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G. C. HANKIN, D. D., EDITOR.

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## EDITORIAL

### GOOD TIDINGS OF GREAT JOY.

We have sometimes tried to picture to ourself the scene in heaven when the Lord made known to the angels his purpose to send that glad, sweet message to the Judean shepherds. We imagine that every one of the heavenly inhabitants eagerly asked to be the honored messenger. We imagine that all heaven resounded with the rustle of their snow-white wings and the clamor of their eager voices as each one asked for himself the joyful task and put himself in readiness to fly away to earth, should he be the chosen one. And when the Lord Almighty commissioned a great host of them and said "Go!" we imagine they sped away like beams of light on pinions of love. One of them, however, seems to have outstripped all his companions in their flight, and came first to the shepherds and delivered his joyful message ere the others arrived; yet they were only a moment behind him, for no sooner had this swift-winged messenger of God made his brief announcement than "suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, 'Glory to God in the highest, peace on earth, good will toward men.'"

It would seem that the angels became happy in delivering their message, so glad were they to tell the world of the long looked for advent of its Savior. They felt in their own hearts the joy of the good news which they brought to men, and doubtless they made those Judean hills ring with the loud notes of their "Gloria in excelsis." And who among men is not made glad by telling to his fellow-men this old, old story—old, yet ever new? As when the angels sang it, so now, it blesses twice: those who hear and those who tell it, filling the hearts of both with joy unspeakable and full of glory. And this is so because the gospel is, as the word implies, "good news." It is the gladdest, sweetest story this old world has ever heard, whether from the tongue of men or angels.

The gospel is good tidings of great joy because it is

#### A Message of Peace.

"Peace on earth, good will toward men." The state of the world has ever been one of warfare; war and strife between nations and tribes and individual men. Only three times were the iron doors of the temple of Janus, the god of war, closed during all the centuries of Roman history. Every nation on earth has offered its noblest sons by the thousands in bloody sacrifice to this war god. Every plain has been at some time a battlefield and every valley a burial ground for those slain in carnage.

But there is a warfare more lamentable than any waged by hostile armies—it is the warfare which goes on in the breast of every man; it is the strife between the passions; it is the battle between fleshly lusts which war against the soul; it is the bitter contention and conflict of man's higher nature with

the lower and the lower with the higher, which makes his heart like the troubled sea that can not rest.

And there is yet a strife sadder still. It is the strife of man with God; it is the contention of the creature with the Creator; it is the bitter enmity of the human heart against God; it is that high-handed rebellion of proud man against his rightful sovereign.

But the gospel comes and throws its sweet spell of peace over all. It first makes man to be at peace with God. Jesus, the Son of God and brother of man, revealing to man the infinite love of God, reconciles each to other and so makes peace. And what a blessed peace this is! Some of us remember how, more than forty years ago, when our nation had been rent and torn by a cruel war, the news was flashed over the land that peace had been made. We in the Southland knew that this meant the loss of all save honor, yet we rejoiced that peace had been restored to our nation. But how faintly does this portray the peace which the gospel brings! That was a peace resulting only in the cessation of hostilities; this is a peace resulting in good will toward and in men. The South laid down her arms and accepted the terms of peace, not because she was reconciled to the North, but because she had been conquered by overpowering numbers; but in Christ God hath reconciled man unto himself, and now man fights against his Maker no more, because he has been conquered by love.

How sweet and precious is the peace which the gospel brings to human hearts! It stills the angry passions; it subdues and destroys all fleshly lusts; it enables the higher and nobler part of man to conquer, and gives: his better self complete mastery. "My peace I give unto you," said our blessed Lord. The gospel, with its revelations of the brotherhood of man and the fatherhood of God, with its Golden Rule and its New Commandment, makes man to be at peace with his fellow-man; and when its blessed leaven shall have permeated the whole lump of humanity, then will there be peace among all nations, and they will learn war no more. Already and rapidly are Christian nations coming under the peaceful spell of the gospel, and soon shall men sing the angelic song, "Peace on earth, good will to men," not as a prophecy, but as a gloriously realized fact.

The gospel is good news of great joy because it is

#### A Message of Hope

to a world lost in sin and despair. The whole world was groping in the darkness of despair when Jesus came. The heathen had lost faith in their gods, and even the Jews were fast becoming godless materialists, many of them denying that there were angels or spirits or any resurrection. "Let us eat and drink," for tomorrow we die," said both Jew and Gentile. And what better have we to say, except we speak by the authority of him who came to bring life and immortality to light? But as we listen to him, speaking before the tomb's sealed door, and saying, "I am the resurrection and the life," we are inspired with a better hope, both for time and

eternity. The gospel is full of blessed assurances to man that he shall gain the victory over evil in himself and over all enemies of his soul, and over the last enemy, which is death.

The gospel is good tidings of great joy because it is

#### A Message of Love.

It is the revelation of God's love to sinful men. "God so loved the world!" Before that revelation was made in Christ the world had an altogether wrong conception of God. He was cruel, tyrannical, bad, and hence men could not love him. But the gospel reveals him as a God of love and altogether lovely, a compassionate Father, a merciful Savior, a tender and sympathetic friend. God so loved the world that he gave his only begotten Son. Christ so loved men that he gave himself, in life and unto death, a ransom for them. The gracious purpose of the gospel is to take out of the hearts of men all bitterness and hate, and fill them with divine love; to make men love God supremely and their fellow-men as themselves.

The gospel is good tidings of great joy because it is

#### A Message of Salvation.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord." "And thou shalt call his name Jesus, for he shall save his people from their sins." The gospel is a message of peace, and a message of hope, and a message of love, because it is a message of salvation. In this is the secret of its power over men; it brings them salvation from sin—from the guilt, the power, the pollution and the death of sin. It saves men from that which destroys both soul and body. It destroys in man and eradicates from his nature that which had transformed his peace into strife, his hope into despair, his love into hate.

Well might the herald angels sing, and well may we evermore sing, "Glory to God in the highest, peace on earth, good will toward men," for we have received from those honored messengers of God, and from his divine Son through the gospels, "good tidings of great joy." May this old, old story, this sweet, glad message, rejoice our hearts as we keep anew the feast of his birth!

#### A CHRISTMAS MEDITATION.

Christmas ought to carry with it a deep religious significance. It stands for the most stupendous event in the history of the world. It celebrates the incarnation of Jesus Christ, the Son of God, the Savior of men—the event long foretold in prophecy and divinely realized in the Babe born in Bethlehem. He came to make known the Father side of God to men, to reveal the heaven-born principle of Love. Prior to his coming the world had but a vague idea of God. The heathen world had gods many, the philosophical world was materialistic, the military world worshiped at the shrine of power, and the dominant idea of government was despotism. The leading Jewish idea was toward God as King of kings and Lord of lords. The great, tender principle of Love, Mercy,

Compassion and Fatherly kindness was practically unknown. The poor, the distressed, the unfortunate, the down-trodden, the maimed, the halt, the blind, were without help and without efficient provision.

Christ came to reverse the world's ideas of God and to change the world's conception of God. He represented the idea of Love, to melt out the frozen heart of humanity and to establish the sweet principle of Charity. Hence he "was in the world and the world knew him not." "He came unto his own and his own received him not." In the esteem of the world he was an innovation, an impostor; and the world assumed an attitude of hostility toward him. The common people heard him gladly, but the common people were helpless; they had no power, no rights. They were ground down by the greed of the strong. Those in authority inaugurated a war to the death against him, and he was crucified on Calvary.

