

# TEXAS CHRISTIAN ADVOCATE

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

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No. 26

## Editorial.

### CARDINAL GIBBONS AGAINST PROHIBITION.

According to the press reports, Cardinal Gibbons of the Roman Catholic Church is now in New Orleans, and last week he was interviewed on the subject of prohibition, and if he is reported correctly, the following is his deliverance:

"I am satisfied it is practically impossible to put prohibition into effect in any large community, and the best means, therefore, to promote temperance is to limit the number of saloons by high license.

"I would be in favor of inflicting severe punishment on proprietors of saloons who violated the law, in the first instance, and in the second instance of violation I would revoke their license altogether.

"In country places I suggest local option as an excellent means for repression of intemperance, if in the judgment of a majority of voters the sale of liquor should be entirely eliminated.

"Laws like prohibition that are certain to be violated are best not to be made, for the incessant violation draws down upon them disrespect."

Of course the Cardinal's interview has been telegraphed all over the country, and it has appeared under large headlines in all our daily papers. We do not know whether he represents his Church officially or not, in the above statement. It may be only his personal view of the matter. As a matter of fact, the great majority of his priests and private members in the South take this same view of this question; nevertheless quite a number of his people are on the side of prohibition. This is more largely true in the Northern and Northwestern States than in the South. Only occasionally do we find a priest in that Church supporting prohibition in this section of the country; and it is exceptional to find any number of the private members of that communion lined up against the saloon.

One thing is certain, nearly all the leading brewers and many of the saloonists are members in good standing in the Roman Catholic Church, and for this reason, we presume that Cardinal Gibbons could hardly do otherwise than give out just such an interview as above quoted. However, he ought to know that his high license theory, with its penalties of forfeiture for violating the law, is a failure and a fraud. We find it so under the Baskin-McGregor law in Texas. We have just as many saloons under its operation as we had under the old law, and their character is not improved one iota. Five months have gone by since it went into force, and today there are more than fifty cases right here in our county court for violating the forfeiture feature of this law, and so far not one of them has been deprived of its license. Neither has temperance been promoted by this boasted law with its high license and its so-called drastic features.

But when did Cardinal Gibbons become a convert to local option as a measure for eliminating the saloon from the rural districts through the operation of local option laws? His position is something new under the sun. But when we remember that Au-

gust Busch, the other day, came out in an interview, at Kansas City, and announced himself for local option, we are not surprised to read what the Cardinal has to say on the same subject. Busch never became an ardent local option supporter until Oklahoma, Georgia and Alabama put themselves on the side of prohibition. Then the old brewer became an ardent local optionist! Bah!

Now how does the Catholic Church in Texas stand on the question of local option? Well, let us give a little piece of history. Sometime ago we had a hot local option contest in one of our North Texas counties. Mind you, it was not in one of our great centers of population, neither was it a State contest. A young Catholic priest, who had not been in this country very long, made a strong speech in favor of local option. The next morning he was ordered out of the contest by his superiors at Dallas. When we wrote him the other day about taking part in the State campaign, his reply was that he was forced out of the local option fight not long ago, by the authorities of his Church, and that he was notified that any further work in this line would result in his expulsion from the priesthood! This is the way the Catholic authorities in North Texas regarded local option before any State campaign had been inaugurated. All honor to the priest and to the private members of that Church who stand for any sort of prohibition; but they get no encouragement from their superiors in office. But the wail of Cardinal Gibbons will do the liquor cause no good. It is like the wail of the St. Louis brewer—it is a spent force. The saloon, with all its high license subterfuge, is doomed. Its record of lawlessness has registered its death knell and the day of its execution is not far off. On with the battle!

### OUR MISSIONARY COLLECTIONS.

All our conference assessments are important and none of them ought to be neglected; but our assessment for missions stands at the head of the list. The Church has gradually developed large plans for the spread of the gospel. We have extended our operations into many of the foreign lands of the heathen world. We have established congregations, built Church structures, organized conferences and equipped them with men, both native and from home. We have also put our schools and hospitals in these distant countries, and none of them is yet self-sustaining. By and by they will become strong organizations and eventually supply the Church with means to extend our work into still larger areas. But such is not the case yet. Therefore, the life of the missionary enterprises of the Church depends largely upon the support given to them by our contributions from home. To fail in these matters is to fail just at a time when great success is within our reach. No pastor can afford to let the zeal of the people for this cause lag for a moment. His missionary assessments ought to be secured as early as possible and sent to Dr. W. R. Lambuth at Nashville.

The same is true with reference to our

home mission assessment. We have a great many places throughout Texas where our people are not yet strong enough to stand alone. Neither are they yet able to support the faithful men whom we send to them. The funds of the several conference Mission Boards must continue to supply help to these fields and to these men. They are dependent upon our liberality and fidelity for their support. Not one dollar of the assessment ought to come up short. A few—very few—of the preachers have already collected these amounts, though the year has just properly begun. Why can not all of them do this at once? It will answer two good purposes. First it will put the means in the hands of our boards to keep the work going without hindrance, and second, it will clear up the field and get things out of the way for your revival season. Why not proceed at once and secure this money? It will not be hard to accomplish if persistently urged, and it will relieve the work and take a burden off your hands this early in the year.

### "IT TAKES A LIVE FISH TO SWIM UP STREAM."

In one of our Western cities some time ago a woman, of wealth and social standing at one time, was found dead in her luxuriant room. On examination it was discovered that she died of her own hands. In looking over the surroundings, a personal note was found, and in it the following statement: "Any fish can swim down stream, but it takes a live fish to swim up stream." Near by was also found a decree of divorce from her husband. The one is the explanation of the other. Family trouble, perhaps her fault in part, had brought about the dissolution of the marriage tie; hopelessness settled down upon her, and her burden was more than she could bear. In all probability she was without hope and without God in the world, and she unwisely, yes, foolishly, sought relief in self-destruction. Morally she was already dead while she lived, and, conscious of this fact, she yielded to the impulse of despair and permitted herself to be swept over the precipice into the awful vortex of death as a suicide. All earthly refuge failed, and she had no support in a devout faith in the Eternal, and self-murder seemed her only relief. What an irretrievable mistake to undertake life's devious pilgrimage without God!

Thousands of people are today in this hopeless condition. Supported by some earthy inspiration, like money, social prestige, literary attainment, or the indulgence of appetite, they swim up the stream for a season; but by and by some appalling calamity overtakes them, their earthy support is taken away, and they are left helpless and hopeless, with the full volume of the current pouring against them. Then they feel that "It takes a live fish to swim up stream," and no longer having life, they yield to the force of gravity and they are borne downward to destruction. How many stranded lives do we find scattered and wrecked along the shores of the stream of desolation! Yes, "Any fish can swim down stream." It does

not have to put forth any effort. Godlessness, financial dishonesty, infidelity to home, licentiousness, are sweeping hundreds of misguided souls into the maelstrom of destruction. A firm trust in God, the comforts of the divine promises, anchorage in Christ—these make up a sure hope. With them we can stem any torrent, for they give robust life to the better nature. Eternal life is the need of the struggling soul.

### THE UNORTHODOX LIFE.

We hear a great deal about unorthodox teachings of a certain class of preachers and thinkers; and their deliverances are having an ill effect upon some of the pulpits of Christendom. The man who goes into a Church voluntarily, assumes its vows, enters its ministry and supposedly accepts its doctrines and polity, and then gives his time to teaching doctrines contrary to the accepted standards of his communion, and who persists in it after he has been admonished of his error, is not honest with the Church to which he belongs. He accepts the honors and emoluments of the Church, but gives his time and effort toward its undoing.

But the man who professes conversion, comes into the Church as a follower of the Master, pledging himself to a life of consecration, and then devotes more of his time to the practices of the world than he does to the service of Christ, is a greater injury to the Church and to the cause of religion than the unorthodox teacher or preacher. He lives an unorthodox life. He professes one thing and yields himself to the practice of another. He does this, apparently, under the mistake that he is a Christian man. His conscience becomes impotent, his life weak and lax, his character flabby, and his influence a baneful injury. He has a name to live, but his moral sense is dead. His name is on the Church roll, while his life is steeped in the ways of the world. There is nothing in his character to differentiate him from the unbelieving man of the world. In reality, he has no claim to membership in the Church of God. While pretending to be orthodox in his belief, he is unorthodox in his conduct as a man. What we need today, more than anything else, is consistency in living. We need to let our light so shine before men that they may see our good works and glorify our Father who is in heaven. And when the time comes that men's lives are made to harmonize with their professions, then the Church of God will move, and sons and daughters will be born into Christ's kingdom. This sort of orthodoxy of life will pass muster here and also in the hereafter.

