. Henrietta, Jan. 12, 13. Byers, Jan. 13, 14. Rhome, Jan. 20, 21. Boyd & Garvin, Jan. 20, 21. Bellevue, Jan. 26, 27. Blue Grove, Feb. 2, 3. Post Oak, Feb. 3, 4. Iowa Park, Feb. 9, 10. Wichita Falls, Feb. 10, 11. Holliday, Feb. 16, 17. Archer, Feb. 17, 18. Crafton, Feb. 23, 24. Gibtown, Mar. 2, 3. Decatur Cir., Mar. 9, 10. Decatur Sta., Mar. 10, 11. The district stewards will meet in the Methodist Church, in Bowie, Wednesday, January 2, 1907, at 2 o'clock p. m. T. R. PIERCE, P. E.

Terrell District—First Round. Reinhardt, Pleasant Md., Dec. 15, 16. Mesquite, Mesquite, Dec. 16, 17. Forney, Dec. 23, 24. Garland, Dec. 29, 30. Fate, Fate, Mon. 11 a. m. Dec 31. Kaufman, Jan. 6, 7. Crandall, Crandall, Jan. 8. Royso Jan. 13, 14. Rockwall, Jan. 20, 21.

Rosser, Bethel, Jan. 26, 27. Mabank, Mabank, Feb. 2, 3. Kemp, Kemp, Feb. 9, 10. Elmo, Eden, Feb. 16, 17. Terrell, Feb. 17. Chisholm, Chisholm, Feb. 23, 24. College Mound, March 2, 3. The district stewards will meet at Terrell, 10 a. m., Friday, December 21. G. S. THOMAS, P. E.

TEXAS CONFERENCE.

Beaumont District—First Round. Orange, Dec. 16. Corrigan, at Moscow, Dec. 22, 23. Laurelia, at Laurelia, Dec. 29, 30. Amelia, at Amelia, Dec. 29, 30. Burkeville, at Newton, Jan. 5, 6. Kountze, Jan. 12, 13. Silsbee, at Junction, Jan. 13, 14. Nederland & Sabine Pass, at N, Jan. 19, 20. Sour Lake & China, at S. L., Jan. 26, 27. Jasper cir., at Byerly Camp Ground (Thursday), Jan. 31. Call, at Call, Feb. 2, 3. Jasper & Kirbyville, at K, Feb. 3, 4. Pt. Arthur (Wednesday), Feb. 6. Saratoga & Batson, at S., Feb. 9, 10. Woodville, at Woodville, Feb. 16, 17. Warren, at Warren, Feb. 17, 18. Livingston, at Livingston, Feb. 23, 24. Liberty, at Liberty, Mar. 2, 3. Wallisville, at Wallisville, Mar. 3, 4. Huntsville & Benford, at B., Mar. 9, 10. V. A. GODBEY, P. E.

NEW MEICO CONFERENCE.

El Paso District—First Round. Odessa Cir., Geo. Ward, pastor, Dec. 15, 16. Pecos Cir., J. F. Hedgpeth, pastor, Dec. 20. Alamogordo, W. J. Wright, pastor, Dec. 22, 23. Lordsburg, J. W. Ager, pastor, Dec. 29, 30. Deming, W. E. Foulks, pastor, Jan. 5, 6. Las Cruces, T. L. Lallance, pastor, Jan. 12, 13. El Paso, G. M. Gibson, pastor, Jan. 19, 20. E. El Paso, H. P. Bond, pastor, Jan. 13, 20. Marfa, N. E. Bragg, pastor, Jan. 26, 27. Alpine, C. L. Brooks, pastor, Jan. 30. J. T. FRENCH, P. E.

God so governs and shapes all the circumstances of life that if we use them aright we may draw near to him here, and prepare to be near to him in the forever after. He longs for our love—our love, which is so feeble and faint, and yet so precious in his sight when we give it to him freely. And why does he so desire it? Ah! I have told you many times before, and yet we cannot too often remember it, that it is because if we love him, he can make us supremely happy. All that belongs to us, or occurs to us, in this life, is so ordered that we may find it in the means of putting far from us those obstructions of evil which prevent us from seeing him as he is, and as he has revealed himself to us; for if we did but see him how could we fail to love him with the whole heart and soul?—Theophilus Parsons.