But crucifixion could not destroy him. He was born of eternity. Having died, he became apotheosized, and from the cross he went forth to victory. Love can not die. There is that in the human breast that responds to Love, and in the heart and in the life of Christ Love articulated the woes, the misfortunes, the struggles and the oppressed aspirations of humanity. He made the redemption of human life and human hope a possibility. He emptied the wealth of the Father heart into the cold and selfish heart of the world; and the world has had an increasingly bright spot in the midst of its darkness to this good day. The milk of human kindness that flows into the veins of humanity today has its origin in the bosom of the Son of God. His whole life was one of Love, Kindness, Peace and Gentleness. Hence Christmas means something to us, and as we celebrate it we rejoice in the birth of the Babe of Bethlehem. Around that Manger in the long ago was kindled a hope that is buoyant still among the children of men. His coming lifted the horizon of the world's vision and made all mankind akin. His spirit metamorphosed childhood's estate and opened up a world of joy to the young life of the generations. He struck the shackles of ignorance and degradation from the mind and heart of womankind and gave her a place of queenly dignity among men. Therefore the birth of the Babe in the manger at Bethlehem carries with it all the moral and religious forces that make for the betterment of all races and for the enlightenment of all ages. Out of that rustic cradle have issued the principles that have changed the antiquated conditions of the world, and ushered in the dawn of a new day in the progress of the generations. "Peace on earth and good will toward men" is what he came to proclaim, and we are gathering the fruits of his ministry, more than any preceding age, in this closing year of grace 1909. We look at the new-born Babe, and then in the language of Holy Writ exclaim: "What hath God wrought!"

The recurrence of Christmas once more fills the world with bursts of praise to Christ.



at home, he wrote of his undying love for them and his abiding faith in God. After reaching the far-away shore of the land where duty had called him and when, worn and weary and sick, he had vainly sought for returning health, rousing one day out of stupor that had come over him, he said, "I am not concerned about myself, or the issues of this sickness, but my family, and the work. The work needs me, but how glorious it would be in heaven. I could work on, but if my Lord wants me, I am ready." And thus it was ever with him; forgetful of self, in view of the crown and on the very borders of that heaven that was "so glorious," he thought of the work that needed him and the dear ones far away, and his heart went out to them; but like the great apostle to the Gentiles, he could say, "I am ready." The summons did not bring alarm or find him

unprepared, but with work well done he laid down his armor and went up before his Lord. I can imagine great rejoicing and shouting, and loud ringing of the joy bells when it was announced that he was coming, for no worthier servant ever received the crown or heard his Master's "Well done." I am sure—

"There was no moaning of the bar  
When he put out to sea;  
And though from out our bourne of time  
And place,  
The flood has borne him far," I am sure  
"He saw his Pilot face to face,  
When he had crossed the bar."

A noble life, well lived, has closed; a good fight, well fought, has ended; a glorious crown, worthily won, has been bestowed. Good soldier, faithful servant, devoted friend, loved brother, good-bye! Sweet be thy rest! We'll meet again in our Father's house.

must become human if we are to behold His glory.

III. The Word revealed the unity between the human and divine. Our kinship with God is the lesson of the incarnation. His passage from the divine into the human was the royal highway along which we may pass from the human into the divine. O, let us learn that Christ is the Way to God and heaven! He is the fulfillment of the ladder which Jacob saw at Bethel reaching from earth to heaven with ascending and descending angels upon it: "Hereafter we shall see heaven open, and the angels of God ascending and descending upon the Son of Man." The Incarnation is the medium of Revelation. This Revelation is threefold:

## Devotional--Spiritual

### A CHRISTMAS SERMON

(Delivered by Rev. S. S. McKenney at the Methodist Church in Rosebud, Sunday, December 27, 1908, at 11 o'clock a. m.)

Subject: "The Incarnation."

Text: "And the Word was made flesh, and dwelt among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth" John 1:14.

Our text records the central fact in human history—the incarnation of the Word. It is at once a history of the eternity past and a prophecy of the eternity to come. It calls us to observe that the "Word" so effective in the creation and preservation of the physical universe was also active in the new creation. Nature says: "By the 'Word' of the Lord were the heavens made;" Providence answers: "He upholdeth all things by the 'Word' of His power," and Revelation echoes: "The 'Word' became flesh \* \* \* and we beheld His glory!" The Greek term "Logos," which we poorly translate "Word," has the two-fold meaning of thought and speech; of an idea and its expression. The term was familiar to heathen philosophy and Hebrew history. Hence, our writer conveyed to his contemporaries the idea that must come to us, namely: That Christ was God's thought and God's "Word" expressed in terms of humanity, or, contrary to the position of the Gnostics that He was God manifested in the flesh. For our consideration this text suggests three sublime facts:

1. The Word was divine. This was the burden of the gospel which our author writes: "These are written," he says, "that we might believe that Jesus is the Son of God." By three gigantic strides he brings us to his thought while he declares the eternity personality and divinity of the Word.

1. "In the beginning was the Word." Before David sang or Abraham believed; before Adam was made or Satan fell—even from eternity—the Word was. The Genesis of Redemption like that of Creation opens with the ponderous words: "In the beginning God!" Only he who is before all things can survive all things. Only that salvation which is from everlasting is to everlasting.

2. "The Word was with God." He was with God in the secret of His presence, in the counsel of His wisdom, in the unfolding of His power, in the expression of His love. The divine inhabitant of eternity was never alone, for the eternal Son dwelt forever in the bosom of His Father.

3. "The Word was God." From the logical force of this conclusion there is no escape: Since the Word is eternal and personal, it must be divine. Here is the grand object for which he contends, the divinity of the Word. For unless He is divine He has no

power to save, and only by thus believing may we hope for life through His name.

II. The Word became human. Over against what He was we are reminded of what He became. He "was made flesh." Here again are we confronted with the significance of the term by which He is designated, "the Word." Not a word, but The Word. By words a man utters himself and communicates with others. His words reveal his intelligence and express his will. Not less truly do they unfold his character. In his words we see his character in action. As a man becomes understood by others through the medium of words, so, too, God becomes known to man in the incarnation. "No man knoweth the Father save the Son and he to whomsoever the Son will reveal Him." "The only begotten which is in the bosom of the Father" alone can declare Him. Man longs for a vision of God, but where shall it be found? We may get faint glimpses of Him in Nature, but we can only have a full vision of Him in Christ. "He that hath seen me hath seen the Father" is evermore the final word of Revelation. In God's works we see His power, in His words we see His love; and with this vision the soul rests satisfied at last.

God had spoken to man in sundry times and in divers manners, but still no complete revelation had come to our race. They had seen the burning bush and smoking mountain; they had heard the words of priests and prophets, but still cried out, "O that I knew where I might find Him." God will speak yet again, but in what universal language will He convey His final revelation to man? How will He frame words that will be comprehensive to all? My text furnishes the only solution: The Word became flesh." All men may not be able to comprehend the depths of literature or grapple with the problems of philosophy, but all can read the language that is embodied in a life. When we would give to a little child a story which we have in mind to transfer it from the printed page to a painted picture and thus our thoughts are at once put upon that young mind. So when God would speak His last word to man He gives an object lesson in the form of a holy human life. This, then, is the philosophy of the incarnation: "The Word became flesh." It could not have been otherwise. For had God appeared in the form of a being lower than man He could not have been respected, or had He assumed the form of a higher being man would have despaired of ever attaining a standard so high. Hence, if God is to become man's Savior He must meet man on his own plane, He must become man. The divine

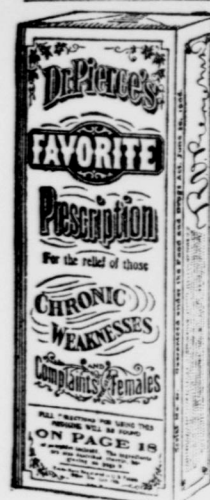
1. To man: "We beheld His glory." He did not conceal Himself, but "pitched His tent" and "tabernacled among" men. Thus the glory of God shone forth from the tabernacle of His human flesh as from the shekinah of old. How supernatural was this revelation to man! Among men there was no place for the Christ to be born, hence He was born among the beasts of the stall. Earth had for Him no name, and heaven gave Him a name that is above every name. Earth had not even a body with which He might be born, hence it is written, "a body hast thou prepared me." Such was the path the Master trod ere men could behold His glory.

2. Through man. A perfect revelation to man is only possible through man. There must be an intermediary being or the power of God will overawe man and His glory will dazzle him. Thus the disciples fell on the Mount of Transfiguration, and John on the isle of Patmos. And for the same reason Israel said to Moses: "Speak thou with us, and will hear; but let not God speak with us, lest we die." There can be no revelation to man except through man: it must be on man's plane.