When Elijah fled into the wilderness and fell down dejected and out of heart under the juniper tree, he was not lacking in faith. He was hungry and tired and physically prostrated. Just as soon as he slept and took something to eat he was ready for another conflict. Many most devout and good people find themselves passing through similar experiences today.

### Methodism In Cuba After Nine Years

By Bishop W. A. Candler, D. D.

Nine years ago at about this time of the year we brought the Cuban Mission into something like an organized form, with six men in the entire field. Before that we had only one man and a small congregation in a rented room on a poor street in Havana.

At the annual meeting of the mission just held (January 24-27) at Cienfuegos, we were able to review the results of the work of nine years. The reports showed that we have now upon the island 2847 members in 37 Churches. There are 44 Sunday-schools, with 176 officers and teachers, and 2157 scholars. The Epworth Leagues number 17, with 675 members.

Under the care and direction of the parent Board of Missions we have three schools, with 19 teachers and 345 pupils, and the Woman's Board has two schools and 18 teachers and 273 pupils enrolled.

The total income on the field during the past year, counting together the collections in the Churches and the receipts from the schools, amounted to \$27,384.18, United States currency.

These figures indicate that this, our youngest mission, has grown more rapidly and solidly than any foreign mission ever established by our Church.

No reaction or decline is apparent in either present or prospective conditions. The year which closed with the annual meeting (January 24-27) was the best in the history of the work, and the year at hand promises to be even more successful.

We have a Church in the capital of each of the six provinces. In the cities of Cienfuegos and Guantauamara, which are not capitals, we have growing Churches. In many towns of smaller size we have Churches also, and on the Isle of Pines our work is beginning to prosper under the faithful services of Rev. J. T. Redmon.

We have a school in every province except the province of Pinar del Rio, where, as yet, we have not found it wise to begin school work.

Our Churches and schools are found in every part of the island, and our membership amounts to one-third of Cuba's Protestants. No other Protestant Church begins to approach ours in strength, and no other Methodism than ours is, or ever will be, in the island. For this field, therefore, we have peculiar responsibilities, and in it we have the widest opportunities. To fall short of our full duty in such a case would be both a crime and a disgrace. Our Church must, and I believe will, make full proof of its ministry to this needy people.

Hitherto we have not entered the large and beautiful city of Cardenas, on the north coast, but the reasons which have restrained us from going there no longer exist. Accordingly at the meeting in Cienfuegos I appointed a man to go to Cardenas and open work. I was able to do this without increasing the number of men or adding to our payroll. This I did by putting something like double work on one or two men and detaching Rev. H. W. Baker from the work in Havana. He has been in the Cuban Mission from the first year, having founded our Church at Matanzas in 1899, and having served as pastor of the Cuban congregation in Havana since 1902. He speaks the Spanish fluently and has excellent qualities for developing and organizing new work. He is a member of the Florida Conference and at its session in December asked and obtained the supernumerary relation that he might rest a year and recuperate his health, which had begun to fail. But since December he has improved, and he now consents to undertake this new field. I am sure he will succeed in building up a good work at Cardenas, which, being done, we will have a

Church in every city of the first-class in Cuba.

As I have said, we are able to open work in Cardenas without increasing our force or adding a cent to our payroll. But I need not less than \$700 to pay the rent of a suitable hall for the first year and to furnish it properly. We cannot enter such a city as Cardenas in a poor and niggardly fashion. It is a prosperous sugar port of about 30,000 inhabitants, and is to the north coasts of Cuba what Cienfuegos is to the south coast.

The Board of Missions, of necessity, makes its annual appropriations a year in advance, and hence I have no appropriation at my disposal for this new work this year. I must look to generous men and women for special gifts to provide for the rent and furnishing of a chapel in Cardenas.

It will be remembered that it was before the city of Cardenas that the gallant Worth Bagley, of North Carolina fell during the war with Spain. I know his devout and accomplished sister, Mrs. Josephus Daniel, of Raleigh, is a member of our Church.

It would be a beautiful thing to erect a monumental Church in the city before which this brave young North Carolinian fell. At any rate, where he laid down his precious life for the liberty of Cuba at the bidding of his country, we may well place a Church for the redemption of the Cubans at the command of our Lord.

If I had \$10,000 I could build a good church there and pay the chapel rent for the congregation while the church might be in process of erection. Who will help me in establishing this great work at Cardenas?

I return next week to my home in Atlanta, Ga., where I hope I will receive many generous responses to this appeal.

My love to the Texans, "all and singular," as the lawyers say.

Havana, Cuba.

P. S.—Cuban Methodism now has its own organ—the Evangelista Cubana—the latest born of our Methodist papers. It is printed in both English and Spanish, half of it in one language and half in the other, in order to serve both Cuban and American subscribers. It would be well if many of our people in the States would subscribe for it. The reading of it would help them to learn how to read Spanish, and it would give them much information of the most interesting character. It would also make our mission work more real and vivid to them. The paper is published at \$1 a year and subscriptions are received by Rev. E. E. Clements, Box 863, Havana, Cuba. This suggestion is especially commended to the attention of Bro. Milton Hotchkiss and Bro. J. B. Sears.

Ben. O. Hill, at La Gloria, and Miss Lightsley, at Havana, the new workers from Texas, have begun well. They are jewels.

#### DEATH AND BURIAL OF CAPT. I. K. STEVENS.

H. G. H.

Capt. Stevens, an educated physician and brave man, was one of my stewards in old Solidad Street Church San Antonio, in 1862. Early in the spring of that year all of us went to war—about every official member of my Church. Stevens organized a company which became Company C, of Col. P. E. Woods' regiment. The noted Bill Scurry and Col. Woods had a spirited contest for the position of Colonel. Scurry was brilliant and eloquent; Woods was plain and solid, and carried the day. He was an old-fashioned Methodist exhorter. The ladies of San Antonio have honored themselves by erecting a public fountain in his memory. Company E was composed largely of Methodists, among them D. W. Bennett, of Hondo, who gives me the minute details of Captain Stevens' death and burial; C. C. Dauchey, who was with Bennett, died in San Antonio, a few weeks ago. Before the battle of Yellow Bayou, La., in which the Captain was killed, I was with him in an attack on the Federals. He had been slightly wounded. I promised to come to

his relief if he should be wounded in the coming fight, but I was in a different division of the army when he was wounded and died. General Tom Green was killed on the 12th of April, 1864 and the battle of Yellow Bayou occurred soon afterward. This last battle of the noted Banks' campaign was fought under General John A. Wharton, a brilliant officer, a San Jacinto man and at whose burial after the war, David G. Bennett uttered this immortal sentence: "The keenest blade on the field of San Jacinto lies broken before you." At the battle in which Stevens received his death-wound there was some momentary confusion. Stevens mounted a nearby log and waved to his men to advance. At this moment a Federal minnie ball struck him in the neck, touching the spinal cord and paralyzing his body from his brain down. Two Confederates, James Smith and Oliver Hutchins, picked up the wounded officer and started to the rear with him. They were overtaken by Federal soldiers Smith being captured and Hutchinson making his escape. Two Yankee soldiers came to the Captain's relief, gave him water and rolled a blanket and put it under his head. The Captain afterwards expressed gratitude for the kindness of the two Federal soldiers and said he must have died on the field without their help. After the battle D. W. Bennett and C. C. Dauchey were detailed to nurse Captain Stevens. It was evident that his wound was mortal, yet he lived 21

### TRAGEDY AND TRIUMPH.

By Rev. John H. Brunner, D. D.

Preachers are sometimes the sad victims of undeserved revenge. A striking instance occurred in Tennessee some years ago. The victim was Rev. Mr. Carlisle. Let us go to his grave at Carlisle Chapel and there consider his case.

All accounts show that he was a faithful herald of the gospel, striving to save sinners, reproving and exhorting with all long-suffering and doctrine. Unexpectedly he was in the midst of trouble. Here is what Dr. Welborn Mooney has written about the matter:

"See my Moving Tent, pages 61-65. He and several wild young men met unexpectedly at the house of a farmer with whom they were all well acquainted. They remained maybe an hour or more in social converse, apparently pleasant to all. The preacher left first, bidding all goodbye and invoking the blessing of God on every one. He had gone only a little while when one of the young men missed his pistol and said outright, 'That preacher has stolen my pistol.' Thereupon they all mounted their horses and set out in pursuit. In the course of a few miles they overtook him. Some of them rode up on his right and others on his left. One of them in a rude, rough way charged him with stealing the pistol. The preacher denied promptly and with indignation. Not many words passed till one of the party snatched the minister's saddle bags from under him. Search was quickly made, and lo! the pistol was found!

