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Editorial.

JESUS CHRIST THE HOPE OF THE WORLD.

The world by nature is in moral darkness and hopeless bondage. Sin has put the stamp of its ruin upon all that is human. The result is universal. And the world has no power to recover itself from this condition. Education is impotent, the enforcement of the law is futile, and the power of the human will is of no avail. The human mind with its wonderful endowment can not invent or discover a remedy. For this very reason, Christ came into the world to redeem the world from the power of sin. He came in the form of man, with the nature of a man in order that he might apply the supernatural remedy to the needs of man. In his personal character he was perfect. No sin ever touched his nature. He obeyed the law in every particular, the law which man had broken and under the condemnation of which he was doomed. So that the law had no claim on him as man's Redeemer. He was able to offer himself a sacrifice and by his death appease the law. So he was condemned to death on the cross. He who knew no sin was able to die and pay the penalty of sin in his propitiation. Hence he was nailed to the cross, shed his blood for sin, and left God in such relation to the law as that he can be just and the justifier of the ungodly.

For this reason, he was born of a woman and embodied helpless infancy. That birth is the dominant event in the history of the world. Prior to it, all nations looked for its consummation, and since it transpired, the nations look back to it. It is time's central event. Around it crystallize the moral and spiritual interests of the world. When its anniversary comes to us, we celebrate it in song and sermon, in prayer and praise. We are again approaching its recurrence, and with reverent eyes we look upon it, and with hallowed lips we speak of it. Christ was born! This Christmas tide emphasizes the great fact in our experiences. We pause amid the busy scenes of life, and give to it our purest thought, our holiest meditation, our most gladsome adoration. It means that the Prince of Peace came in the flesh to establish a kingdom, that the angels announced his advent to listening shepherds in the long ago; and that the lustre of supernal light has rested upon the hopes and aspirations of men, to guide them out of darkness, to lift the burden of condemnation from them, to give them the power of a new life, to emancipate them from the yoke of moral oppression, and to point them toward the hill-tops of peace and triumph. We take up the song of the angels, "Peace on earth, good will to men," and echo it back from hearts of gratitude, from spirits of praise. He is the hope of the world. He is the King of kings and Lord of lords. We fall at his feet as our Friend, our Savior, our almighty Deliverer. We look upon him as a babe in the manger, and then turn our thought to the right hand of the Father, where he ever stands as our Mediator, making intercessions for us as our human Advocate. We give him our worship, and we

rededicate our lives afresh to his exalted service. Our desire, our thought, our energy we offer to him. Happy Christmas day! May he find a place in every heart, in every home, born to die, born to rule, God over all and blessed forever more.

DR. CRAPSEY DEPOSED.

Dr. Algernon S. Crapsey, for many years the popular pastor of St. Andrew's Protestant Episcopal Church at Rochester, N. Y., has tendered his resignation as a minister in that communion. He is an elegant Christian gentleman, talented and pious and an ardent student. He was noted in his parish for his works of benevolence, and he was exceedingly popular with all classes of people, especially his own congregation. For several years he has been preaching strange doctrines for a minister in an orthodox Church. But his case did not attract the special attention of his superiors in the ministry until he recently published a book of sermons. In this his errors became offensively manifest and outspoken. He denied the virgin birth of Christ, also the physical resurrection of Christ. These scriptural truths he classed as legends without any historic value whatever. He was brought to trial and adjudged guilty of gross heresy, and he was suspended from the ministry until he either changed his views or showed becoming penitence for his erroneous teachings. His case went to the highest tribunal of his Church, and the finding of the lower court was sustained. Dr. Crapsey then tendered his resignation as a minister in the Protestant Episcopal Church, but retained his membership as a communicant. This is the only manly thing he could do under the circumstances, and he ought to have done it without the form of a trial, much less a sentence of suspension. If Christ were not born of the Virgin Mary, and if he were not raised from the dead after his crucifixion, then there is no confidence to be placed in the teachings of the Four Gospels and the Epistles of St. Paul. If these two assumed statements are untrue, and are to be placed under the head of legendary and traditional literature, then what authority have we for attaching any importance to many other things taught in these sacred writings? At least orthodox Christian denominations have, from time immemorial, taught and believed that the virgin birth and the physical resurrection of Christ are true and historic statements in the Gospels, and no minister who thinks to the contrary and teaches differently has any place in the ministry or membership of these Churches. It is not treating him severely or unjustly to find him guilty of heresy. As an honest man he can not afford to occupy our pulpits and receive his living from a Church holding these truths as indisputable. And when he is asked to desist from such teachings, or when he is deposed by due process of law from the pulpit of such a Church, he ought not to plead persecution or narrowness and bigotry upon the part of those who refuse to tolerate such errors. If he holds to such views as those promulgated by Dr. Crapsey, then he ought to go to the Unitarian Church or become a Jew. It is strange that in these