3. In man. Revelation is not from without, but from within. As by our senses we subjectify the world of matter, so by our spiritual powers do we perceive the things of God. As the organs of sense are set in the body, so the organs of revelation inhere in the spirit of man. "There is a spirit in man and the inspiration of the Almighty giveth understanding." "The spirit of man is the candle of the Lord." God can never reveal Himself to man and through man unless He first be revealed in man. The beatific vision is only for the purified: "Blessed are the pure in heart for they shall see God."

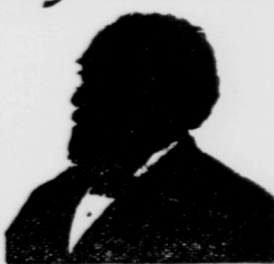
Herein lies the deep meaning with which our text concludes: "We beheld His glory \* \* \* full of grace and truth." Only a soul like that of John could behold the true glory of our Lord's character. Such a vision of the Christ is the only means by which "we are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is not an act, but a process. This must have been the thought of our writer: "For the law was given by Moses, but grace and truth came by Jesus Christ." The law was given; this was an act; grace and truth came; this was a process. If then we are to see grace and truth as the distinguishing characteristics of our Lord, we must cultivate them in our own lives. Thus shall we receive of His fullness, and grace for grace being changed from glory to glory till at last in the perfection of that splendid vision we shall be like Him because we shall be like Him as He is!

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Dr. Pierce's Pleasant Pellets induce mild natural bowel movement once a day.

### FOR THE SAKE OF THE LIVING.

So deep is the cloud, so dark the valley into which you have entered, my desolate, mourning friend, that I shrink from touching the wound with even the gentlest hand. There are sorrows which ought to place the sufferers in sanctuary, sorrows which no one can measure and no one can comfort save that One who wrestled with a world's weight of anguish in the solemn midnight and in Gethsemane's lonely garden.

And yet, I know something of what a heart may endure, when nothing but God's great love keeps it from breaking, and I am sure that there is no passage in the world so obscure that God's light can not illumine it. As our own poet has said,

"Death is but a covered way  
Which opens into light,  
Wherein no blinded child can stray

Beyond his Father's sight."

For the precious one whom God has taken from you, removing the desire of your eyes at a stroke, there has already begun a new and beautiful experience, full of surprises, full of development, full of the joy of immortality. You do not quite realize this yet, but you will by and by, when the angel of patience has wrought his perfect work in your soul, and you have learned how close and near and intimate is the relation we bear to the other and the blessed life, when we have some of our very own awaiting us there. In the meantime, while the ache is still new, the loss still fresh, and the narrow grave on the hillside still blots the sunshine of the whole world, let me ask you to put aside your grief a little for the sake of the living.

It is natural in the earliest sudden agony of bereavement to lead a life of torpor, except in one direction. Nerves, acute to the sense of suffering, are blunted to all other feeling. If there be any emotion it is often one of profound wonder that anybody on God's earth can be happy when we are so sad, and of resentment at the rebound of others from the shock of sorrow. The first laughter in the house, the first gay whistle of a boy running in from school, the first interest shown in business or in politics by the head of the house seems forgetfulness of the one who has gone, and moves the heart still absorbed in grief to a sentiment akin to indignation.

Nevertheless, reaction must come, and it argues no lack of tenderness in memory, but only a natural and wholesome state of things when the song comes back to the lips which have been dumb and the talk around the table ripples on, unsubdued by the vacant chair. It is a happy thing, too, when the dear one is not dropped out of the talk, when reference is made to her as of old, to him as

when he was going in and out among us. We treat our dead very coldly when we never mention their names, never allude to their wishes, act as if indeed they had ceased to belong to us and ours.

For the sake of the earthly living, let us always bear in our minds a thought of the heavenly living, our beloved in both worlds, still ours, as much ours when there as while here.

Those heavenly living people do not ask us to darken our houses, excluding the daylight, to keep our shades closely drawn, to abstain from food, and to refuse pleasant society. They do not ask us to rain our tears over every pastime and to furrow our cheeks with the plow-share of grief. For their sakes and for the sake of our earthly ones who remain let us try to be brave and cheerful. Let us try.

Do you say: "It is easy to preach, easy to talk, but unspeakably hard to carry out such ideas in practice!" No matter. The difficulty is conceded. It is hard, and the hardness comes when your forces are broken down and you have few reserves. But, for just these crises, the dear Lord gives us new supplies of strength.

Alas for him who never sees  
The stars shine through His eye-press-trees!

The stars are there, and if you look up the Lord will show them to your comforted vision.

I have known, once and again, the swathing gloom of a home to shut down so upon the life of its living inmates that young people have been driven from it into exile, that the tempter has found in them an easy prey. Too late it has been discovered that the living have been sacrificed on the altar of a selfish and unreasoning grief.—Margaret E. Sangster.

Emerson's definition of a great man is one "who, in the midst of the crowd, can maintain, with perfect sweetness, the independence of solitude." It is easy to think our own thoughts and preserve our integrity in solitude. It is comparatively easy anywhere to do right in a harsh, domineering spirit which will make righteousness hateful to all who come in close contact with us. But to do always the right thing "with perfect sweetness"—that is, indeed, greatness more than royal.—Great Thoughts.

The perfect model makes the perfect copy. The successful finish of everything on earth depends on the right thought which brought it into being.—Agnes Greene Foster.

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As a brilliant young man multiplying members in our much loved and now hallowed Ward, the five Annual Conferences of the S. W. Church...

pure gospel in their own tongue, become their pastors, and bring them to Christ, and this is a necessary work...

H. R. BOLTON.

WARD MEMORIAL ENDOWMENT DAY, JANUARY 23, 1909.

The five Conference Secretaries of Education, who are charged with the responsible work of co-operating with the Commissioner of Education...

In selecting a date for Ward Memorial Endowment Day we have tried to avoid conflict with just as many other important interests of the Church as we could...

We have prepared a Ward Memorial Endowment Number of the Southwestern University Bulletin, containing as much information and help as we could provide...

MAN CAPTURING GOD.

Rev. J. C. Wilson.

Last summer I sat in meditation beneath a cool shade beside a clear, flowing river, rugged cliffs beyond formed a fitting background for the dense canopy of green...

'Tis a preying World! Everything seeks something else. Nature crouches to spring, or, velvet-footed, hunts his prey...

Man is the restless rover through the earth. Bare-limbed, he beats the base of Matter into wings and sails to every shore...

He breaks the vaults of fire-locked hills and finds their treasured ore. He piers piled-up sunshine of all aeons past to feed his furnace fires!

He tames all beasts. He catalogues all properties in earth and sea and weighs the worlds and tells their course...

freight and warms his house and cooks his food with lightning from the skies! Not satisfied with conquests in material realms, he sounds all psychic depths...

No shore too far for him to seek. No emotion too subtle for him to analyze. No past too remote for him to investigate...

He is the universal Seeker. The compulsion of infinite capacity for possession begets infinite longing and eternal search for that which shall satisfy!

He takes the trail of Space, and seeks to track Him to His Throne. "Where shall I find Him!" he cries. "Nowhere, poor wretch! God is not where, but what..."

Or he analyzes Matter, and when all component parts are separated into simple elements, no God is there! No! The heaven of heavens cannot contain Him!

Essential Being antedates all form or manifestation. Only that which is can manifest itself. Manifestation is a Time-vesture, worn for a moment!

Wise men, with worshipful hearts and offerings of love once found Him in a manger. But when Herod sent soldiers with swords, He was gone!

A crowd tried to hurl Him off a hill, but He went through their midst and disappeared. Afterward the Faith-touch from the finger of a weak woman on the hem of His garment, stopped the march of omnipotence...

A mob hunted Him in a garden one night, with lanterns, staves and swords. He submitted to corporeal capture, and they bound Him and spiked Him to a solid beam until they could "bruise" Him unto death...

God can never be captured by Force! Hate uses "swords and staves" and lariat things, but He always gets away!