"Carlisle was arrested by the authorities of the Church, charged with stealing, given a full, fair (?) trial, convicted of the horrid crime and expelled from its ministry and membership. He protested that he was innocent, but the proof was against him. Next he was arrested by the civil authorities, and brought before the court to answer the charge of stealing. There was quite a fever of excitement and public sentiment was against him.

"The accused was fortunate in securing able counsel, who managed the case well. He proved that at the home of the farmer, and in the room where the alleged theft had occurred, the preacher's saddlebags were on the floor; that there was a little child in the room playing with an empty pistol. The lawyer suggested the theory that the child in its play had put the pistol in the saddlebags. Thus he managed to create a reasonable doubt in the minds of the jury, and they brought in a verdict of "not guilty." So it was that Carlisle narrowly escaped the penitentiary.

"In poverty and disgrace he now settled on a small farm and made a

living for his family. He was a quiet, peaceable citizen, but often in tears. He was a regular attendant on preaching days, but was not allowed in class meetings or love feasts. In the closet and at the family altar morning and evening his devotions were of exemplary regularity. But who could tell whether they were genuine or hypocritical? Apparently he was always sorrowful, yet always rejoicing.

"One day a messenger came in haste to the field where Carlisle was plowing, and besought him to go at once to see a dying man. When he entered the death chamber the sick man looked up and said: 'I am dying. I beg you to forgive me, and pray that I may not go to hell. I put that pistol in your saddlebags and prosecuted you. I was mad at you for reproving my misbehavior at church.'

"Of course Carlisle was exonerated from blame. The Church restored him to her membership and ministry. He did not enter conference again, but lived, labored and died in the neighborhood where sleeps his precious dust at Carlisle Chapel. Of him it has been said that no man in all that section has wielded such an influence for Christ and his cause as did Carlisle. One of his sons became a useful local preacher."

So far Dr. Mooney, slightly abridged. Now let us hear St. Peter, who had an experience along this line:

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully; for what glory is it if when ye are buffeted for your faults ye shall take it patiently; but if when ye do well and suffer for it ye take it patiently, this is acceptable with God."

Bunyan suffered twelve years in jail wrongfully. But by his writings he accomplished more in the long run of years than he would have done had he not been in prison. God makes the wrath of man to praise him. See the case of Jesus, John the Baptist, and others. Jesus was crucified, but ascended to his throne in glory. John the Baptist was hurried by Herodias from a gloomy prison to the bright house of many mansions. Stephen fell beneath a shower of stone, but rose to the heaven he saw opened to receive him. Tragedy below, but triumph above! Thus has it been in all the ages, and thus it will continue to be while the battle between Good and Evil goes on in the world.

Hewitt College, Tennessee.

Mamma: "Helen, you know that I whip you because I love you, and wish you to grow up a good girl."

Helen: "Well, mamma, I wish you didn't think quite so much of me."—Harper's Weekly.

#### TWENTY YEARS' HISTORY.

(Paper prepared by Mrs. Kate T. Decherd and read by Miss Mary E. Decherd at the annual reception given by the University Church, Austin, commemorative of its twentieth anniversary.)

Had the Church whose representatives, old and new, have gathered here tonight, have waited a few weeks it might at the same time have celebrated its twenty-first anniversary.

I was not, myself, present at the organization of the old Twenty-fourth Street Church, but the only remaining one of the four charter members, Mrs. J. E. Stovall, tells me that in January, 1903, it will be twenty-one years old.

As is often the case, our old Church was the outgrowth of a Sunday-school which was taught at the old "Honey Chapel" for some time previous to the coming of the Church.

The "powers that be" having decided that the time was ripe for such an organization, one Sunday morning at Tenth Street, the mother Church, the presiding elder, Rev. C. C. Armstrong, called for volunteers for the new Church. One man and one woman arose—Mrs. A. P. Parker, afterwards Mrs. Stovall, and Dee Hotchkiss, as we then called him. These, reinforced by Bro. Hotchkiss' father and mother, were for awhile the whole of the Twenty-fourth Street Church, Rev. J. E. Stovall was the first pastor, preaching at Twenty-fourth Street Sunday morning and at First Church at night.

Of the four original members, two, with the first pastor and the presiding elder who officiated at the organization, have long since gone to their reward in the world beyond. Bro. Hotchkiss was called to the ministry. He left us feeling sore at our loss and unable to say, "It is more blessed to give than to receive." His mantle (that of steward, Sunday-school Superintendent sexton and anything else that he might be called upon to do) was divided and laid upon several others. The fourth member married our preacher and, with him, left us that fall, but has since returned and remains a faithful worker among us.

Our second pastor, Rev. F. E. Hammond, was with us two years. During his first year he organized our children's society, with Miss Mary Whitten President. Its object at that time was the collection of our own Church assessments.

Exactly when our little congregation conceived the bold idea of building a church, I cannot say, but in the minutes of our Aid Society January 19, 1889, I see this entry: "Treasurer instructed to pay Church Treasurer, Dr. Weller, \$25 on lot." At this date our Ladies' Aid Society organized 1887 (October) boasted of only seven members. We women immediately began to project ways and means to raise money for a building fund. It was with us the day of small things, and it is really amusing to look over the minutes of our Aid Society in those early days and see the various devices by which we women sought to get this work started. Our fiscal resort was collections weekly, monthly, yearly, small or large, from children, women and men. Our men always said the women built the church, but giving credit to whom credit is due, I expect the greater part of the money came from the pockets of our fathers and husbands. But we all did our part and worked well.

I have no exact date as to when our new church was first occupied. I know our third pastor, Rev. E. D. Mouzon, occupied the pulpit at "Honey Chapel" during his one year's pastorate. In the fall of 1891 Bro. Hammond was married to one of our girls in the new church. We christened the church Hotchkiss Memorial, and it was dedicated by Bishop Hendrix November, 1896. I remember no important event during Bro. Mouzon's pastorate. We had a fine preacher, and from our "minutes" I find that we were busy raising money to pay for our church. We had so grown numerically and financially that Bro. Mouzon turned our children's society over to the Woman's Board of Foreign Missions,

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NEW TESTAMENT PROPHECY.—A STUDY.

Seventh Paper.

In our sixth paper we had for our study the opening of six of the seven seals, which brought us to a parenthesis in the ongoing of God's mercies that in the midst of these judgments we are permitted to see the gathering out of the scattered people of Israel and of all nations, tribes, people and tongues—an innumerable host of saved people from among those that should be still dwelling upon earth when these prophetic events shall transpire.

But let us keep in mind that the scene in chapter seven has no historical connection with the opening of the seals, but is a parenthesis whose exact historical connection or sequence may not be known to us now. These parentheses, occurring at certain intervals, should be studied in the light of the Revelation as a whole, and not in exact relation to the immediate connection.

There are six distinctly marked parentheses in the book, which are as follows: First, chapter seven, between sixth and seventh seals; second, chapters ten and 11:1-13, between sixth and seventh trumpets; third, chapters 11:19 to 15:1-4, between the sounding of the seventh trumpet and the pouring out of the bowls of wrath; Fourth, chapter 16:13-16, between the sixth and seventh vials; fifth, chapters 17 to 19:1-10, between the pouring out of the seventh vial and the personal advent of the Lord in power and glory; Sixth, chapters 21:9 to 22:1-5, between the description of the eternal state and the concluding section of the book. The longest parenthesis is the third, in which the hidden source of good and evil are disclosed (12), the agents and chief instruments of evil named (13) and the results in grace and judgment fully stated (14).

I have given this lengthy quotation from "Exposition of Revelation" because it contains the result of faithful and thorough study of the prophetic outlines of the Apocalypse, and will greatly assist us to see these prophetic events in the light of the book itself, as well as from the whole scope of New Testament prophecy.

The seer begins this first parenthesis with these words: "After this I saw four angels standing on the four corners of the earth—and I saw another angel having the seal of the living God, and he cried with a great voice saying: Hurt not the earth, neither the sea nor the trees, till we shall have sealed the servants of our God on their foreheads" (A. S. R.).