Catarrh Cannot be Cured with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a patent medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free. F. J. CHENEY & CO., Props., Toledo, O. Sold by Druggists, price 75c. Take Hall's Family Pills for constipation.

Grief for things past that can not be remedied, and care for things to come that can not be prevented, may easily hurt, but can never benefit me. I will therefore commit myself to God in both and enjoy the present.—Joseph Hall.

Keep Yourself Strong And you will ward off colds, pneumonia, fevers and other diseases. You need to have pure, rich blood and good digestion. Hood's Sarsaparilla makes the blood rich and pure as no other medicine can do. It tones the stomach, creates an appetite and invigorates the whole system. You will be wise to begin taking it now, for it will keep you strong and well.

Hood's Pills are non-irritating. Price 25c.

There is every indication that the corn crop will be a record breaker. The late continuance of moist, hot weather has greatly increased the yield.

Character finds itself, not by self-culture, but by Christian service.—Ram's Horn.

# DR. PRICE'S CREAM Baking Powder

Has a dietetic value greatly beyond the conception of any one who has not used it. It will make your food of a delicious taste, a moist and keeping quality and a digestibility not to be obtained from any other baking powder or leavening agent.

But more important than all else, Dr. Price's Baking Powder carries only healthful qualities to the food.

Avoid the alum powders  
Study the label

### AN APPEAL TO THE METHODISTS OF TEXAS.

There is perhaps no enterprise now before the Methodists of Texas which is of more vital and State-wide importance than the matter of building an adequate and representative church here at the State University. The situation, briefly stated, is as follows: There are now 1450 students enrolled in the various departments of the University here at Austin. Counting those who will enter later, and also the Summer School, there will be considerably over 2000 students here this year.

Large Number of Methodists in the University.

Of the above number nearly one-third are Methodists. At present there are 415 Methodists in the University, not counting members of the faculty. During the present year there will be over six hundred Methodist students enrolled. It may be a surprising statement to many, yet it is true, that there are twice as many Methodists in the University as there are of any other denomination. This statement is based upon the religious statistics of the freshman class, compiled by Mr. Crutchfield, the Y. M. C. A. Secretary. The freshman class numbers 537. Of this number 184 are Methodists, 136 being members of the Church and the other forty-six expressing a preference for the Methodist Church. The Baptists rank next with eighty-three, of which fifty-eight are Church members; and the Presbyterians next with seventy-nine, of whom fifty-nine are Church members. Of the freshman class, then, thirty-four per cent are Methodists, fifteen per cent are Baptists and fourteen per cent are Presbyterians, and the other denominations have yet smaller numbers.

### A Great Responsibility and a Great Opportunity for Methodism.

These figures ought to provoke serious and prayerful thought on the part of every broad-minded, far-sighted Methodist who has the future of the Church on his heart. What we have to face here is not a theory, but a fact. Perhaps many of us would rather that these Methodist young people were at Georgetown or Vanderbilt. But they are not. They are here, and the responsibility for their spiritual welfare while here is upon us. This being a State school, their need for spiritual oversight is all the greater. And their number will increase year by year. Within the next four or five years there will probably be 1000 Methodist students here in the University. What is the great Methodist Church of Texas going to do to save these, her choice sons and daughters, from the temptations incident to college life, and to conserve this mighty force for future service to the Church?

This situation not only places a great responsibility upon Methodism, but it also presents an almost unparalleled opportunity. The University of Texas is by every token destined to be the greatest university in the South, and one of the greatest in the nation. At its present rate of growth, there will be from 2000 to 5000 students here before very long. There are now something like 5000 students at Ann Arbor every year, and Texas being a greater State than Michigan, must eventually have a greater university when she comes to her own. This university will unquestionably become the greatest center of influence in this great commonwealth.