Contrition can lure Him from the angel throng! Faith can bind Him hand and foot and head and heart so He cannot escape! Love can appropriate Him to the soul as its all in all!

Set your trap. Catch Big Game! Del Rio, Texas.

FROM THE NEW MEXICO CONFERENCE.

Last week I sent an article to the Advocate for publication under heading, "A Call for Help from Far West," in which I asked for a contribution of \$1 from all of the Home Missionary Societies...

While this may not mean very much to you, nevertheless it means everything to us. I have chosen this method as a means of building the church and parsonage at this place...

A TEXAS CASE. The following is a copy of a communication just received in the office of the Board of Church Extension and speaks for itself:

"Dear Dr. McMurry—I have just been stationed by the North Texas Conference at....., having that in addition to..... "This town is only a month old, and has near one thousand people. It is

important that the preacher be there on the ground to take care of the rapidly developing situation. Our folks are doing all they can, but more is needed. We need a parsonage at once. Rental property can scarcely be had at all...

"Our people want to borrow \$1000 at once if possible, and will secure well. If the General Board can do anything for us, we shall greatly appreciate it. It is the present necessity that prompts this request...

"I, as the pastor, need to be there every day, but for lack of a place, have to stay at....., ten miles away."

"Any advice as to request will be appreciated. Hoping for a prompt reply, I am, sincerely,

IF some prosperous brother or sister in Texas will send us \$1000 for the parsonage loan fund, we will take care of this case at once, and when the money has been returned, use it to take care of another case...

FROM OLD CALLAHAN COUNTY.

I was returned to Baird for the second year. While I was at conference, the court, having been petitioned by the ex-ban men and anti of Callahan County, set December 4 as the day of election to see whether our county should remain dry or go back into the wet column...

The anti had every speaker they could get and used them to the finish. They fought the hardest fight ever known in the history of our county, but lost out by 35 votes. We have had local option here for two years with splendid results and our gain this time is almost double what it was two years ago...

AN APPEAL FOR HELP.

Our new church at Normangee was completely destroyed by a cyclone on the night of the 4th. We had put over \$2000 into it, owing something like \$400 on it. The people had done noble, but feel discouraged now. We need help to rebuild. The Bishop and conference came to our rescue at Jacksonville, but there may be others who could assist us...

A TREAT FOR ALL METHODISTS.

The following letter is one of a large number of expressions in reference to the efforts of the Texas Methodist Historical Association to give an accurate account of the history of our Church in the State.

There is no doubt but that the reading of one number will prompt a strong desire for the succeeding numbers. There has never been a more interesting collection of reminiscences, biographies and character sketches of our Southwest Methodists, and the reading is as much adapted for the youth of our Church as for old age...

The time is surely coming when copies of each number will be sold at a premium, because the generation of pioneers is rapidly passing away. True to human nature, when they are gone

we will be frantically trying to gather together the information that the Quarterly alone possesses.

Read the following letter and send \$1.00 to the management in payment of a year's subscription for yourself; and we would suggest that no more appropriate Christmas present could be found for the old age of our Church than a subscription for this Quarterly.

The Letter.

"Dear Dr. Cody: I have just finished reading Nos. 1 and 2 of the Texas Methodist Historical Quarterly. Permit me to say I find them as interesting as a novel. I could not be satisfied until I had finished every word of them. They are not only very interesting, but instructive as well, because they show the wonderful leadings of Providence. I believe you are rendering the Church an invaluable service, for such information will have its weight in shaping the characters of our children. It seems to me that every Methodist family ought to subscribe for this Quarterly."

"My, what privations those early settlers had to suffer, what dangers they had to face! And what hardships our cultured and consecrated ministers had to endure! We who are accustomed to comfortable parsonages and carpeted pews have not learned the first lesson of sacrifice."

"I find myself anxiously looking for the appearance of No. 3."

CLARENDON COLLEGE.

Some weeks ago, in company with my pastor, Rev. G. S. Wyatt, I went to Clarendon to attend an educational banquet at Clarendon College. The banquet was spread in the beautiful dining hall of the girls' dormitory and there were many fine addresses on some vital questions pertaining to the future of the college.

The next morning we attended the opening of the college, and I must confess my surprise at what I saw there. I have never looked upon a more inspiring sight than the student body presented.

The attendance at the college taxes its capacity and I saw every evidence of fine management in every department. Dr. Slover, the president, and his fine faculty are making for us a great school out of the college. What an opportunity for some man of large fortune to perpetuate his memory by building there a capacious dormitory for the boys and improving the one for the girls!

W. A. PALMER. Canadian, Texas, Dec. 9.

PREACHER WANTED.

I want a preacher for the Belmont Circuit. The minutes show that \$379 was paid on salary last year. There is an appropriation by the Mission Board of \$150. Address me at San Marcos, Texas. Endorsements must accompany application. There is a parsonage at Belmont, partially, if not altogether, furnished.

W. H. H. BIGGS, P. E.

FROM RICE, TEXAS.

A man whose desire is to rule would admire a God of power. He whose desire is for knowledge, a God of wisdom. But the man whose desire is to live a life like Christ (of helpfulness to humanity), would admire the greatest of all attributes, a God of goodness, truth, love and justice.

E. G. SESSIONS. Rice, Texas.

NOTICE.

My address is now New Boston, instead of Paris, as heretofore, and I hope my correspondents will take note of the change. Would like to say that before leaving Paris, but after my books were all boxed up, some one sent me an order for some of my pamphlets, "The Baptism of Jesus," and somehow in the move it got misplaced and I can not remember the name nor the address of the party. If any one who has sent me an order and has not received the books should see this, they will please drop me a card. Speak of this little book leads me to say that either myself or Smith & Lamar are prepared to fill orders, and I would like to sell out the \$200 worth on hand at once, as I need the money.

R. C. HICKS. New Boston, Texas.





# Our Letter From Georgia

By Rev. Geo. G. Smith

The question at issue as to a child not needing forgiveness or regeneration is a somewhat serious one. Unitarians, Socinians and naturalists, all deny that he does. I suppose there never will be any statement on the subject perfectly satisfactory. One thing I am sure of, that no child is not guilty until it willingly and knowingly sins, and then God only knows how many stripes it needs and that every child, if it grows to maturity without a conscious faith in Jesus Christ, will go the wrong way. The old, old question of how God can save a baby, born without a holy heart, has long since left God to answer. I know all children I ever saw or knew were of their own natures inclined to evil and that continually, but that good training and good example, with the Holy Spirit's ever constant work, may shield the children from ever wandering far from the right path. I am well assured.

I have in these 70 years and more read a good many books and studied a good many questions, and none more earnestly than how to keep the children of good people from going astray from the God who is near every child and going into bad ways to be recovered by a conversion, and I am not able to speak authoritatively on the subject. I have just finished another reading of that fascinating book, "The Confessions of St. Augustine." His parents were poor and worthy people who lived near Carthage when the upper part of Africa was a Roman province. His mother, Monica, was a saint on earth and everything a mother could do to save a boy she did. He tries to explain how it was that he was led by his native depravity to steal and to lie and give way to the temptations to impurity. In Bunyan's "Grace Abounding" the full story of a youth without religious training who became a blackguard, profane, Sabbath-breaking in doubtless impure, is told. The same features were found in the son of a saint in Africa and the son of a poor tinker in England. Francis Asbury was never, as far as the record shows, a bad boy; but he was converted when a child. Jonathan Edwards was never a bad boy, but he, too, was converted in childhood; his grandson was Aaron Burr, as graceless a creature as the world ever saw. John Wesley went to the communion at 8 years of age, but he never claimed he was satisfactorily converted till he was 38; he was fully acquainted with his boyhood life, but never claimed for himself any exemption from original sin. I am sure of one thing and that is unless we can save the average boy before he is 12 years old, there are eight chances to one that we will never save him at all. The need of regeneration was never greater than it is now. We have education and refinement with the Churches and Leagues and Sunday-schools, but all will be unavailing unless we can secure conversion in early childhood. The blessing of a denominational school is not in the character of the school, but in the religious influences about it. When these are not pronounced the school may be as orthodox as the demand of the strictest, but results will be that the boys and girls will be not religiously helped but hindered by it.