The words, "After this," following the opening of the sixth seal, show very plainly that it is not a part of this judgment scene, but a revelation of an altogether different thing which God is about to make in this interval. The sealing of the hundred and forty and four thousand of the tribes of Israel and the exact number of twelve thousand for each tribe will suggest some questions that we will not try to answer. From our low and imperfect point of view we cannot see the things that lie beyond our finite vision. We cannot tell how the lost ten tribes of Israel could be gathered out of the masses of Gentile peoples that have absorbed them, but He who gave us a vision of the "dry bones of Israel" scattered over a valley and "very dry," and coming together, bone to its bone, in perfect articulation, and the flesh coming on these skeletons until the host of the slain had become a living, breathing multitude—He who can do

this wonderful thing is able to gather up and out of the nations this number from all the tribes of Israel. Each tribe of twelve is mentioned by name; and while the number of an hundred and forty and four thousand may have a symbolical meaning, I am sure that the sense of this prophecy demands a reference to the literal sons of Israel. They stand here as distinct from that innumerable host that no man could number, of "all nations, tribes, tongues and peoples" that come out the great tribulation with their robes washed in the blood of the Lamb.

It is comforting to know that God in his mercy will save such a vast multitude, even after the Holy Spirit and the true Church have been taken out of the world, and these awful times of judgment and tribulation are on all that dwell on the earth at that time.

It is so natural for man to limit all the acts of God's grace to the narrow sphere of his own age and that particular dispensation under which he may live, as if God had shut himself up to one method and dispensation of his grace. Elijah thought himself the only one that was loyal to God at one time, but was told that seven thousand had not bowed the knee to Baal. The disciples of Jesus forbade some to cast out devils because they did not follow them. Paul, even, was about to despair of success in one city, and must be told that God has many people there to encourage his faith in the wisdom and power of God to save. I heard the question raised in a fifth Sunday meeting of a certain Church whether anybody was regenerated before New Testament times. I have seen some good people who seem to think that unless you have had the same sensations and made the same demonstrations that they did when converted that your conversion was not genuine. So this tendency to look at things from out own point of view has doubtless led many to think that God had exhausted his grace in this dispensation, or age, and that when the true Church and the Holy Spirit who now restrain, are taken out of the way (2 Thess. 2:6, 7.) that no other means could be provided for saving men on earth. While many will doubtless harden their hearts and even blaspheme the name of God in these times of judgment upon the earth, when God will avenge himself upon his enemies who defy his authority, yet it is a cause of great joy that an innumerable host shall be saved from among those that may be here in times of tribulation. It will not be a time when the gospel will be preached in the same way as it is now. It may be that all men in a really Christian country will have heard the gospel already and may come to repentance when they feel the heavy hand of Divine justice resting on them.

Much of our best preaching fails to move men to forsake sin and but a small per cent of preachers look for conversions from their preaching except in our protracted meetings. The average man will listen, if he listens at all, to a sermon with an unconcern that is a token of absolute indifference to the demand of God for immediate obedience and subjection to him. In the light of this parenthetic vision we see the goodness of God in humbling the proud and arousing the careless to the consciousness of the awful danger of being disobedient to the will of God, who will have all men to be saved and come to the knowledge of the truth, and what cannot be done by the gospel of the grace of God may be accomplished by his chastening rod.

Let us now notice briefly the second parenthetic portion of the Apocalypse (chapters 10 and 11:1-13) that occurs between the sixth and seventh trumpets. It is worthy of notice that between the sixth and seventh seals and between the sixth and seventh trumpets, as also between the sixth and seventh vials of wrath, there occurs in each interval a parenthetic portion of the book. It was doubtless a blessing to the seer as well as to all succeeding generations that these series of judgments, as seen in the prophetic vision, were interspersed with such revelations of Divine mercy and goodness as to avoid the inference that God had abandoned all men to a hopeless fate. It will be observed that the trumpet judgments are more severe than the seal judgments that precede them, just as the pouring out of the vials of wrath are more severe than the trumpet judgments that precede them. The increasing severity admonishes us of the fate of incorrigible sinners that despise God's mercy and resist the judgments of God that should bring them to repentance.

We must not forget that these parentheses (as before stated) have no direct historical connection with the orderly succession of these series of Divine chastisements, which evidently follow one another in strict chronological order.

The parentheses are, as it were, side views to show us that God will bring out of these awful scenes of judgment upon the inhabitants of the earth, multitudes of saved people who will come out of great tribulation through the instrumentalities of these Divine chastisements having their garments washed in Jesus' blood.

Coming to this second parenthesis, we have these words of the seer: "And I saw another strong angel coming down out of heaven (not from heaven, as in A. V.) arrayed with a cloud and the rainbow was upon his head, and his face was as the sun and his feet as pillars of brass." Even the best authorities are not agreed as to whom the angel refers in this vision. One thing is certain: If this is not the Lord himself, he is clothed with the power and majesty of Christ, who is to come with the clouds of heaven (Rev. 1:7; Matt. 17:5; 24:30; 26:64). His head is clothed with the rainbow and his feet were as pillars of fire. I will not attempt to explain the signification of the little book held in the angel's hand. Let the reader study this in the light of Ezekiel 3:1-14 and other instances of like symbolism. This strong angel who sets his right foot upon the sea and the left upon the earth, cried with a great voice, as when a lion roareth, and when he cried seven thunders uttered their voices. But John is forbidden to record the utterances of these seven thunders and must seal them up. It would be worse than folly to speculate upon this mystery. God has sealed it until the time when we shall be able to receive the truth it contains. But the oath of this angel is a subject of revelation. In the most solemn manner he swears that "there shall be delay no longer" (not "time no longer," as in A. V.) but in the days when the seventh angel is about to sound his judgment blast, "then is finished the mystery of God" (v. 7). If we turn to see what follows the sounding of the seventh trumpet we shall find that great voices in heaven announce that the "kingdom of this world (not kingdoms, as in A. V.) is become the kingdom of our Lord and of his Christ." Not that they had already come under his reign, but it here anticipated as a great fact that was about to be realized.

Up to this time the judgments of God may be considered as matters of course by the wicked inhabitants on earth. Some such things had occurred before, and those who deny the supernatural are always ready to account for spiritual and supernatural phenomena on purely natural grounds; but when the seven vials of wrath are

Another Case of Cancer Cured. QUITMAN, MISS.—The family and friends of Mrs. M. E. Price are rejoicing over her wonderful recovery from a bad cancer of the breast, after her regular doctor had given her up. Mrs. Price had about despaired of ever getting well when she heard of a new remedy called Cancerol, originated by Dr. L. T. Leach, of Indianapolis, Ind.

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poured out, men and demons acknowledge the Divine source of these terrible judgments and many of them blaspheme the name of Him who executes these judgments upon wicked men, the beast and the false prophet who were the allies of Satan (16:19).

These devil-inspired agencies that had tortured and afflicted the saints are now themselves the objects of Divine vengeance, as well as the wicked dwellers on earth. There will, then, be no mystery about the origin of these judgments, for men and demons recognize the hand of God in these awful visitations and blaspheme his holy name because of their torments or pains.

Another part of this prophetic scene is the giving of the rod to the seer (11:1, 2) to measure the temple of God, the altar and them that worship therein; but he is forbidden to measure the court which is without the temple because it is given unto the nations and the holy city shall they tread under foot forty and two months. Here is evidently a reference to the last half of the seventieth prophetic week of Daniel. Daniel is told (Dan. 9:24-27) that "seventy weeks are determined upon thy people (Jews) and thy holy city, to finish transgression and make an end of sins," etc. It is an error to infer that this period of seventy prophetic weeks is a period of the consecutive history of the nations of the world. I insist upon strict adherence to the Word. It was Daniel's people whose future history is measured by the seventy weeks (490 years).

Now, if we remember that the seventy weeks are so divided that the last, or seventieth, week is set off to itself as a separate period and that "the people of the prince that shall come shall make a firm covenant with many for one week, and in the midst of the week (seven years) this prince, or Antichrist, that shall come" will break his covenant with Daniel's people (the Jews), which will return to Jerusalem in unbelief, with their temple and its worship re-established by the aid, perhaps, of this prince who makes this covenant with the Jews for one week (seven years), but this prince breaks his covenant with the Jews in the midst of the week (forty-two months), and then during the last half of this week (forty-two months) this Antichrist will turn to be a most terrible enemy of these Jews, and then shall come to pass those days of the great tribulation of which Jesus tells us in Matt. 24:15-28 and Dan. 12:11, 12, that came on the Jews in Jerusalem and Judea. No account is taken of the exact length of time covered by that period of Gentile history when "Jerusalem shall be trodden under foot until the times of the Gentiles be fulfilled." This parenthesis of Gentile history belongs to the interval between the sixty-nine weeks and the seventieth of Daniel's prophecy. During this period Israel has no national history, but when "the times of the Gentiles" are fulfilled the Jews shall return and the last prophetic week of their history will begin, and the last half of that seven years (or forty-two months) will be such times of tribulation "such as was not from the beginning to this time, no, nor ever shall be" (Matt 24: 21). It is then that "the abomination of desolation" will be standing in the holy place and the beast and the false prophet will wreak their vengeance on these people (see chapter 8).