### Importance of Planting Strongly at the Centers.

Wise Christian statesmen have always recognized the supreme importance of planting the Church strongly at the great centers. It was this

which led St. Paul to devote his time and strength to such places as Ephesus and Philippi and Corinth and Athens. Not that the souls of those in the rural districts were not as precious in his Lord's sight, but Paul realized that work done in the centers would count for infinitely more in its influence upon the future. Methodism has here at the State University an opportunity to make an investment which will do more than any other investment of the same amount can do to strengthen her influence upon the future history of this great State.

### What Other Denominations are Doing.

Other denominations are fully awake to the importance of this situation. The Episcopalians have a beautiful stone church out here, with a pipe organ and fine music. They also have a splendid stone dormitory for young ladies.

The Christian Church has recently purchased for \$10,000 a very eligible piece of property fronting the campus from the south. Here they are conducting what they call the Texas Bible Chair for the University students. They have a well equipped man in charge, who gives his entire time to this work. The work is being supported by the women's societies of the Church at large.

The Presbyterians already have a much better and larger building out here than we have, and yet they are planning to erect a handsome church on a lot fronting the campus. They are also planning to move their theological seminary out here, so as to have it near the university.

What are we doing? The University Methodist Church is at present housed in a building whose seating capacity does not exceed two hundred. Its local membership numbers three hundred. The most casual observer will readily see that with such an equipment as this we can never hope to take care of the 415 Methodist students already here.

### The Local Church Doing Its Part Nobly.

The local Church is doing its part nobly. It has steadily increased the salary of its pastor from \$700, five years ago, to \$1400 for the present year, notwithstanding the fact that a large portion of its members are students, who can pay but little to its expenses. This people, and also many of the Tenth Street people, have already subscribed liberally for the erection of the new church. Were it simply a matter of providing for the local congregation we could proceed at once to the erection of a \$15,000 church. But in order to meet the situation created by the proximity of the university, we must have a building to cost at least twice that much.

### Location and Plans for the New Church.

Plans for such a building have already been adopted. These plans were drawn by Prof. Mann, of Washington University, St. Louis. Mr. Mann is recognized as one of the leading architects of America. He came here and examined the site for the building before making the plans, and his plans have been pronounced architecturally perfect by several competent authorities. The site for the new church is the best that could possibly have been secured. It fronts directly upon the campus at the corner of Twenty-fourth and Guadalupe Streets.

### Endorsement of the Conferences.

This movement is no longer a local enterprise, having already received the hearty endorsement of the four conferences of the State. The West Texas Conference passed a strong resolution endorsing the movement, and pledging co-operation and assistance. The other three conferences gave very practical endorsements by collections as follows: Northwest Texas Conference, \$663.50; Texas Conference, \$1101.00. In this connection I desire to thank all the brethren who subscribed so liberally at the conferences.

In conclusion, I appeal to all Texas

Methodists to help us in this great work we have undertaken for Texas Methodism. These young people, whose religious life shall be strengthened and developed by this Church, will go out all over the State, and there is scarcely a Methodist congregation which will not at some time be directly benefited by the work of the University Church. I appeal to the pastors to assist me in putting this enterprise before the Methodists of the State. I appeal to the laymen, who are stewards of their Lord's goods, to help us with their substance. I shall be very glad to correspond with any one who is interested and desires further information concerning this great enterprise.

CULLOM H. BOOTH,  
Pastor University M. E. Church, South,  
Austin, Texas.

### RESOLUTIONS OF ENDORSEMENT.

Whereas, Bro. T. J. Beckham so ably and so faithfully defended the doctrines of the Methodist Church, South, during the recent religious discussion at this place; and, whereas, he with Christian fortitude established, by the Holy Scriptures, every assertion made and completely controverted every argument advanced by his opponent; therefore, be it

Resolved by the Official Board of the M. E. Church, South, of Celina, Texas, 1. That we express to Bro. Beckham our unbounded confidence in his ability as a scholar and a logician and in his integrity as a Christian gentleman.

2. That we express to him our heartfelt gratitude for the valuable services rendered us here, and that we invoke the blessings of the Heavenly Master upon him in his future life as a minister of the gospel and a defender of the faith.

3. That a copy of these resolutions be sent to Bro. Beckham, at his home in Pilot Point, Texas, and to the Texas Christian Advocate for publication and that a copy be spread upon the minutes of our Church.