The conversion of children is comparatively an easy thing to bring about, but their religious training afterward requires the most assiduous care. The Epworth League is an agency that is only valuable when it is positively religious. As my readers know, I have devoted the last thirty years of my life largely to work among children. I have had time to see its value and have had time to see how futile were the efforts to make a Church by mere special awakenings directed to the unconverted masses. Unless I had the figures to show I should fear to present the facts as they are. I do not do my work sensationally. I had no stereopticon nor blackboard nor any unusual methods. I preached the old-time gospel in a simple way. I avoided everything like wild excitement. I did not hurry children into the Church; I talked rather than preached. I told them they were

sinners; I told them God loved them and Jesus died for them; I taught them the way to the Savior. I kept a record of those who professed to be converted and after years I looked over this record. I take up two little cities, both of them in South Georgia. In one of them the pastor said, "I want you to preach to my children, Bro. M., and I will see after the grown folks." I called over the list of those children in the presence of a lady who knew them all and all but two were still in the Church and most of them workers in it. In another city the pastor showed evidently that he had little faith in my methods. I did the same thing in the presence of another lady who knew them all. I called the roll. A few boys who had come, as one said, because his mother made him, had gone back to the world, but nine-tenths of them were still steadfast. The going back of those boys of whom I had little hope gave encouragement to those who deprecated the work from its beginning, to claim they were right. I will give for the benefit of the pastors what my experience is and what I think is the wisest plan.

First, I think Decision Day is a delusion and a snare. Second, I think a Saturday afternoon children's meeting doesn't amount to much. If I were the pastor of a large Church I should be a part of the Sunday-school. On a bright spring morning in April—not May, or March—I would call the teachers to meet me. I would ask them to join in earnest prayer for the children then and for the ensuing week. On Sunday morning I would preach to parents on the conversion of children. I would ask them to attend the meeting in the evening. I would also shut the big organ and use only the piano. I would sing the old-time songs. I would preach a sermon thirty minutes long. I would ask the children to the altar. The next afternoon I would do the same thing and so until Thursday. Then I would open the door of the Church. I would do the same thing Friday. On Saturday I would meet every child who desired to be admitted into the Church and give him or her personal instruction. On Sunday morning I would have the sacrament of baptism followed by the reception of members, and then call the Church forward to give these children the right hand of fellowship, and after that close with the communion of the Lord's Supper. I would not try to get hold of profligates and outcasts at this time nor convince infidels, but to get the children of my Church converted. You do not need an evangelist, man or woman, unless you can't talk to children. If you can read "Uncle Remus" or get someone who can; but if you do, help him; don't stand coldly off and look on.

I am heartsick as I see the futile efforts made by our most gifted preachers to save souls with programs and pipe organs and up-to-date sermons and Sunday-schools turned into concert halls—and after a whole year's work 20 people had joined the Church and perhaps not one of them converted—but the finances all up, Bishop, and we have had 100 accessions—but no word about 80 of them being by certificate. But no meeting will save the children; it requires constant and tender pastoral care and no one can give that but the pastor.

### THE TEMPERANCE OUTLOOK.

For fear some of our temperance folks may become a little discouraged by the recent news from Alabama, I write to show that the general outlook throughout the United States gives us good cause for great encouragement. An army that can't stand an occasional reverse is not composed of the kind of material needed to lick the liquor traffic.

I have just purchased the Anti-Saloon League Year Book, which, by the way, ought to be in the pocket of every preacher and temperance worker in United States, as it gives the most reliable and concise information on the subject of the progress of prohibition of any book published; after reading carefully, have begun to re-read and sum up the success secured by legislation and law enforcement in the several States.

The following States, after years of agitation, education and legislation, have finally adopted amendments to their Constitutions prohibiting the manufacture and sale of intoxicating liquors within their borders:

In the year 1850 Maine amended her Constitution with a prohibition law. The recent State election "again confirmed the confidence of the people in the prohibition law. Governor Fernald was elected upon a straight issue favoring the prohibition law, and its strict enforcement. According to Government statistics, the amount of liquor sold in the State of Maine is not equal to the amount of liquor sold

in one average saloon in a license State."

North Dakota.—"The prohibition constitutional amendment is in greater favor with the people than ever before in its history. The moral and economic advantages of no license have been so thoroughly demonstrated in the case of the towns and cities of North Dakota that the business interests stand almost as a unit against repeal or nullification."

North Carolina.—On May 26, 1908 the people of North Carolina confirmed the law for State-wide prohibition, passed by the Legislature, by the splendid majority of 44,000 votes. "The result brought consternation to the liquor forces, was a surprise as well to many of the temperance people."

Mississippi.—"The State prohibition law of Mississippi went into effect on January 1, 1909. The present Governor is one of the strongest advocates of prohibition to be found in the State, which practically guarantees that the law will be enforced."

Kansas.—"Prohibition was never so popular in the State of Kansas as it is today. Its effect on all phases of life in the State has been very wholesome, and the liquor fraternity has evidently come to realize that the prospects for re-submission are becoming more remote each year. In 35 counties in the State there are empty jails and 37 counties have no criminal cases of any character whatsoever on the docket. Forty-four counties are without a single pauper, and 25 have no poor-houses at all."

Georgia.—"Georgia is another prohibition State and seems to have come to stay. Public sentiment in the State is overwhelmingly in favor of the prohibition regime. The election of a mayor in the city of Atlanta at the last election who stands for the fullest possible enforcement of the prohibition law is a splendid indication of the healthy condition of public opinion on the saloon question in large centers of population in the State."

Oklahoma (Beautiful Land), born sober. "The prohibition law continues to grow in favor of the results of the efforts upon the part of State officials to have the law strictly enforced have been very encouraging to the Anti-Saloon forces."

Oklahoma makes the seventh State that has prohibition in the Constitution and nearly every one of the States in the Union has made steady progress in the direction of driving out the saloons. Eleven thousand saloons have been voted out of business in the various States of the Union. Approximately 350,000 square miles have been added to the no-license area, and the population now living in "dry" territory has been increased by over 4,300,000.

In the coming sessions of the legislatures nine other States of the Union will press the fight for State-wide prohibition and the prospects now favor the adoption of such a law in at least four of these States. In the seven purely license States an aggressive fight will be waged by the Anti-Saloon League for some form of local option.

There are at present fourteen States which have local option with the county as a unit.

The reports of the Internal Revenue Commissioner at Washington show something of the inroads on the liquor traffic by the Anti-Saloon League movement during the past year. The internal revenue on intoxicating liquors received by the United States Government in 1908 was less than the amount received the year before by almost \$17,000,000, and the production of distilled liquors for the year shows a decrease of 41,000,000 gallons.

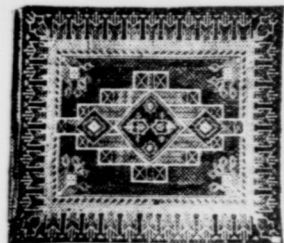
If our people want to know what is going on in this movement in the United States, let them read the American Issue and the Anti-Saloon League Year Book. The American Issue overtakes and pins to the earth every lie the saloon men tell; you may rest assured the editors are kept busy.

The Year Book collects authentic facts and figures contradicting the assertion that prohibition does not prohibit and proving the position that prohibition is the only successful way of dealing with the outlaw, and that it is a success financially, socially, in morals and in every other way. Yours for the war,  
H. BRADFORD.

### SEIZING A FINE OPPORTUNITY.

Christmas, 1909, is the one hundred and twenty-fifth anniversary of organized Methodism in America, that is, it will be just one hundred and twenty-five years since the famous "Christmas Conference," of 1874, in "Lovely Lane Meeting House," in Baltimore, where Asbury was chosen a Bishop and the Methodist Episcopal Church was organized.

The American Methodist Historical Society of Baltimore, Dr. Jno. F. Goucher President, proposes to observe the occasion by numerous addresses in Baltimore, and they urge Methodist preachers everywhere to preach on some leading aspect of Methodism. This society is composed of representatives from many branches



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CARPET CO. Texas

of Methodism, and their call should meet with a general response.