days, when the Unitarian Church is dying out throughout the whole country, that now and then an orthodox minister turns aside from the very doctrines that have perpetuated and made the Church a factor in the religious development of the generations, and attempt to preach the strange and obsolete doctrines of defunct Unitarianism. And it is even more strange when such a minister persuades himself to believe that he has made a new discovery in doctrinal truth and that he is in advance of his age. Instead of this he really goes back to the days of Theodore Parker and Emerson, to say nothing of the teachings of the brilliant Raman, of France. With all the learning and intellectual acumen of those scholarly men and the plausible manner in which they proclaimed their propaganda, touching the virgin birth of Christ, his miracles, his resurrection and the doctrine of the Trinity, the progressive Christian world has repudiated their theories and we are holding on, with greater tenacity than ever before, to these precious truths, upon which those early advanced thinkers sought to throw discredit. There is nothing in Unitarianism that speaks to the aching hearts of men and women. It is cold and dead rationalism, and the soul turns from it without comfort or help. The immaculate Christ, who wrought miracles, who died for men, who rose from the dead, ascended into heaven and is the second person in the adorable Trinity—he is the Christ in whom mankind find rest and comfort and pardon in this world of sin and sorrow. And this is the only Christ whom the world will not permit to reduce himself to a mere abstraction. All orthodox Churches ought to dispose of so-called ministers of the Gospel who throw doubt upon the Savior's birth and resurrection. Our sinful humanity needs a full and a radical Gospel.

THE BIBLE IS OUR ULTIMATE GUIDE.

In the word of God we find exactly what he wants us to do and how he wants us to live. It is that we need to settle all questions of doubt as to the righteousness of any course of conduct. We know people who want to take certain things to God in prayer before they decide what they ought to do. Well, prayer is all right, and the more we pray the better for us; but if we want to know the mind of God concerning us, let us turn to his Word and read it. We might be lead to mistake an impression made upon the mind as an expression of God's will; but when we see his will expressed in a plain language we can not make any mistake. A man was once asked for a contribution to a certain worthy cause. He had an abundance of means, and the cause needed help. His reply was, "I must take it to the Lord in prayer and see what he thinks about it." The result was that the cause went unhelped. He did not need to take such a question as that to God in prayer. The Bible makes our duty in such cases perfectly plain. In such talk as this, there is too much cant and hypocrisy. It is enough to make an intelligent Christian sick at heart when any one makes such an answer as the above when he is

asked to do something about which there can be no question. It was an effort of the man to throw off upon God the result of his niggardly stinginess. He did not intend to do his duty and he knew it before he pretended to take the matter to God in prayer. In all matters pertaining to our duty to God and to our fellowman we need no further revelation. The Scriptures tell us in unmistakable terms what we ought to do. In this Book God speaks to us and this is enough. To get out of doing a plain duty on the pretext of wanting further light from God rather than take his Word as a final settlement, is abhorrent and disgusting. Do we want to know what God wants us to do in matters of plain duty? Then open his Book and read and we will find it. If we want grace to help us more largely to do a known duty, then we can go to God in prayer, and he will help us by his Spirit. But he is not going to make an additional revelation to us.

THE EXERCISE OF A BROTHERLY SPIRIT.