J. W. Clifton, Preacher in Charge; Ed Jackson, Chairman of Official Board; B. F. Smith, John Stallcup, J. H. Powell and Joseph Snodgrass, Stewards.

### TO TEXAS METHODISTS.

The proposed constitution for the Commission of Education having been amended by one of the Annual Conferences comes back to the committee of five and will, therefore, be delayed one year. At the next round of conferences it will be submitted to the conferences. In the meantime, while the State is enjoying such unprecedented prosperity, we should be carrying forward the work proposed by the constitution with reference to endowment for Southwestern University.

I propose to be one of one hundred persons to give one thousand dollars each for the endowment fund of Southwestern to be paid in four annual installments.

J. E. HARRISON.  
San Antonio.

### A STEWARD EXHORTS.

Brethren, as we are just entering a new conference year, we as Christians should strive to make it the best year of our lives by our courageous and spiritual endeavors to advance the cause of Christ. Now, brethren, if we will receive our pastors with open arms, and show them that they are welcome in our midst, they will appreciate it, and render us good service. Preachers, go to your works with a true motive—to lead the flock in the path of right and rectitude.

R. M. JONES, Steward.  
Oakland, Texas.

### To the Members of the North Texas Conference:

Brethren: In applying for your clergy credentials for 1907, it will not be necessary for you to send a marked copy of the Advocate containing the appointments, as I have forwarded a certified copy of the appointments to the Southwestern Clergy Bureau at St. Louis, together with a list of the supernumeraries and superannuates, and all you will have to do is to refer the authorities there to the list as furnished them by me. ROBT. GIBBS MOOD,  
Sec. North Texas Conference.  
Terrell, Texas.

### UNANSWERED LETTERS.

- Nov. 29—W. L. Nelms, sub. J. S. Huckabee, sub. J. S. Tunnell, sub.
- Nov. 30—J. R. Atchley, sub. W. P. Garrison, sub.
- Dec. 1—J. C. Wilson, sub.
- Dec. 3—S. J. Drake, sub. J. M. Sweeton, sub. A. P. Lipscomb, sub. W. B. Bayless, sub.
- Dec. 4—W. H. Crawford, sub. W. Griffith, sub. A. E. Carraway, sub. R. F. Dunn, sub. C. T. Davis, sub.
- Dec. 5—W. L. Pate, sub. Walter Douglass, sub.
- Dec. 6—Jno. W. Holt, sub.
- Dec. 7—J. S. Huckabee, sub. H. M. Pirtle, sub. J. P. Cornelius, sub. A. L. Scarborough, sub. W. L. Nelms, sub. Geo. S. Slover, sub. E. Hightower,

- sub. C. S. Field, sub. M. J. Allen, sub. Dec. 8.—C. A. Hooper, sub. T. S. Armstrong, sub. Jno. M. Neal, sub. T. S. D. Hendrickson, sub. Ross Williams, sub. I. E. Hightower, sub. W. T. Jones, sub.
- Dec. 10.—E. A. Maness, sub. O. P. Kiker, sub. Neal W. Turner, sub.
- Dec. 11.—W. Douglass, sub. D. F. Pulley, sub. S. G. Roberts, sub. E. T. Bridges, sub. O. P. Kiker, sub. H. E. Holley, sub. T. Gregory, sub. J. R. Atchley, sub. W. C. Hillburn, sub. H. B. Henry, sub. J. C. Huddleston, sub.
- Dec. 12.—J. M. Armstrong, sub. B. A. Snoddy, sub. Jno. W. Holt, sub. J. H. Clark, sub. J. P. Patterson, sub. L. R. Smith, sub.

### POSTOFFICE.

- Rev. Jos. Parkin, 351 San Jacinto at, Dallas, Texas.
- Rev. W. A. Pritchett, Reinhardt, Tex. Rev. J. B. Andrews (Evangelist), Sloom Springs, Arkansas.
- Rev. F. O. Miller, Bowie, Texas.
- Rev. L. S. Barton, 325 Live Oak St., Dallas, Texas.
- Rev. W. W. Adams, Jacksonville, Texas.
- Rev. M. I. Brown, Athens, Texas.
- Rev. A. P. Lowrey, Station A, Fort Worth, Texas.
- Rev. M. I. Brown, Athens, Texas.
- Rev. R. S. Heizer, Merkel, Texas.
- Rev. J. T. Bloodworth, Station A, Ft. Worth, Texas.
- Rev. H. G. Williams, Henderson, Texas.
- Rev. W. Wootton, Marlin, Texas.