We, of the Methodist Episcopal Church, South, are vitally interested in this anniversary. We are part of organized Episcopal Methodism, and should avail ourselves of every opportunity to bring Methodism before the people.

The following is the printed call of the society:  
We, the undersigned committee, in behalf of the American Methodist Historical Society:

1. Invite all historical societies, all preachers' meetings and all social unions of every branch of American Methodism to arrange for similar union meetings, at such centers as may be most convenient, to celebrate the completion by American Methodism on the eighth of a millennium of organized activity.

2. We most earnestly request every pastor in every branch of American Methodism to preach or cause to be preached a sermon, or to deliver or cause to be delivered an address to his people, as near Christmas, 1909, as may be practicable—preferably the Sunday before or the second Sunday after—in which shall be discussed some appropriate theme, such as the spirit, the achievements, or the obligations of American Methodism.

3. We most earnestly request that in harmony with the universal custom of early Methodism, every Methodist congregation shall be brought together at 10 o'clock p. m., December 31, for a "watch-night meeting," which shall be made a season of special prayer and personal consecration to God as a fitting preparation for the deeper spiritual life and the more earnest work to which the Great Head of the Church is calling his followers.

If the 5,750,000 communicants in the various branches of Methodism in America would observe this service with their congregations, so far as practicable and in the privacy of their own rooms, where they cannot meet with their congregation, there would result a most notable deepening of the spiritual life of the Church and a hastening of the kingdom of Christ upon earth.

Multitudes of the people at large, and not a few of our own members, are quite ignorant of the history, doctrines, polity, genius, spirit and splendid biography of Methodism. No better occasion will ever offer for informing them by means of earnest sermons than this anniversary offers. Seize the time. If not prepared, or other things interfere on the Sundays nearest to Christmas, use one or two Sundays in January. By all means observe the "watch-night service" suggested.  
W. F. LLOYD.

### ANTI-SALOON LEAGUE.

Considerable is being said throughout the State by the friends of the liquor traffic about the prohibition question being in politics. If such is the case, the responsibility for same rests with the liquor interests.

The Democratic party of Texas adopted a plan which, if carried out, would have settled the prohibition question last August, when no other issue was before the people. It is fresh in the minds of the people how the platform of the party was ignored, and thereby left the prohibition question unsettled. Democrats who are opposed to saloons can do one of two things: They can acknowledge the liquor interests in Texas greater than the Democratic party, or they can elect men to the Legislature who believe in people rule. It would be worse than cowardice—it would be criminal—not to take up the issue made by the liquor interests, and see to it that no man who stands for the saloons has a voice in making our laws.

The issue is clearly drawn and a certain candidate for Governor has said that he is opposed to the people voting upon the liquor question or having any voice as to whether or not the saloons shall remain in Texas. He further says he will veto any prohibition legislation, if elected. Could the issue be more clearly defined? Shall the people rule, or shall the saloons rule?

Much has been said about a special committee, selected some months ago, to give attention to the gubernatorial situation. The idea prevails to some

extent that the Anti-Saloon League is responsible for the formation of this committee. Such is not the case. This committee was authorized by a conference of Democrats. It was not formed for the purpose of selecting a candidate for Governor, but to devise ways and means, should it become necessary, of concentrating the strength of prohibition Democrats. This committee is composed of Democrats who are deeply interested in the fight against saloons. They are carefully watching the situation, and whatever action is taken will be with one single purpose and that is to further the cause of prohibition.

The Anti-Saloon League is not a political organization. It does not nominate men for office. It does, however, fight the liquor traffic upon every part of the battlefield. If it finds the liquor forces concentrating their strength upon any certain candidate for office, the League can rightfully and legitimately oppose that man by supporting someone for the office who opposes the traffic. The Anti-Saloon League would have no right to exist if it did not fight the saloon upon every opportunity offered. If the League finds the liquor forces organizing in any locality, it goes there and forms a better organization. If it finds the liquor forces sending literature to the voters, it sends much more and that which is more effective. If the League finds the liquor forces violating the law, it is there to demand law enforcement. If the liquor interests try to have our enforcement laws declared unconstitutional, as they are now doing in our courts, the League is there with counsel to defend the laws. It is the one purpose of the League to destroy the liquor traffic and the results being obtained in this direction are wonderful. During the year 1908 fifteen thousand saloons were shut out of business in the United States. This year the number of saloons closed up to this time will average about forty-five per day.

When complaint is made about the Anti-Saloon League being in politics, the fact is overlooked that the saloons are in politics every day in the year and every hour in the day. Would any citizen approve of the saloons being in politics and the people who oppose saloons staying out? Plans are being laid and preparations made as rapidly as possible to give the saloons the final blow in Texas, which will close them for all time to come.

Let no backward step be taken, for the issue is clearly drawn by the action of the liquor interests and it is: Shall the people rule, or shall the saloons rule?  
STERLING P. STRONG.

### TO THE TEXAS CONFERENCE PREACHERS.

Dear Brethren: The new relation of Conference Missionary Evangelist was assigned to me, as most of you doubtless remember, by Bishop Key at the recent session of the Texas Conference. I want to say I am delighted with the appointment, and hereby express my gratitude to so many of the brethren who so cheerfully promised to give me their assistance, and to all others upon whom I am depending for the co-operation and help necessary for me to succeed. I am ready for service every day, and I hope that those who contemplate holding a revival in the early part of the new year will write me at once, giving me the desired date; so that after learning more fully the mind of the Board of Missions anent my work, I may be able to make out without conflict or confusion my list of meetings. My address is 217 Bethze Street, Houston, Texas. Hoping for your continual prayer for the Lord's blessing upon my work and your hearty co-operation and influence, I remain yours fraternally for the advancement of the kingdom.  
CHAS. C. BELL.

Premature baldness is most frequently due to dandruff. By eradicating dandruff  
**Glenn's Sulphur Soap**  
Prevents Baldness  
It clears the complexion and is a time-tested remedy for skin diseases. Druggists' Hall's Hair and Whisker Dye, black or brown, 50c.









THE BETHLEHEM BABE.

By S. A. Fitzgerald.

O'er the plains of old Judea, In the ages long ago, When God's people groaned in bondage...

As the shepherds watched their charges In the night upon the plain, Their poor senses caught the sweetness...

How the wise men hailed the message As they journeyed from afar! They were led by Spirit's guidance...

Wicked Herod heard the message, Kindling all his soul with wrath, And he sought to sweep the Christ-child...

So he worked and grew and prospered, Gaining grace to man and God; Healing up the broken-hearted...

How he bore the sin of nations Hanging on the cursed tree! See him bravely bear his anguish...

For the great Sanhedrin feared him, He no prophet was to them, Now they dread the second coming...

How he bore the sin of nations Hanging on the cursed tree! See him bravely bear his anguish...

For the great Sanhedrin feared him, He no prophet was to them, Now they dread the second coming...

A PANHANDLE CHRISTMAS MEDITATION.

In nature as well as in the kingdom of God, the greatest work is done by the gentler agencies. The quiet shining of the sun effects more changes...

The great and strong wind, like that of Elijah's theophany, sighed at the windows, slammed the doors, sifted the trees...

This was yesterday when blow and blare and blast and bluster would make one believe that nature was at war with itself.

The storm raged and shouted for a day; the sun simply shines and silently and imperceptibly changes the whole face of nature.

It used to be thought that continents were reared and finished by great cataclysms and volcanic eruptions.

AN OLD ADAGE SAYS

"A light purse is a heavy curse" Sickness makes a light purse. THE LIVER is the seat of nine tenths of all disease.

Tutt's Pills

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition. Give tone to the system and solid flesh to the body. Take No Substitute.

Such is not the case. They are slowly formed and by gradual processes. The slow silting up on the rivers creates vast deltas for the use of man and beast. It is the toll and death of the coral insect which has made leagues of land in the Pacific Ocean.