There is a pernicious habit among men, especially among ministers of the gospel, and that is they are unmerciful critics of each other. Bishop Hoss stressed this at Bowie in his address to the young men to be admitted into full membership in the North Texas Conference. He admonished them against such a habit. He said two lawyers could meet in the court house, wrangle for an hour over a law suit, and apparently almost come to blows; but just as soon as the case was over they would walk out of the court house arm in arm as though nothing had occurred. And you never hear them refer to the affair, except jocularly. But the Bishop added: "You let two preachers have a sharp collision and they will hardly speak to each other again for weeks. And when they meet their brethren they speak of their differences and magnify them until a permanent antagonism is often the result." The Bishop spoke advisedly. But it is not necessary for ministers to have a collision in order to develop severe criticisms of each other. It is very common for them to rip one another up when absent from the one discussed, and in common conversation. They may not always mean everything they say about one another. But the habit is pernicious and reprehensible. Ministers as a rule love each other devotedly—more so than any other class of men—but they just naturally talk about one another. Sometimes they are envious, and once in a while they are jealous. It occurs that, now and then, some one of them is promoted to large responsibility, and others of them explain how it happened and seemingly try to diminish the real merit of the brother by the explanation given. Of all men ministers ought to be guileless and transparent with each other. And they ought to be brotherly in disposition and temperate in spirit when they handle the name of a brother. Envyings, strife, harsh criticisms, personal spite and bickerings ought to have no place in a conference made up of ministers. They ought to be, in deed and in truth, a band of real brethren.

Devotional and Spiritual

PREACHING TO WIN SOULS.

"How far do your chief American preachers aim at the conversion of souls?" This question, once addressed to me by that master workman, Charles H. Spurgeon, is pertinent; yet it showed his estimate of the highest purpose of the Christian ministry. Certainly, the chief aim of our Divine Master was to seek and save the lost; his first text of which we read was the word "repent." To win souls to Jesus Christ by the aid of the Holy Spirit was the main purpose of the apostles. Paul struck the keynote when he declared that he was determined to know nothing but Jesus Christ and him crucified; and he ceased not to warn sinners night and day with tears. The great Reformation in the sixteenth century was far more than a protest against prevailing errors; it was a direct bringing of souls to the Lord Jesus Christ. When a spiritual famine prevailed in Great Britain, the Wesleys and Whitefields rose at once to the demand of the times; they addressed their fellow countrymen as exposed to the "wrath to come," and their one aim was to lead souls to the only Savior. Out of these wise labors grew the mighty Methodist Church, with its world-wide labors and philanthropies.

The question which my beloved British brother addressed to me is pertinent to every minister of the gospel: "How far do you aim mainly at the conversion of souls?" No minister is likely to succeed in what he undertakes with only half a heart; certainly he can never do what he never even attempts to do. If your whole heart is not bent on the glorious work of converting sinners by the help of God, you will never accomplish it. You may produce many able discourses freighted with valuable thought, you may wax eloquent over social evils and plead for reformatory measures and philanthropies, you may say many good things and true things and helpful things—but if you stop short of leading immortal souls to Christ, your ministry in one vital point will be a failure. There is much talk about "saving the masses;" but people are never saved in the mass; they must be reached and persuaded Christward, one by one. Men may go to perdition by the regiment; they must be led to Jesus individually. A single soul was audience enough for the Master at the well of Sychar, and in the "inquiry room" of Nicodemus.

Aim, therefore, to make your preaching pointed and individualizing. You are not to be a pulpit scold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel "that means me." "Thou art the man," sent Nathan's arrow into David's heart. Pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent of his sins and accept and obey Jesus Christ, he will be lost forever! Don't be afraid of the word "hell" any more than of the word "heaven." The too common assertion that the faithful, tender and solemn presentation of the divinely revealed retribution of sin is an attempt to "scare people into religion," is utterly preposterous. As the ambassadors of Jesus Christ, it is our bounden duty to "declare the

whole counsel of God," and we have no right to conceal or belittle any great revealed truth. If Noah had not been "moved with fear" of a predicted deluge, he never would have prepared an ark for saving himself and his household. It is a criminal cruelty to conceal from the transgressors of God's law and of God's love that the "wages of sin is death."

There is much truth in Mr. Gladstone's weighty declaration that "the decay of the sense of sin against God is one of the most serious portents of these days. Preach, therefore, my brother, most plainly and lovingly, the guilt and doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of Him. Deep convictions of sin usually produce deep conversions; shallow convictions produce shallow conversions and half-way Christians. Go down to the roots. When you have made a sinner see himself, then point him to the all sufficient Redeemer whose atoning blood cleanseth from all sin. This was Peter's style of preaching at the time of Pentecost, when three thousand souls were convicted and converted in a single day. When you are preaching repentance, you cannot be too pungent; when you are offering salvation through the Lord Jesus you cannot be too winsome and beseeching.