### LETTER FROM MISSOURI.

By the exercise of your editorial prerogative you caused both of my last communications for your paper to "waste their sweetness" in your waste-basket. Your readers will never know how much they have lost. There is consolation in this:

"Where ignorance is bliss,  
'Tis folly to be wise."

Your pen has not lost its cunning in conning conference proceedings; nor has the power of Brother Horton to put much in little—to outline a life in a paragraph—waned.

Your editorial in last week's Advocate on "Immortality" was timely and good.

You have recently published a number of valuable articles on that line.

Those written by your octogenarian correspondent were exceptionally fine.

To me the question, "To be or not to be," is the question of the ages. It is the central theme of the Bible. But for the immortality of man, God would never have revealed his will to our race. Hence every argument that proves the Bible to be true, proves the immortality of the soul.

The fact that Dr. Winton has started so many capable pens on this question may condone his errors.

If we all thought exactly alike, we would write in grooves, and stagnation and death would follow.

It seems to me that Dr. Winton's erroneous theory of the annihilation of the wicked comes from two false assumptions:

- 1. That the soul is a creation.
- 2. That the soul of each individual is a separate creation.

The seventh verse of the second chapter of Genesis teaches me that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

That is, the body was created, the soul was imparted. The body, made of created matter, is perishable. The soul, the impartation of the Eternal Spirit, is imperishable, hence essentially immortal.

Immortality is not an endowment, superinduced by the atonement, but an essential factor of the soul.

This compound being—man, composed of body and soul—was capacitated to impart his entire nature to his posterity, and did so.

As I finished the above sentence this week's Advocate came to hand,

in which you say you have enough copy on immortality. So I quit in the middle of my piece

I have just gone through the minutes of the three conferences in Missouri for the past year, and send you the following summary of increase: Local preachers, 28; members, 4824; salaries of presiding elders, \$3827; pastors, \$22,519; missions, \$3,603; Church Extension, \$629. The increase in membership is 4.48 per cent. There are now in the State 498 itinerant preachers and 112,457 members. Of the 498 traveling preachers, sixty are superannuated men and seventeen are on the supernumerary list, leaving 421 effective.

Two of the superannuates have died since conference: W. H. Watts and J. C. Coss, both of the Southwest Missouri Conference.

Brother Coss joined the conference in 1875, and for more than twenty years was a useful, helpful, successful preacher, but for several years suffered on the retired list till November 15, when he went up from his home in Lexington to his home in heaven.

Brother Watts entered the conference in 1844 and served effectively forty-six years. He fell on sleep in Mineola, Texas, November 11, and entered into his long sought rest. He was one of our very best and most useful preachers, but has been too feeble to attend conference for several years. He was the senior member of his conference, and his home-going confers that honor on me. Fifty-six years ago I was the youngest member of my conference. Now I am the senior.

W. S. WOODARD,  
Sweet Springs, Mo.

P. S.—After finishing my letter I resumed my paper and read the first and second pages, all of which I greatly enjoyed.

Your estimate of Bishop Tigert is exactly as it should be.

He was truly a great and good man. My life was enriched by contact with him, and I count it an honor to have been favored with his friendship.

The articles of Brother Littlepage are most excellent. He ought to write more frequently. The Church is hungry for such reading, and he can yet do much good with his pen. Missouri gave him to Texas.

Brother Onderdonk's letters are all read with great relish in our home. As for A. J. Potter, words can not tell his worth, and he, too, was a Missourian. Let D. M. Clower tell us more about him.

W. S. WOODARD.

There are a few signs in a soul's state more alarming than that of religious indifference—that is, the spirit of thinking all religions equally true; the real meaning of which is that all religions are equally false.—F. W. Robertson.

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