When the Creator formed the rose he said, "Thou shalt blossom and be a blessing." When he made the sun to be a light in the firmament, he said, "Thou shalt warm and enrich this world of mine."

Look out through the open window upon the melting snow as it sinks deep, deep down in the fertile sod to come again in millions of bushels of heading wheat.

The world clamors to-day for men whose buoyant spirit and calm optimism never lose faith in humanity. Genuine zeal can await events without chafing and discontent.

THE PREACHER'S SON.

The above is the heading of an editorial in the Nashville Christian Advocate, in which there are some things that are astounding, to-wit: "The sons of preachers still find their way into colleges and into the professions, but not all of them."

Does he mean by "nature" the God of nature? If so, why did he not say so? Why did he not say that God did not "intend" the "vast majority of them for such a career?"

the stump? But hear him: "When the preacher was a farmer, the preacher's son was not a problem." Why was he a "farmer," and why was his son not a "problem?"

Perhaps he will never see this, but if his eye should perchance fall upon this he no doubt would treat it lightly; but casting a thing aside does not answer questions.

Why try to learn the "art of education?" Why should preachers take the lead as farmers, or educators? Why force the sons of the poor to "win their way in the crowded ranks of the intellectuals?"

No, this editorial is full of the spirit of the dogma of Calvinism. The same abominable doctrine that has been cursing the world in all the ages past. Teaching that the great God of heaven and earth "intends" that one man shall be wise and that another shall be a fool.

But you say the editor did not mean to teach that doctrine. What did he mean to teach, then? Didn't he know that his readers would so infer? Will he deny teaching such doctrine?

This doctrine of the devil that men are "born" to fill "intended" places, "that it is possible, that by the laws of heredity," and not only "possible" but "intended by nature," that one boy is "born capable" and another is "born incapable," and this is the work of "heredity," and men can not help themselves, has filled the world with "rot" that teaches that children are born in sin and are little devils, and must grow up in sin.

Does he mean by "nature" the God of nature? If so, why did he not say so? Why did he not say that God did not "intend" the "vast majority of them for such a career?"

Aches and Pains.

You know by experience that the aches and pains of rheumatism are not permanent, but only temporarily relieved by external remedies. Then why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood on which rheumatism depends and cures the disease?

Asking a blessing over stolen bread will not save you from choking on it.

FROM THE PRESIDENT OF THE W. C. T. U.

A letter from Mrs. Nannie Curtis, State President of the Woman's Christian Temperance Union of Texas, to the women of the Church:

During last month I sent out several hundred letters to the Sunday-school superintendents of the State urging them to carry out a special program, emphasizing the great cause of prohibition.

Professor Ivy, of Sherman, has prepared and printed enough for all and generously donated them to all who would accept them. In addition to this, I asked that the collection on that day be given to the W. C. T. U. of the State for this State-wide fund.

Anything that is dangerous to public safety and morals and peace is against the Constitution. The saloon is destructive to all these and contravenes the principles of self-preservation, hence ought to go, and we believe will go when the people get a chance at it.

Froude, a distinguished English author, says: "All our laws are but copies of the great and eternal laws of right and wrong, so far as we can read them." We are taught that it is province of the legislator to ascertain by diligent research what are the immutable laws of right and wrong.

I was in the great battles in Tennessee and Alabama, and in the Florida submission fight and I learned the tactics of war and I think if we prepare now to put on the methods they used and we are ready to do battle, we will win. It takes money. The enemy has millions of dollars of ill gotten gains and they do not spare it when the time comes.

We stand in a peculiarly critical place. Mississippi, Alabama, Tennessee, North Carolina, Georgia, Oklahoma, all dry. The criminals of all these States are casting about for wet territory to land. They can not go south without landing in the gulf; they can not go east without falling into the Atlantic and the north is full already.

San Antonio Business College CHRISTMAS REBATE NOW ON. Owned by San Antonio business men. Modern methods throughout. Bookkeeping, shorthand, typewriting, telegraphy and Spanish taught.

battle for Texas freedom. Men, women of Texas, the line is drawn. Will you stand for or against the boys and girls of this grand old State? I have no money. I have only my life, and this I have laid on the altar of Texas freedom.

We want every Christian woman in Texas who can not sign the pledge and wear the white ribbon to become a "campaign member." Will you become one by sending your name and one dollar, more or less, to the State-wide fund? Then put yourself, your influence and your prayers with ours and see the grand finale of the drama.

NANNIE W. CURTIS, President Texas W. C. T. U.

WORK IN RURAL DISTRICTS.

The following is the full text of the resolution which was introduced by J. W. Madden of Crockett and adopted by the Texas Conference:

Whereas, It is apparent that there is a large territory in the rural districts of the Texas Conference that is not occupied by the Methodist Church and a large portion of the population that is not reached by the Church;

Resolved by the Texas Conference of the Methodist Episcopal Church, South, now assembled, as follows: First—That every effort in the power of the Church to extend its teachings and principles into all the territory not now occupied by it and among all the people not now reached by the Church should be made.

Second—That to accomplish this much desired end it is believed that churches should be organized in this unoccupied territory as rapidly as possible.

Third—That these new places should be supplied with a ministry capable of establishing the Church there and putting it on a firm footing.

Fourth—That in so far as can be done these new churches should be so organized as to be made self-sustaining.

Fifth—That where these churches can not be made self-sustaining, it should be the policy of the Church to aid them by mission appropriations in every way commensurate with the importance of the undertaking and in consonance with the financial ability of the Church to extend such aid.

Sixth—That the pastors of the Church, as far as practicable, should extend their work out from their charges and stations and into this unoccupied territory to which no minister of the Church is sent and should render every assistance possible to the ministers who may be sent into any of this territory.

Seventh—That the policy of the Church should be to establish an organization in every community within the bounds of the conference and to send a preacher to every such organization.

Eight—That in order to hasten the accomplishment of the purpose of these resolutions, the hearty co-operation of the presiding elders, the Conference Mission Board and all other departments of the Church is hereby requested.

Metropolitan BUSINESS COLLEGE DALLAS TEXAS "The School with a Reputation." The high-grade business college of Texas. Also lately through wide-awake procedure and influential a quarter of a century of success.

IF YOU AND YOUR BOY are not pleased with his school work you should at once get in touch with LAKE-SIDE CLASSICAL INSTITUTE, San Antonio, Texas. The school that gives results; the right school for many boys. Entrance age limit 6 to 16. Special condition for older.

San Antonio Business College CHRISTMAS REBATE NOW ON. Owned by San Antonio business men. Modern methods throughout. Bookkeeping, shorthand, typewriting, telegraphy and Spanish taught.

Hills Business Colleges Do you want a good position? We can prepare you in a short time, and at small expense for earning from \$50 to \$100 per month. We will do it right now if you will come. Our schools are of the highest rank in business scholarship and moral tone.



AN ACROSTIC. "Babe of Bethlehem."

- B Stands for Bible, where we read About the Savior, whom we need. A Stands for Angels, who did sing About the birth of Christ, our King. B Stands for God's beloved Son; He offers life to every one. E Stands for Egypt, where He fled, When Herod infants' blood did shed. O Stands for Offering, which we bring; Our hearts we give to Christ, our King. F Stands for Friend, our Savior friend, Who little children did defend. B Stands for Bethlehem, a town Where unto us a Child was born. E Stands for Eden, God, who knew man's need, A Savior promised in the seed. T Stands for Tidings of great joy; Good news to every girl and boy. H Stands for Host, who in the sky Sang, "Glory be to God on high." L Stands for Lord, born Christmas Day, In David's city, far away. E Stands for Ensign, lifted up; Christ, the Lord, our Nation's hope. H Stands for Humble, Holy Child; I wish I were as meek and mild. E Stands for Easter Lilies' bloom, Which show us Christ rose from the tomb. M Stands for motto, which we bring, The blessed Babe of Bethlehem.

One Xmas night, long, long ago, God gave this Gift to you and me. To-night, oh Lord, our love to show We give our hearts and lives to Thee.

"THE SECOND COMING."