During this time ("forty and two months") the two witnesses shall prophesy, clothed in sackcloth, but at the end of the forty-two months are slain by "the beast that ascendeth out of the bottomless pit." This occurs at Jerusalem, which has, under the domination of the beast and false prophet become so extremely sinful as to merit the name of "Sodom and Egypt, where also our Lord was crucified" (chapter 11:7-10). Let us remember that there will be many who will not receive the mark of the beast nor worship his image during this awful reign of wickedness.

But of this we shall have more to say in our next paper, when we take up the third parenthesis (chapters 11: 19 to 15:1-4). R. F. DUNN.

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Much inconvenience to the Advocate office and confusion and loss of time will be saved all parties interested if our correspondents will observe a few requests, to-wit:

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

A DAY AND NIGHT AT PECAN GAP.

Last Thursday we took the Santa Fe and went to Pecan Gap to spend a night with and lecture for our good women. It was a pleasure to make that visit, for we had never been off the train at this good town. It is a small place of some six hundred people, just a few miles beyond Ladonia. It is a good section of Delta County, though for the past year the boll weevil has done the cotton much harm. Also for two or three years the rains have injured their crops. Still it is a productive section, and, with good conditions, is capable of good crops. The people are of a most excellent class. They are intelligent and progressive. They have good business houses—mostly; good homes, a bank, a good school, and they have fine horses. We have a moderately good wooden church structure, but the town ought to build a better one, and doubtless will when this depression in business passes. Rev. T. M. Kirk is the pastor. He has two appointments on the charge, Pecan Gap and Ben Franklin, a few miles beyond. The parsonage is at the former, and it is a most excellent cottage home. We had good communion under that roof. Brother Kirk and his good wife are held in high esteem by those people, and they are worthy of such esteem. Brother Kirk is one of our progressive younger preachers, and Sister Kirk is a cultivated and devoted wife. They are a credit to the citizenship of any community. They have three lovely little girls. At night we had a well-filled house and a pleasant evening. We spent the night with the good family of Brother and Sister E. W. Pickard, most devoted members of our Church. It was a pleasure to meet and know such a family, and our stay with them was very pleasant, indeed. On the way back the next morning we got to shake hands with Rev. R. C. Hicks, at Ladonia, and he reported matters in good case with his charge. From other sources we heard good reports of his work among those people. G. C. R.

The success of the man who thinks he is deceiving everybody is always limited to himself.

EDITORIAL NOTES.

Rev. J. B. Gober is on his second year at McKinney, and his work is already on a high tide. He is an evangelical preacher, and since conference he has had a number of conversions. About forty have joined the Church. He makes all his regular services revival services. He preaches so as to produce immediate results, and he rarely ever fails to see them. Brother Gober is one of our most faithful and earnest men, and his work always tells for good in the community where he labors.

Rev. E. Hightower is on his first year at Morrow Street, Waco, and he has taken hold like he meant business. He has already had a fine revival lasting about three weeks. The Church was greatly revived; had more than fifty conversions; forty-five accessions, with others yet to follow. All this was accomplished while an epidemic of grip was prevailing in the congregation. The pastor and his family have been pounded, and the people are contemplating a new parsonage. We are glad to see Morrow Street coming to the front.

Rev. J. W. Story has already had a good revival at Hereford. He was aided a part of the time by Rev. M. E. Hawkins. The membership was greatly helped, the Epworth League reorganized, backsliders were restored, seventeen were converted and sixteen added to the Church. More than twice the amount of the conference collections were secured in good subscriptions, and one thousand dollars was secured for the payment of a debt on the parsonage and to make needed repairs on the same. Brother Story is putting in the best work of his life in that far western town, and he promises good things for the Advocate. So mote it be!

Rev. G. E. Cameron is having success at Central Church, Texarkana. His people have fixed his salary at \$2000, the Sunday-school has increased two hundred per cent in attendance, his congregations are the largest in the city, he and his family have been abundantly pounded, and the outlook for a great year is most promising. If he does not bring things to pass there on a large scale, it will be the first time in his record as a preacher.

Rev. E. J. Hammond has been warmly received on the Davilla charge, and his people have shown their appreciation of his work in more ways than one. He has raised something over twenty-five dollars for the improvement of the parsonage, and his good women have purchased a new cook stove for the use of the pastor's family. Everything points to a good year on that work.

Rev. S. S. McKenney, after accomplishing a great work at Houston Heights, was sent this year to Rosebud, and he met with a whole-souled welcome. The proverbial pounding met him at the threshold, and it was abundant. His congregations are fine, collections good and twenty-nine have been added to the membership. Brother McKenney is one of our most enterprising ministers, and he never fails to bring things to pass at his appointments. We are not surprised that the Rosebud people are delighted with him.

Rev. Leonard Rea, at Courts Memorial, Weatherford, is already having great success. He recently closed a most successful meeting, aided by Brother Walkup. Since conference he has had some fifty conversions and seventy-five accessions to the Church—forty-five of them on profession of faith. The work is most hopeful, and great results are being arranged for as the year progresses. Brother Rea has certainly made a most auspicious beginning, and he is happy in his work.

Rev. Minor Bounds has made a good beginning at Kemp. He was cordially received, given a handsome pound-

ing, and the stewards have made ample provision for his support. His Home Mission Society, League and Sunday-schools are in good case, and every official member in his charge takes and reads the Texas Advocate. No wonder that congregation is prosperous.

Rev. Samuel Weaver has entered hopefully upon his second year at Renner. He has already received thirteen into the Church, his Sunday-school is doing well and the people have received him most kindly. He is somewhat advanced in years, but he is young and vigorous in spirit. He preaches well, visits his members warmly, and they all like him. He is one of the sort that will never wear out as long as his health remains intact. We have no better man than Brother Weaver.

Queen City is moving up under the ministry of Rev. I. B. Manley. Though he has been down with the grip, yet he has received seven new members into the Church, organized two Leagues, added to the furniture of the parsonage and dedicated one new church. He is most hopeful for a good year.

Rev. M. D. Hill is much pleased with his charge at Vera. He has four or five appointments. Ample provision has been made for his support. He has two good Sunday-schools, has organized a Senior League, and he has a fine Home Mission Society. This society has raised eighty-odd dollars and papered the parsonage throughout. He also speaks well of the Advocate and its work among the people.

Rev. W. H. Crawford has entered upon a successful year's work at Covington. Aided by Rev. E. N. Parrish, they have had a great revival. Many were converted and the Church greatly strengthened. Covington has become a changed town under the influence of religion, and Brother Crawford sees wonderful outcome in the spiritual development of his people. They are very much devoted to him, and, with their co-operation, he is succeeding.

Rev. J. M. Mills, at Red Water, is much pleased with his charge. He has been handsomely remembered by different members of his charge, and he is doing his best to build up the work by his faithful preaching, attentive pastoral devotion and careful attention to the sick, the poor and the needy. He has good words for the Advocate, and will not forget its interests in his field.

Rev. George H. Phair was sent to Sour Lake and China for this conference year. This is an oil section of the country, and much of the population is transient. But among them he has some good people, and when his family arrived the good women had the parsonage in order and replenished its furniture. They had also furnished its larder with things the preacher needs; and, while that is largely a mission field, yet Brother Phair, who has always done faithful work, is taking hold with the hand of a veteran, and he will accomplish all that is possible in the way of material and spiritual results.

Rev. P. E. Riley is far out on the firing line among an enterprising people and in the new town of Brownfield. He has several appointments on his charge, and he is busily engaged in putting them in good shape. Only two years ago Brownfield was nothing but a place in a big ranch; now it is a thriving town and making progress. Brother Riley is rendering valuable service out there, and by the time the year closes he will have the work in fine condition. The people are of the class that do things, and he is the man to help them in such matters.

Rev. J. A. Pledger is already laying himself out at Wasider. He found the work in good condition, and all he had to do was to take up where his

predecessor left it off and just keep moving things forward. This he is doing. His salary has been placed at \$865, and he is adjusting his matter for a successful year.

Rev. Claude B. Smith has had so many tokens of love from his people at Mount Calm that it makes one's mouth water to hear him talk about them. He thinks he has the best people in Texas, and such has been their attention to the parsonage and its needs that we are not surprised at his delectable state of mind. But he is not overlooking the spiritual side of his work, and he is planning for large things along this line as the year advances.