It goes without saying that only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by personal interviews. Seize Opportunities. Keep your doors open to all who desire to converse with you. Pastoral visitation (which is going too much out of fashion) will give you an opportunity to discover those who are anxious about their soul's welfare, and you will rejoice to converse with them, and to urge an immediate acceptance of Christ. Once, when during my afternoon visits, I discovered three or four inquirers, I summoned my church officers and special services were appointed every evening. They resulted in the conversion of a hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of the blessing and then girl yourself for the happy work. There is no ecstasy this side of heaven comparable to that of winning souls to a new life and to the life everlasting. "It is my heaven on earth," said Samuel Rutherford, "to spend my days in gathering some souls to Christ."

I hear some people talk about "modern methods" of evangelization; but I have not yet discovered any improvements on the methods of Paul and of Peter, of Wesley and of Whitefield, of Spurgeon and of Moody. We have not yet outgrown the Bible, or the need of the Spirit, or the power of prayer. God never means that this world shall advance a single inch beyond the cross of Calvary. Plant yourself beside that cross! Preach Jesus Christ right there, and he will "draw all men unto him." This method of soul-winning is no more obsolete than yonder sun blazing in the mid-heavens.—Rev. Theodore L. Cuyler, D. D.

KILLING TIME.

It seems a crime to kill so precious a thing as time, yet the phrase sounds worse than the odd moments of time in our programmes and actual commission of the deed. There are plans of action which must be filled up to make life interesting. There are times unforeseen and unprovided for like those when we are waiting for belated trains or for friends who have forgotten their appointments, when we must devise something to fill up the gap. The phrase "killing time" really means making the slow minutes seem as nothing by doing something interesting. Time may be killed in a real and bad

sense by using it for purposes that do no good and leave harmful results. Gambling with pennies or cards to fill up time, for example, is a misuse and abuse of odd moments. Man has a dread of time that is not occupied. Time by itself seems to be a bugbear. Idleness is indeed to be avoided, yet there may be cultivated a pure sense of time as something mysterious, wonderful and delightful to hold and enjoy. Time is existence which is the pure gift of God. We are happy when we are busy and unconscious of time, but there should be developed and cultivated power to rest sweetly and contentedly in time as in the bosom of eternity. It will be misery to feel the necessity of killing time in future experience, but a delight to enter into and enjoy the rest of God.—The Watchman.

SPEAKING THE TRUTH IN LOVE.

Let every one who would live the life of a true disciple of Christ make a prayerful study of the subject of prayer.

The habit of being happy may seem to be a strange expression, but it is a duty enjoined and a blessing to be attained.

The money-making gift is not magnified in the New Testament, but the money-spending grace is. Our gracious Lord knows and loves us wisely.

Every believer who enjoys normal health has some special gift which might truly be designated as the gift of God. Ask yourself now, if you have never before done so, "What is my special gift?"

The power promised in the gospel is a power of illumination, of love, of comfort, and, in its place, of utterance. This promise is finding fulfillment in many lives that are glad and sweet in this our day.

The best people in all this land are more agreed in the conviction that all the efforts put forth in favor of so-called reform are child's play as long as the whisky traffic is tolerated and keeps doing its deadly work.

The filthy novel that is cheap, the filthy novel that is not cheap, and the immoral theater—these furnish the poison fed to young Americans every day in the year. No special wisdom is needed to guess the result if we go on in this way.

The injunction to "contend earnestly for the faith once delivered to the saints" means simply that you shall put earnestness, enthusiasm and a perseverance born of love into your Christian life where you are just as you are. You can, you must!

A minister of the gospel who is out of sympathy with young life is ready for superannuation or for burial. Every true pastor has the spirit of his Master, who looked upon a young man and loved him and coveted his affection and discipleship and service.

It seems to some who are prayerfully studying the signs of our times that soon the Christian nations, so-called, will win or lose the supreme opportunity of twenty centuries according to the measure of their faith and zeal. Great times indeed are these for live Christians who know this their day of visitation.