Rev. Sidney C. Dunn is ensconced at Ozona, and he gives a good account of his reception, his work and the outlook. We have been there and know that he has some of the best people whom we have ever met. It takes a good while to reach that town, as it is eighty-five miles west of San Angelo, and you reach it by private conveyance; but when you get there it is a fine country and a splendid town. It is a station and has all modern conveniences. They have a Sunday-school of about one hundred and twenty, a Junior League with seventy-five members, the missionary assessments are all collected for the conference, and at the first Quarterly Conference the stewards paid in nearly two hundred dollars to the support of the preacher. Brother Dunn is planning for a revival soon to begin. The District Conference will meet there this year, and we would like to go to it—if it is in warm weather.

A number of writers to the Advocate are furnishing very long communications. They are all right as to their subject matter, but, as a rule, a long article has its drawbacks. In the first place, it occupies so much space that it crowds out other interesting matter. In the second place, it contains so much surplus verbiage that it obscures its own meaning. In the third place, people do not love to read a long drawn out communication. It is better to boil down the sense of a communication until it can be expressed in the fewest words. An article over two columns in length is not generally read. If it occupies only one column it is more generally read, except in rare instances. Brethren, a hint to the wise is sufficient.

The San Angelo Collegiate Institute has had a gross enrollment to date of two hundred and twenty-two pupils, and the attendance has not fallen off to amount to anything since the first of the year. The new building is going forward rapidly, and will be ready for occupancy, if nothing unforeseen occurs, by next fall. This is one of our important educational enterprises, and its location in that western portion of our work will give it a commanding position among our schools. Rev. Wallace Crutchfield is proving himself the right man in the right place as President of this institution, and we are rejoiced at his success in its management.

The Sunday-school Institute for the Georgetown District recently held its session at Temple. It was well attended, and Rev. C. S. Feld, the Sunday-school Secretary of the Northwest Texas Conference, was present and led in the conduct of the institute. It was a most successful gathering, and it left a fine impression on the delegates and on the community. Rev. B. R. Bolton, presiding elder of the district, has his hand on the details of his work and gives every possible encouragement to all matters pertaining to the success of the Church. He cooperated with the Sunday-school Institute, and he and his preachers made good use of Brother Feld, who is an adept in work of this character.

Rev. A. O. Evans, formerly of the Northwest Texas Conference, now of Arkadelphia, Ark., still remembers kindly his brethren in Texas. A re-

cent note from him contains the following flattering remarks about the Advocate and also tells some pleasant things about his present charge: "Can't get along without the Texas Advocate. Dr. Rankin's conference notes were worth many times the price of the paper to me. I thoroughly enjoyed looking in on the brethren through his pen pictures. I cherish the memory of the boys in Texas. I am fully in the swim back here in Arkansas. Just gotten into our new \$35,000 church. One of the best Sunday-school buildings in Southern Methodism."

We are in receipt of a copy of the printed minutes of the Texas Conference and it is a most presentable pamphlet. We commend the editors for their expeditious enterprise in producing it, and for their promptness in furnishing us with a copy of it. All the conferences have been furnished with their printed minutes in due time this year, showing that the several Secretaries have been diligent and attentive to their duties. We congratulate them on their success.

EMINENTLY CORRECT.

The Dallas Daily News has come out and spoken favorably on the right of the people to vote on the question of the submission of a prohibition amendment. The paper does not commit itself to the amendment, but it does commit itself to the doctrine that it is the duty to give the people of the State the privilege of voting on such a measure. The following is the statement:

There are some who are under the impression that the expression now being called for by the Prohibitionists is a flat decision for or against prohibition in Texas. In this they are mistaken. The demand is merely that the Legislature submit the matter to the people in the form of a constitutional amendment, thus giving the people a chance to vote on it. Under the present policy of the Democratic party it would appear to be wholly out of order to deny to the people this privilege; and the News is impressed with the belief that it might even be declared directly under the present election law, if properly applied for, without limiting the application to members of the Legislature.

And the very day that the News published the above editorial note the Fort Worth Daily Record came out in a lengthy and a well-written editorial taking the same position. We quote it as follows:

Members of the Legislature and candidates for the Legislature who believe in the rule of the people, which is the first principle of Democracy, cannot consistently deny the request for the submission of a prohibition amendment to the constitution. For necessarily involved in the principle of the rule of the people is the detail of giving opportunity for the people to express their will. Therefore, when any considerable number of respectable citizens duly express their desire to vote upon a proposition, especially a proposal to amend the organic law, they are clearly within their inherent rights as members of a militant sovereignty.

To hold otherwise is to deny sovereignty itself, for sovereignty necessarily retains the privilege to reform as well as to form, to alter as well as to establish, to destroy as well as to create.

Of course, a sane legislator will ignore the whims and fads of mere adventurers or factionists or revolutionists, but the prohibitionists of Texas cannot be dismissed as an inconsequential element of the citizenship. Whether they constitute a majority or a minority remains to be determined by the vote upon the amendment itself, but manifestly they constitute a body sufficiently numerous and potential to be entitled to an opportunity to test public opinion upon a great question of civic and social life.

This view is so elementary in popular government that we cannot conceive a justifiable opposition in the absence of formal instructions from the people. We understand that the Prohibitionists intend to have the question of submission voted upon in the Democratic primaries this year by observing the prescribed rules for obtaining an expression on any proposed legislative action. If that is done, the legislator who is faithful to party instructions will be guided by the vote of the primaries.

Whatever the plan of action, in the absence of contrary instructions from the people we hold it to be the plain duty of legislators to submit such an



amendment as the friends of State prohibition propose.

In respect to the form of the amendment, it is to be hoped that the prohibition leaders will be guided by a broad and flexible statesmanship rather than by impulse and zeal.

The main point now in mind is the principle of the people's right to express their will upon any question of important political and civic consequence.

Now what will the liquor people and the liquor papers have to say about this movement, since two such eminent authorities as the News and the Record come out so boldly in their advocacy of the right of the people to have the next Legislature give the people of the State a chance to vote on this question?

PERSONALS.

Mr. and Mrs. T. B. Rudolph, living at 226 Carroll Avenue, this city, celebrated their silver wedding February 7.

Rev. J. H. Overstreet made us a pleasant visit recently. He is supplying Josephine this year, and he is one of our most useful pastors.

Rev. F. O. Miller, of Clarksville, has made a good start on that important charge, and the outlook for a fine year is very encouraging.

Rev. J. B. Sears, Missionary Secretary of the Texas Conference, was in the city the past week and gave us the benefit of a brotherly visit.

Rev. Leon Henderson, of Gordon, passed through the city from a visit to his mother in East Texas, and called pleasantly on the Advocate force.

Mr. and Mrs. B. M. Burgher have announced the marriage of their daughter, Miss Byrd, to Mr. William W. Fisher, the happy event to take place at their residence in Oak Lawn, February 24, at 6:30 p. m.

Rev. Joe Hedgpeth, of Carlsbad, N. M., is engaged in a revival at Hagerman, N. M., assisting Rev. W. R. Evans. In a private note he says: "Good meeting, a number of conversions and interest and attendance on the increase."

Brother D. H. Snyder, of Georgetown, was visiting his daughter, Mrs. Atwell, recently, and while here visited the Advocate. He is now up in years and totally blind, but he loves the Church devotedly.

Rev. Sam P. Wright, of California, still remembers his old friends in Texas. He has recently sent us a most readable communication, and along with it a box of beautiful flowers from that far-off land.

ber him and they read what he has to say with much pleasure.

Rev. J. H. Hambless, of Kellyville, is one of our young men, but he is investing all his energies in the duties of his charge, and his work is giving promise of success.

In a note from Rev. M. L. Moody, at Aspermont, he tells of the death of his devoted mother which occurred the 5th of this month.

A MATTER OF GRAVE IMPORTANCE.

The fiscal year of the Board of Missions ends March 31st. The board will meet in annual session early in May, at which time the appropriations for the ensuing year will be made.

This is not a time for argument. Even exhortation ought not to be required. Surely a reminder of the importance of acting promptly and vigorously is all that is needed.

TWENTY-SECOND OF FEBRUARY AT NORTH TEXAS FEMALE COLLEGE, SHERMAN, TEXAS.

My Dear Girls: This is to all of you, wherever you are, one and all. Have you forgotten that the homecoming season is near at hand?

Every year I look forward to these gatherings of true and loyal hearts beating with love for the dear old North Texas and for me, to renew my spirit's wings for higher and better efforts.

We have a full school and are having a successful year in spite of the financial storms that are raging around us.

Come, and let us meet together again around the family fireside, live over the pleasures of the days that are gone and plan new ones for the future.

With good wishes for all and much affection, L. A. KIDD-KEY.

CORRECTION.

In our issue of January 16 we made error in the advertisement of Evangelical Publishing Company. The advertisement appears correctly in this issue.