There are some professed believers who have more of Christ in their creeds than in their lives—and, conversely, there are those who live very close to their Lord whose doctrinal views are vague and distant. The exhortation that suits them all is: "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

Solomon exhorts: "Rejoice, O young man, in thy youth." Why not? The frame is then strong and buoyant; the blood circulates vigorously the future, untrod, looks bright and fair. Joyousness in its proper place is an element of true worship. Let our young people therefore have in their assemblies variety, originality, enthusiasm, as well as spirituality.

It was the remark of Lamartine that "novel-reading may be the

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Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

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opium of the West." Already the philosophic Frenchman's remark seems to be in the way of fulfillment. Novels, novels, novels! A few that might be tolerated, and very many that are bad, worse and worst. Let us have a more rigid censorship of the press, beginning with ourselves.

Thoughtless and harsh criticism is a crying evil of the day. A principal cause of its prevalence is the operation of the law of habit. The sweet and clean side of life is normal and unexciting; the criminal and passionate side absorbs the minds of the people. A fatal talent, therefore, is cultivated for exaggeration, and a perverse ingenuity is acquired in the ascription of evil motives. There is a better way for us all.—Exchange.

THE MAN OF CHEER.

We love the man with a smile, the man with the roses on his tongue, the man who sees your boy's dirty face but mentions his bright eyes, who notices your shabby coat but praises your studious habits, the man who sees all the faults but whose tongue is quick to praise and slow to blame. We like to meet a man whose smile will light up dreariness, whose voice is full of the music of the birds, whose hand-shake is an inspiration, and his "God bless you" a benediction. He makes us forget our troubles as the raven's dismal croak is forgotten when the wood thrush or the brown thrasher sings. God bless the men of cheer!

There is plenty of trouble here, but we need not increase it. There is a lot of dying done ahead of time. There are living men who have already crossed Jordan two or three times, and, unfortunately, they are not of the type who "cross the river of Jordan happy in the Lord," but who sing, if they sing at all, dismallest, dreariest, deadliest music. The very tone is fatal to happiness. If you have faith, preach it; if you

have doubts, bury them; if you have joy, share it; if you have sorrow, bear it. Find the bright side of things—God's side—and help others to get sight of it also.—Zion's Herald.

THE REWARD OF THE MINISTRY.

The chief reward is the privilege of doing the work. It is the consciousness of being useful. It is the sense of mission and the joy of serving God and man. This is a reward so fine and satisfying that many have been content to go on in the ministry with no other return. They have been poor when they might have been rich. They have been servants when they might have been masters. They have cheerfully abandoned even the happiness of appreciation and have entered into inevitable unpopularity. The prophets did this; so did the apostles, finding all their recompense in God. In days of moral stress and strain, in the face of an evil and obstinate generation, in the performance of duties which insured the hatred of the wicked, and were embittered by the indifference of the good, these men went straight forward, giving up most of the things which are commonly accounted precious, and never wishing to take an easier course.—Dean Hodges, in the Churchman.

Lameness in the muscles and joints indicates rheumatism. Don't dally with it a minute. Take Hood's Sarsaparilla and cure it.

The rainbow of promise appears when the sunshine of His love meets the showers of our sorrow.—Ram's Horn.

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North Texas Female College , 'KIDD-KEY' Conservatory of Music and Art. Sherman, Texas. FOUNDED 1877.

The first regular pupils' recital of this session was given in the College Auditorium on Monday evening by pupils from the class of Mr. John Becker, assisted by voice pupils of Mrs. Holt and Versel.

It is unusual to have such a satisfactory recital by students of the intermediate grades so early in the year's work. This is a tribute, both to the earnestness of the teachers and the pupils.

Mr. Becker came to us last year as a young teacher, and a gifted pupil of Kruger's. He has more than justified the strong recommendation given him by the latter.

He not only understands the Leisetzky method thoroughly himself, but what is better, he has the gift of imparting it to others, and, with it, his delightful touch and individuality. One feels assured that his pupils are taught to play the simplest study with a bit of style and grace of execution.

By the way, perhaps, it is just such careful, artistic training shown by the pupils in this recital and that of Tronitz's class a few nights following, that makes it possible for girls scarcely out of their "teens" to discourse so learnedly on "rhythm," "phrasing," "nuances" and "climaxes" as overheard and commented upon with some surprise by a stranger in the audience. These young minds and hearts are as impressionable as a sensitized photographer's plate, and take away with them many pictures and impressions that they put forth no effort to get and are hardly conscious of possessing.