TO THE NORTHWEST TEXAS CONFERENCE, PREACHERS AND PEOPLE.

February 1, 1838-February 1, 1908.

The hyphen which links the dates above expresses a finished but an incomplete career. Intimation has come with this day that opportunity is about to be renewed to complete a finished thing.

These are the reflections that fill my soul this first of February, 1908. Born on the first of February, 1838, I am 70 years old to-day.

I thought to write you a "conference letter," and that falling a "thanksgiving letter," and later Christmas and New Year gently offered themselves as occasions, but were as gently put aside.

During their nearly one hundred days' sojourn at Mineral Wells last summer my wife and Mattie were frequently asked, they tell me, "Why doesn't Bro. Wright give us a letter now and then in the Texas Advocate?"

The average salary paid to pastors by districts was as follows: Dallas, \$1019.71; Terrell, \$651.85; Greenville, \$655.22; McKinney, \$662.48; Sulphur Springs, \$480.50; Paris, \$570.45; Bonham, \$619.16; Sherman, \$658.58; Gainesville, \$445; Bowie, \$535.90.

Conference Collections. Paid per member for the collections ordered by the conference by districts we find: Dallas, 92 cents; Terrell, 67 cents; Greenville, 60 cents; McKinney, 85 cents; Sulphur Springs, 34 cents; Paris, 71 cents; Bonham, 54 cents; Sherman, 91 cents; Gainesville, 68 cents; Bowie, 66 cents.

I am sure when we read these figures no one will say that our assessments are too high. Every Church in the conference ought to pay at least one dollar per member for missions alone.

My every day life is an amazement to us all. How can I fill it so cheerfully full with milking my cow, feeding my hens, gathering their eggs, and the time between, among the pansies and violets, ferns and roses, and other pretty things that grow in this charmed land that grows every charming thing?

A COTTON GRADING SCHOOL. The Metropolitan Business College of Dallas, Texas, has recently added a department in which is taught Cotton Grading. This department is under an expert and experienced cotton man, and it is stated that after a course in the school a man will be competent to classify and buy cotton.

to tell you about four fuchsias, each carrying its own beauty as it goes to him by mail to-day.

I have learned a jolly lesson and am going to tell you about it. I was not able to see how a preacher could live upon five or even eight hundred dollars a year.

So, brethren, whose whitening hairs, unsteady step and other sure tokens are compelling thought of times to come, a word more from one who has gone before you: Do not let the thought make you anxious.

WORK OF THE NORTH TEXAS CONFERENCE FOR 1907.

On account of the small number of minutes of the conference being printed, only a few of our members got a copy of the same, and hence know very little about what the Church at large is doing.

Membership. The total membership of the conference is 57,820. By the study in districts, we find that Dallas District had a net increase in membership of 777; Greenville, increase 312; Bonham, increase 406; Bowie, increase 526; Terrell, decrease 156; McKinney, decrease 488; Sulphur Springs, decrease 176; Paris, decrease 190; Sherman, decrease 221; Gainesville, decrease 262.

Support of Ministry. We find the amount paid per member of the Church to support of pastors by districts to be: Dallas, \$2.34; Terrell, \$2.01; Greenville, \$2.01; McKinney, \$2.43; Sulphur Springs, \$1.44; Paris, \$1.95; Bonham, \$1.91; Sherman, \$2.59; Gainesville, \$1.68; Bowie, \$2.15.

W. F. BRYAN. Sulphur Springs, Texas.

"A Good Name at Home"

"Is a tower of strength abroad"—and the excellent reputation of C. I. Hood Co. and their remedies in the city of Lowell, where they are best known, inspires confidence the world over, not only in the medicines but in anything their proprietors say about them.

"I believe Hood's Sarsaparilla the best all-round family medicine known today." G. D. FARLEY, 652 Wilder St., Lowell, Mass. "I recommend Hood's Sarsaparilla to any one." JOHN B. DUFFY, 14 Auburn Street, Lowell, Mass.

LAYMEN'S MEETING.

Epps G. Knight and W. C. Everett, President and Secretary of the North Texas Conference Laymen's movement have sent out letters to the preachers of the conference asking them at what time and where it would be best to have the Laymen's Conference.

HOUSTON DISTRICT.

Preachers' Conference, Houston District, will be held at Pasadena February 27-28.

WAXAHACHE DISTRICT.

The District Conference of the Waxahachie District will begin April 21 about 10 a. m., and Missionary Institute will be held in connection therewith.

HAS A PREACHER.

I have a man for Tishomingo and Ravia. This will answer the letters of inquiry. The brethren who have written to me will please accept this as an answer.

MEETING BOARD OF MISSIONS.

The annual meeting of the Board of Missions will be held in Francis Street Church, St. Joseph, Mo., beginning Wednesday, May 12, at 10 a. m.

DEDICATION.

The Methodist Church at Smith Springs, four miles northeast of Stephenville, Texas, will on Sunday, March 1, 1908, be solemnly dedicated to the worship of Almighty God, by Dr. G. C. Rankin, Dallas, Texas, Former pastor and presiding elders are earnestly requested to be present.

Don't think less of your system than you do of your house. Give it a thorough cleaning, too. Take Hood's Sarsaparilla.

BE INTERESTED

Thousands are deeply interested in singing the Sunday School Songs in THE VOICE OF PRAISE. The best Sunday school song book ever published. Bound in cloth boards, \$25 the hundred.

SINGER

Singer ready to help in revival meeting. Conduct praise service. Lead choir. Best of references.

HARRY L. PAGE CO., ARCHITECTS, SAN ANTONIO, TEXAS. Reference: Travis Park M. E. Church, San Antonio, and First M. E. Church, Beaumont.

WANTED—A Methodist Doctor.—A first-class religious doctor for a large practice at once. See your pastor and get his recommendation and send it with your application. Do it now. This will go quickly. Apply to J. F. Tyson, Peaster, Texas.













MERIDIAN AND WOMACK.

"One sower and another reaper."
To-day as I thrust the cycle into the harvest field...

This question I can partially answer. The first ones have gone on over the hills, so far over that we cannot even hear the sound of their footsteps...

Oh, glorious encounter, when assaulted of untold and temptations, innumerable, we lay aside every-thing and to make our hearts glad again we rush into the fields where we find more than man can begin to do.

Through this is my second year's work, I venture out on the suspension bridge and say that no man should assert that he "has done a good year's work."

Had he stayed fifteen minutes longer with the man on his knees in the altar before the warm penitent tears were dried away, had he last year spent three or four hours with his Sunday-school superintendent...

Had he spent some time in visiting his thousands leaving. Or had he visited some home away from the backwoods and with the spirit of Christ read some beautiful poem and after having commented upon the golden truth, asked that all join in singing some hymn, after which all kneel in prayer...

There, with a number of others I might mention, with ten thousand I could never speak of, are a few of the duties neglected—duties that go to help make up a good year's work.

Hard battles are awaiting us. Shall we call on the reserved troops and conquer, or shall we go skulking off the field? A Spartan General once fell at the very moment of victory. Brave as he was he dipped his finger in the blood flowing from his wounded side and wrote on a rock near by "The Spartans have conquered."

Those present were: A. J. Weeks, presiding elder; E. D. Muzon, A. C. Bell, S. B. Boal, J. W. Mueller, J. W. Albritton, and V. M. West of the lady. The preachers were all hopeful. Every pastor present expressed himself as gratified with the progress of the work in his charge.

There being no further business the meeting closed with prayer by Bro. Boal. C. C. YOUNG, Sec.

Sherman. The salary for the preacher in charge has been fixed, enough to support his family and add to his library during the year. The tokens of friendship which have been coming in since our first day show the true sympathetic feelings of the heart.

No question about it, brethren, we have some men who would rank with the Apostle Paul. Though all the forces of darkness be allied against the cause of God and good government, with God's promises ever before us and only His earnest, consecrated men and women under each leader in this state of ours, victory with a wide sweep will certainly be ours.

Not "on with the battle," but into the thickest of the fight where our sparks shall be stars and our seconds millenniums. WESLEY M. BOWDEN.

AUSTIN METHODIST PREACHERS' CONFERENCE.

The conference convened at the regular place of meeting, the study of Tenth Street Church, Feb. 19, 1908, with the following present: H. M. Sears, President; V. A. Godsey, E. G. Hocutt, H. L. Booth, and C. C. Young. After prayer by Bro. Godsey, the following reports were made:

Tenth Street Church, V. A. Godsey; Good congregation each Sunday; eight received into the church since last meeting. Two by vows; one conversion at last night's services; twenty-five additions to W. H. M. S. since conference; Sunday-school continues to grow.

Lutheran Church, C. H. Booth (Rev. H. L. Booth reported for the pastor); Congregations very good; eight additions to the church; two requests for prayer at night service; work on new church steadily continues and the old church building has been sold.

South Austin, E. G. Hocutt; Congregations small, owing to bad weather; good Sunday-school; preached at Institution for the Blind in the afternoon; Rev. B. Northrup preached at evening service yesterday.

First Street Church, C. C. Young; Congregations comparatively small; five accessions to the church and seven new members for the W. H. M. S. since our last meeting; W. F. M. S. has increased from twelve to thirty-three during the last quarter; re-modeling the interior of the church.

The conference voted for the superannuated preachers to discuss at the next meeting (each being advised five minutes); V. A. Godsey, in agreement, in spirit and essential practice, in harmony with the past.

There being no further business the meeting closed with prayer by Bro. Booth. C. C. YOUNG, Sec.

SAN ANTONIO PREACHERS' MEETING.

The meeting was held in the study of the Travis Park Church. Dr. Muzon, the President, called upon N. B. Harmon to read his prayer.

Those present were: A. J. Weeks, presiding elder; E. D. Muzon, A. C. Bell, S. B. Boal, J. W. Mueller, J. W. Albritton, and V. M. West of the lady. The preachers were all hopeful. Every pastor present expressed himself as gratified with the progress of the work in his charge.

There being no further business the meeting closed with prayer by Bro. Boal. C. C. YOUNG, Sec.

come from the Devine Circuit he reported the work there moving along finely with a pastor popular with his people.

The entire district will look forward to the Missionary Institute and the laymen's meeting with great interest. Arrangements will be made to entertain the brethren from over the district who attend. NOLAN B. HARMON, Sec'y. San Antonio, Feb. 19.

FORT WORTH PREACHERS' MEETING.

The Fort Worth Methodist Pastors' Association was called to order Monday, Feb. 19, by Chairman Matthews. Reports made as follows:

Weatherford Street, Ashley Chappell, P. C.; 3 conversions and good services; 2 infants baptized. Polytechnic College, H. M. Long, P. C. Splendid services; 3 additions.

Rosen Heights, D. A. Metzger, P. C. The presiding elder filled this pulpit. Services good. Riverside, C. A. Bickley, P. C. Regular services. Good Sunday-school.

Missouri Avenue, O. P. Kiker, P. C. Good Quarterly Conference during the week. Services on Sunday good. One infant baptized. Handley and Diamond Hill, N. A. Phillips, P. C. Good services.

Justice charge was reported by the preacher in charge, G. T. Winfield. Some 25 members received since conference. Mulkey Memorial, W. H. Matthews. Good services throughout the day. Good consecration service; 2 additions.

Rev. I. Z. T. Morris was present and reported having placed six children in homes. Presiding Elder Samsabugh was present and reported having held a number of Quarterly Conferences. Some rearrangements are in operation in regard to outlying charges. Plans are being made for a missionary campaign. Preached Sunday at Rosen Heights, Diamond Hill and Riverside.

W. H. MATTHEWS, Chairman. O. P. KIKER, Secretary.

DALLAS PREACHERS' MEETING.

The Dallas Pastors' Association met at the Publishing House Monday, 10 A. M., Dr. A. L. Andrews in the chair. Devotional exercises were conducted by Dr. H. A. Bourland. The following summary was given of Dallas Methodistism:

Trinity, 870 members; \$2500 salary; 1 accession yesterday. Oak Cliff, 610 members, salary \$2000; Men's Brotherhood organized, with 47 members; addresses on the importance of Church work.

First Church, 850 members; \$2700 salary; pastor absent on account of death in membership. Colonial Hill, 320 members; \$1500 salary; plans for building being pushed.

Oak Lawn, 201 members; \$1200 salary; 2 accessions since last report. City Mission, 100 members; 600 salary; 1 accession.

Wesley Chapel, 3 conversions and 5 accessions; 40 members; \$480 salary. Hutchins and Wilmer, 120 members; \$500 salary; good services yesterday; 2 accessions.

Cochran Chapel, 172 members; \$600 salary. West Dallas and Grand Prairie, 292 members; \$707 salary.

Grace Church, 1157 members; \$3000 salary; 12 additions yesterday.

Mission Home, 35 members; \$100 salary; altar services and 3 conversions.

Ewing's Chapel (colored), 410 members; \$900 salary. Total received since conference, 216. Total membership, 4767; salaries, \$15,887. W. D. BRADFIELD, Sec. Pro Tem.

DEBATE.

An interesting religious debate of ten days' duration has just closed here.

The debate was between Elder C. L. Ballard, Methodist, of Sherman, and W. A. Jarrel, Baptist, of Dallas.

The debate was on doctrinal differences existing between the two Churches.

Brother Ballard acquitted himself to the entire satisfaction of all his brethren and to all who attended the discussion. The Methodists, the Presbyterians, the Campbellites and all outsiders claim it was a great victory for Methodism.

J. D. HOWARD, Moderator. Mosheim, Texas.

SHALL WE?

An earnest appeal has come to me this week from Japan, and I feel that I must write another letter to the Advocate and let our friends who helped to send money to our little Japanese friend know what was in that letter. I send parts of the letter:

"My Dear Sister, Mrs. Shaw: You will be glad to know that your money has helped out wonderfully. We now need only \$250 to finish our church. We know you have done a great deal with the bookmarks and dislike to ask you to do more, but you did so well we will ask that you try to dispose of five hundred more bookmarks, etc. Yours with love, 'MARY WILSON.'"

This Mrs. Wilson is the wife of our presiding elder, and the lady with whom O'Funisan, the little Japanese girl, has lived ever since we left Japan and she (O'Funisan) is willing to make five hundred more to help raise the so much needed \$250. Shall we Texans not send it to her? I say we can. I believe we will, only a little from each of us would raise the amount in a day! Last night as I thought and prayed over this matter, this came to me: Write, it is your Father's work. He will bless the let-

Advertisement for C. P. Barnes & Co., featuring jewelry and watches. Text includes: ESTABLISHED 1858. If it's a ring, a diamond, a watch, jewelry or silver-ware, you can get the best quality at the lowest prices from the OLDEST MAIL ORDER HOUSE IN THE SOUTH. For almost half a century we have served exclusively the Southern trade. Write to-day for our free illustrated catalogue. Address: C. P. Barnes & Co., Box 61 Louisville, Ky. Every Article Guaranteed.

ter and open the hearts of someone to do this. So I'm sending this letter forth knowing that the amount needed will soon be in my hands. Oh, how little we dare! I'm asking for contributions this time, but if you still want bookmarks as "keepsakes" you will have them. MRS. SIMEON SHAW. Temple, Texas, Jan. 31.

MARRIED

Fincher-Carpenter — At Oakland Church, Van Zandt County, Texas, February 2, 1908, at 7 o'clock p. m., Mr. Thomas M. Fincher and Miss Eula Carpenter, Rev. Frank Everitt officiating.

Lewis-McLaughlin.—At 718 Franklin Street, January 28, 1908, Mr. J. D. Lewis and Miss Edna McLaughlin, Rev. Thos. Reece officiating.

Engleman-Pribble.—At the parsonage, Venus, Texas, December 18, 1907, Mr. Ora T. Engleman and Miss Lillian Pribble, Rev. I. E. Hightower officiating.

Thompson-Rape.—At the residence of the bride's father, Mr. May Rape, Onward, Ellis County, Texas, January 22, 1908, at four p. m., Mr. D. C. Thompson and Miss Tressie Rape, Rev. I. E. Hightower, officiating.

Never meet trouble half way. It will come soon enough, and then you will meet it where God meant you should meet it, and where he will help you to bear it.—Spurgeon.

TO OUR SUBSCRIBERS

For many years past it has been the rule of the management of the Texas Christian Advocate to continue subscribers indefinitely. This has been a great accommodation to the subscribers, as well as a pleasure and profit to the paper. The time has now come, however, as a result of a recent ruling of the postal authorities, when a change must be made. IT IS NOT OPTIONAL WITH US. It is the law and it must be obeyed, however great the hardship it may work on the paper and on our subscribers. The ruling is to the effect that AFTER APRIL 1, 1908, ALL SUBSCRIBERS MUST BE DROPPED FROM THE LIST WHO ARE IN ARREARS one or more years. The time is now short and we would ask the co-operation of our subscribers with the agents in having their subscriptions renewed at once. Either send your renewal direct to us or ask your pastor to renew for you. The label on your paper will show the expiration of your subscription.

BLAYLOCK PUBLISHING CO.

145 South Ervay Street, Dallas, Texas

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