The Conservatory has never had a stronger faculty than the present one. So many real artists—each possessing individual merit and superiority in some special line of art—create an atmosphere arising from the aggregation of their artistic gifts that is an educational influence quite apart from individual training. It is like those qualities we get as a race heritage distinct from those that come through our immediate ancestors.

M. W. B.

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NOTES FROM THE FIELD.

(Continued from page 6.)

elder, was in place. He wears the presiding elder harness with becoming modesty and with a clever dignity. His preaching was warning, warming and charming. It was good to be there. The official Board showed great care in providing for the pastor's support, and their purpose seemed to be to do the best possible. Though the personal efforts and tender kindness of a number of good women and the generosity of several good men near the wind-up of our last year's work on the Water Valley Circuit, this scribe will enter his new year's work on a new circuit, with new people, riding in a new Haydock buggy. I think it would be an exceedingly cold day in August when an itinerant Methodist preacher's heart would not warm up over such a gift as that. Our new year's work starts well.

Maysfield.

G. C. Cray: We arrived here Tuesday, December 11. We found a good parsonage and a warm-hearted people. They received us kindly. We were entertained the first night at the pleasant home of Brother J. C. Tyson. He and his Christian-spirited wife know how to make a preacher and his wife feel at home. Next day the pounding began early, and when night came we had flour, sugar, syrup, butter, eggs, and many other good things to eat. If the good Lord will enable us to repay this good people in spiritual things we will be satisfied.

Oglesby.

T. W. Sharp, December 17: We are very comfortably domesticated in the parsonage on our new work. The good people of the Oglesby charge have received us kindly. The Church is in fair condition. Our predecessor, Rev. W. E. Caperton, has done a good work on this charge, and the people hold him in high esteem. On Friday evening, December 7, there was quite a storm at the parsonage. Before we were aware of it our yard and rooms were filled with as merry a set as we have ever met. They took charge of preacher, his family and the parsonage, and for some time they were really in possession of the whole. After the crowd had dispersed and the storm subsided, we began to pull ourselves together to see what the damage was. We found the dining-room laden with many good things to tempt the appetite of a Methodist preacher and his family. In the barn we found a load of corn. We very much appreciate these tokens of love and good will, and pray that the blessings of our Father may rest upon them. We expect to report at Amarillo a good year on the Oglesby charge. We want to put the Advocate into all our homes where it is not now taken.

CORSICANA DISTRICT TRAINING SCHOOL.

At a recent meeting of the pastors of the Corsicana District and of the Trustees of the District Training School it was decided that the fourth Sunday in this month would be designated as Educational Rally Day in the general interest of Christian education and with special reference to a forward movement as touching upon our district school. It is proposed that each pastor arrange and execute a program for the day, which shall include a collection for the institution at each church in every charge. The pastors of the district are convinced that the day of small things for this school should be left behind, and they are determined, it is believed, to put this matter squarely before their people. If there be an exception in this regard, will not the laymen of his charge get under him and make him do his duty or take to the woods? We call on the laymen throughout the district to heartily co-operate with us in the effort to put our school abreast of the forward movement all about us in educational circles. Why not do this? We are abundantly able, and not to do it is to betray a sacred trust, forfeit self-respect and demonstrate our disloyalty to the Church and to God by manifesting lack of interest in the supremely important cause of Christian education. The writer's faith in the constituency of the school is strong and the disappointment will be great if they do not rally to this call of the pastors and trustees in a creditable way. There are many individuals that could easily give several times the amount apportioned to their charges to meet existing demands. The school is in a healthy and developing condition and needs enlargement of capacity and more adequate equipment for efficiency of service. A new building will be an imperative necessity for the next session, if we are to meet the legitimate demands of the situation. Let those who can give largely; but let's all do something. In prayer and faith we await the outcome of this effort. Brethren of the pastorate, please do your best. Official members, please stand shoulder to shoulder with your pastors.

Blooming Grove may be expected to do her part. She is loyal to the institution and has the habit of responding to its needs.

If, for any reason, the day designated for the rally is not the one most favorable to any charge, another as near to this as practicable may be selected by the pastor. In cases where the cash cannot be paid immediately let subscriptions be taken to be due at a designated future day. Report results at once to

J. M. ARMSTRONG, Agent.
Blooming Grove, Texas.

COMFORTABLY HOUSED.

I suppose it is the universal experience of all preachers who have reached the limit of their effective ministry that superannuation is the most trying ordeal of all the stages of ministerial life.

Most of those who have spent their lives in this service come without strength, home or money. It is, therefore, not wonderful that thickening shadows should obscure the vision and rob the future of any prospect of comfort or happiness. Where shall he lay his weary head now? The church of today rises up from her long slumber of neglect and says, "Come to our superannuate's home."

In one of these homes—a real nice, cozy cottage of five well finished rooms—this new-made superannuate with his family now resides. It is the contribution, for the most part of the generous citizens of Rising Star, donated in response to the call of our agent for the homes, Rev. Charles E. Brown.

Our gratitude to Bro. Brown and the good people of Rising Star is measured only by our ability to be grateful. We had never dreamed that our declining years should be so blessed. The people here received us kindly, pounded us generously, and look with pride and satisfaction upon this product of their liberality. True, the battle for bread now begins, but the fact that we are so neatly and comfortably housed reduces other difficulties to their minimum.

Why should there not be many more such homes within the limits of our conference? I am in a position to say, "Brethren, give Brothen Brown a hearing."
J. J. CANAFAX,
Rising Star, Texas.

TEMPERANCE TALK.

To Our Temperance Friends Throughout the Country:

We ask every friend of temperance to consider this a personal letter to himself or herself. There are pending before the Judiciary Committee of the National House of Representatives, bills, the purpose of which is to so regulate the interstate traffic in intoxicating liquors as to make such liquors subject to the laws of the State into which they are shipped upon their arrival within the State, both before and after delivery.

This is the principle underlying the so-called Hepburn-Dolliver bill which has been before Congress and the country for several years. This has been succeeded by the Littlefield Interstate Bill, H. R. 13,655, in what we consider improved language, and which closely follows a decision of the United States Supreme Court.

We desire this bill reported to the House and passed at the earliest practicable moment, as the present congressional session ends by limitation March 4, next.

If your member is on the committee, please join with a dozen or more influential people in your community and wire him, urging him to vote and work for the report of the Littlefield Bill without amendment at the earliest moment, and follow the telegram by short, courteous, individual letters by first mail reinforcing the telegraphic request.

If your Congressman is not on the Judiciary Committee, request him in like manner to urge the members of the committee to report the bill to the House and to vote and work for its passage in every legitimate way.

We append a copy of the bill, and a list of the members of the House Judiciary Committee with the State from which they come. Yours cordially,

P. A. BAKER, Gen'l Supt.
EDWIN C. DINWIDDIE, Supt. Anti-Saloon League of America.

The Littlefield Bill (H. R. 13,655). To limit the effect of the regulation of commerce between the several States and Territories in certain cases.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the interstate-commerce character of all shipments of intoxicating liquors, including ale, wine and beer, from one State or Territory into another State or Territory shall terminate immediately upon their arrival within the boundary of the State or Territory in which the place of destination is situated and before the delivery of said liquors to the consignee, and said liquors and all corporations and persons engaged in such shipment shall then become sub-

ject to the operation and effect of the laws of such State or Territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquors had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise; provided that shipments of such liquors entirely through a State or Territory and not intended for delivery therein shall not be subject to the provisions of this act, nor shall this act authorize the infringement of the right of common carriers to continuously transport such merchandise from without such State to a station therein.

ments to be paid for on delivery, commonly called C.O.D. shipments, the sale shall be held to be made at the place of destination, or where the money is paid or the goods delivered. House Committee on the Judiciary. John J. Jenkins, Wisconsin; Richard Wayne Parker, New Jersey; De Alva S. Alexander, New York; Charles E. Littlefield, Maine; Robert M. Nevin, Ohio; Henry W. Palmer, Pennsylvania; George A. Pearre, Maryland; Charles Q. Tirrell, Massachusetts; John A. Sterling, Illinois; Benjamin P. Birdsall, Iowa; John H. Foster, Ohio; David A. DeArmond, Missouri; Henry D. Clayton, Alabama; Robert L. Henry, Texas; John S. Little, Arkansas; William G. Brantley, Georgia.

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QUICK ACTION

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WEST TEXAS CONFERENCE.

Llano District--First Round. San Saba, Dec. 22, 23. Cherokee, Cherokee, Dec. 30, 31.

Beeville District--First Round. Floresville, Dec. 21. Runge, Runge, Dec. 22, 23.

Austin District--First Round. West Point, W. P., 2 p. m., Dec. 21.

San Antonio District--First Round. Devine, 4th Sun. Dec. Uvalde, 6th Sun. Dec.

San Marcos District--First Round. Dripping Springs cir., at Pound's Chapel, Dec. 22, 23.

Cuero District--First Round. Clear Creek, Rocky, Dec. 22, 23.

San Angelo District--First Round. San Angelo Sta., 4th Sun. Dec. Miles, 5th Sun. Dec.

NORTHWEST TEX. CONFERENCE. Weatherford District--First Round. Springtown cir., at S., Dec. 22, 23.

Georgetown District--First Round. Belton cir., at Cedar Ck, Dec. 22, 23.

Corsicana District--First Round. Corsicana cir., Harrison's Chapel, Dec. 22, 23, 11 a. m.

Dawson, at Dawson, Jan. 11, 11 a. m. Alma, at Alma, Jan. 12, 13.

Dublin District--First Round. Dub., n sta., Dec. 23. Grantway mis., Dec. 29, 11 a. m.

Waxahachie District--First Round. Bristol, at Bristol, Dec. 21. Ferris, Dec. 22, 23.

Colorado District--First Round. Dunn, at Dunn, Dec. 22, 23. Westbrook, at Westbrook, Dec. 29, 30.

Brownwood District--First Round. Brownwood, Dec. 22, 23. Blanket, at Blanket, Dec. 29, 30.

Clarendon District--First Round. Clarendon sta., Dec. 22, 23. Rowe, at Rowe, Dec. 29, 30.

Fort Worth District--First Round. Smithfield, Smithfield, Dec. 22, 23.

Sulphur Springs District--First Round. Sulphur Sprgs Sta., 4th Sun. Dec. Cunny Cir., Gafford, 5th Sun. Dec.

McKinney District--First Round. Farmersville Sta., Dec. 22, 23. Prosper, Prosper, Dec. 29, 30.

Vernon Mis., Wesley Ch., Jan. 24. Crowell, Crowell, Jan. 26, 27.

Plainview District--First Round. Lubbock, Jan. 5, 6. Tahoka, Jan. 8.

Gatesville District--First Round. Oglesby, Hackney, Dec. 22, 23. Killen and Nolanville, Nolan, Dec. 29, 30.

Abilene District--First Round. Abilene, Dec. 22, 23. Baird, Dec. 27.

Waco District--First Round. Fifth St., Dec. 2. Austin Avenue, Dec. 9.

NORTH TEXAS CONFERENCE. Greenville District--First Round. Wesley sta., Dec. 22, 23.

Terrell District--First Round. Forney, Dec. 23, 24. Garland, Dec. 29, 30.

Dallas District--First Round. Wheatland, at Wheatland, Dec. 22, 23.

Josephine, Sabine, Feb. 16, 17. Nevada Sta., Feb. 17, 18.

Paris District--First Round. Blossom & Sylvan, B., Dec. 22, 23.

Bonham District--First Round. Ector Cir., at Ector, Dec. 22, 23.

Gainesville District--First Round. Bonita, at Bonita, Dec. 29, 30.

Bowie District--First Round. Fruitland, Dec. 22, 23. Bowie, Dec. 23, 24.

Dallas District--First Round. Wheatland, at Wheatland, Dec. 22, 23.

Sour Lake & China, at S. L., Jan. 26, 27.

Calvert District--First Round. Kosse, at Alto, Dec. 29, 30.

Brenham District--First Round. Davilla, at Friendship, Jan. 5, 6.

San Augustine District--First Round. Tatum, at Tatum, Dec. 22, 23.

Huntsville District--First Round. Madisonville, Dec. 22, 23. Crockett, Dec. 29, 30.

NEW MEICO CONFERENCE. El Paso District--First Round. Alamogordo, W. J. Wright, pastor,

El Paso District--First Round. Alamogordo, W. J. Wright, pastor, Dec. 22, 23.

Catarrah Cannot be Cured with LOCAL APPLICATIONS, as they cannot reach the seat of the disease.