In The Methodist Review for April there was a somewhat remarkable deliverance on the question of the "Second Coming," by Dr. H. S. Bradley, then pastor of St. John's Church, St. Louis. He says: "The word 'second' is never employed by any of the gospel writers in connection with any promise of our Lord concerning any subsequent manifestations of himself."

The question of what effect such a coming might have upon our Lord is entirely foreign, and is entitled to no place in the discussion. Does divine revelation justify the belief that Christ will come again in visible manifestation of himself? That is the question.

To sum up all that Dr. Bradley has to say on this question we are shut up to one of three conclusions, viz.: (1) That Jesus never uttered the prophecies concerning his coming; (2) that he did utter them, but they were never fulfilled; (3) that they were fulfilled, and they were fulfilled.

Dr. Bradley holds to the last proposition and assumes the responsibility of explaining "how they were fulfilled." His explanation resolves itself into this: They were fulfilled in the sense that Christ has been coming all the way down "without observation," and in this sense will continue to come until "the divine incarnation becomes universal."

That there is a sense in which Christ's coming is "without observation" I believe as firmly as Dr. Bradley. When Christ promised, "I will not leave you comfortless; I will come to you," he evidently meant he would come in the person of the Holy Spirit and "without observation." That he has fulfilled that promise could be attested by "a cloud of witnesses" living and dead. But to say that all the prophecies concerning his coming have been or will be fulfilled in this manner is to assume something which Scripture does not warrant. That Christ will come again in visible manifestation has been the expectation of the Church from the beginning, and that expectation is just as "rational" as the expectation of his original incarnation and has more specific Scripture passages to justify it, in the face of Dr. Bradley's reference to the Oriental custom of using highly figurative language, of which he makes Christ in this matter guilty.

higher criticism. It is the worst form of infidelity. Contrary to Dr. Bradley and a great body of other Christian writers of the present day I am a pre and not a post-millennialist; that is to say, I believe Christ will come to bring deliverance to the saints of God and personally usher in his millennial reign, and not wait to follow with his advent upon the heels of a millennium brought on by the Church. Those who hold to the post-millennial view believe that gradually, more and more, the kingdoms of this world will become the kingdoms of our God and his Christ, until the knowledge, power and glory of God shall fill all the earth of the waters cover the sea. And because I dare assert that this is a mistaken conception of the whole trend of prophecy and eschatology, I am told that I am a pessimist; that I have no faith in the power of God's Word to save. They cite the "great commission," and ask why the command to "preach the gospel to every creature," if that word is to return unto him void and the world gradually wax worse and worse. They forget that the Word does not promise that the preaching of the gospel will be the means of converting the world. That is nowhere promised. They forget that it is not contended that the word shall return unto him void. The preached gospel is to be for a witness against the nations of the earth that God sent them the light and they refused it, just as was the case when "the light shined into the darkness and the darkness comprehended it not." That preaching or evangelization is to further serve to gather the Lord's elect—those who will be enlightened—out of the nations of the earth, who are to constitute his bride at his coming and sit with him upon thrones in his kingdom of glory. They forget that the Apostle Paul said: "That day shall not come, except there come a falling away first." They forget that Jesus asked: "When the Son of man cometh shall he find faith on the earth?" They ignore the fact that the fourth monarchy of Daniel's vision, which alone was to be under Christian influences, and which has been under Christian influences now for over 1600 years, is represented as the most God-opposed of all the kingdoms, culminating at last in the horrible anti-Christ. Nor do they seem to grasp the fact that Christ's kingdom has never been and is not to-day a world-kingdom, though Christ clearly stated the case to Pilate in John 18:36, "My kingdom is not (now) of this world." If it be a world-kingdom, why pray, "Thy kingdom come?" That it may be set up in the hearts of men? Yes, but that does not make it universal. After twenty centuries of praying that prayer there are 1,200,000,000 heathens in the world. The fact is Christ's kingdom, as Dr. Bradley argues, is now a hidden kingdom and will be hidden until Christ comes again, as come he must if this world is ever brought under subjection to him. The Psalmist says, "Thy word have I hid in my heart, that I might not sin against thee." The man who has not that word hid in his heart knows no more about the kingdom of righteousness than a wild beast of the desert. Rome while yet pagan was worldly, and she is still worldly, though Christianized. So in the eye of the New Testament the age in which we live is heathenish, and we cannot love it without being traitors to Christ—"adulterers and adulteresses," as James puts it. The object of preaching the gospel then is not to save the world, but souls out of the world, who shall reign with Christ in his millennial kingdom. Our hope is not to reign with him in the present course of this world. "There must be a 'regeneration' of the world, as of the individual, a death previous to a resurrection, a destruction of the world—kingdoms, before they arise anew as the kingdoms of Christ. Even the millennium will not completely eradicate the world's corruption, another apostasy and judgment will succeed (Rev. 20:7-15), in which the world of nature is to be destroyed and renewed as the world of history was before the millennium (2 Peter 3:8-13); then comes the perfect earth and heaven. Thus there is an onward progress, and the Christian is waiting for the consummation."

original owner, and the nation started out anew. How fitting then that the seventh month year of the millennium, with Satan should be bound in captivity and man, unhindered by the snares of the devil and under the direct personal leadership of his Lord, should be given a hand in a one-thousand-year world-empire! The question does not hinge upon the fact of his coming, but on the time of his coming. I may be wrong as to the time, but I cannot be wrong as to the fact. There is no truth more clearly taught in the Word of God than the second coming of our Lord. He will come with all the pomp and power of heaven with all his holy angels to enter into execution of judgment upon the kingdoms—not upon the people—of this world. It will be a real and not a figurative, a visible and not an invisible advent; it will be the time of the inauguration of the millennial kingdom and not the judgment of Jerusalem. The advent of Jesus is a stupendous fact, or hope is a myth; revelation a lie; life a delirium; hell the cup of human sorrow we drink of here, and death the master of the universe! CHAS. L. BROOKS. Tucumcari, New Mexico.

RESOLUTIONS OF RESPECT.

Resolutions of respect touching the death and Sister Vera Harper and read before the Sunday-school of New Hope, Winfield Circuit: How feeble are words to carry consolation to hearts bereaved of a beloved daughter, A tender, clinging vine, interwoven in sweet memories from the hour the angel first gave her to the home; a gentle spirit of light that flitted in and out like a gleam of sunshine. No one can fill her place in the vacant chair. No one will take her place in their hearts. It will be a sacred thought in the years to come to parents and friends that she shed radiance in the home as long as she did. It will be a blessed recollection that she grew up to love and be loved by those who will ever so tenderly cherish her sweet and pure memory. We read with profound sorrow of the death of this sweet-spirited Christian girl. Her death seems to us a strange providence, but we submit to His will, who knoweth best. Resolved, first, That we bow to the will of our Father, knowing he is too wise to err, and loves his own too much to afflict them without a wise purpose. Second, That we join the Church and especially the Sunday-school in tendering to her bereaved father, mother, brothers and sister our tenderest sympathy, and that we will remember them at the throne of grace, that their Father and ours may sustain them by his loving presence in these dark hours. Third, That a copy of these resolutions be sent to the Texas Christian Advocate for publication and a copy be furnished her bereaved parents. Respectfully submitted, T. B. McCRARY, D. A. MAXTON, MRS. LIZZIE HUGHES, Committee.

ANXIOUS FOR WORK.

Through the Advocate I desire to say to the brethren of the Texas Conference and to Texas Methodism at large that I am in a position to help all who need my service in meetings the coming year. Owing to the present condition of my eyes my brethren thought it best to take a superannuated relation for a time for the purpose of treating them. Hence I need the help of all the brethren who will kindly remember me when they want help. My heart is in the work and I long for the day when I can again put on the itinerant harness and fall into the front rank of the hosts of the Almighty. Help me, brethren, to help the world. Yours in His service, W. W. ADAMS. Jacksonville, Texas.

ERRATA.

In the article last week announcing the Missionary Institutes for the North Texas Conference, Greenville District should be joined with McKimney District, at Farmersville. The place of meeting for Bowie and Decatur Districts Institutes is Bowie, January 19-21. L. S. BARTON. Decatur, Texas.

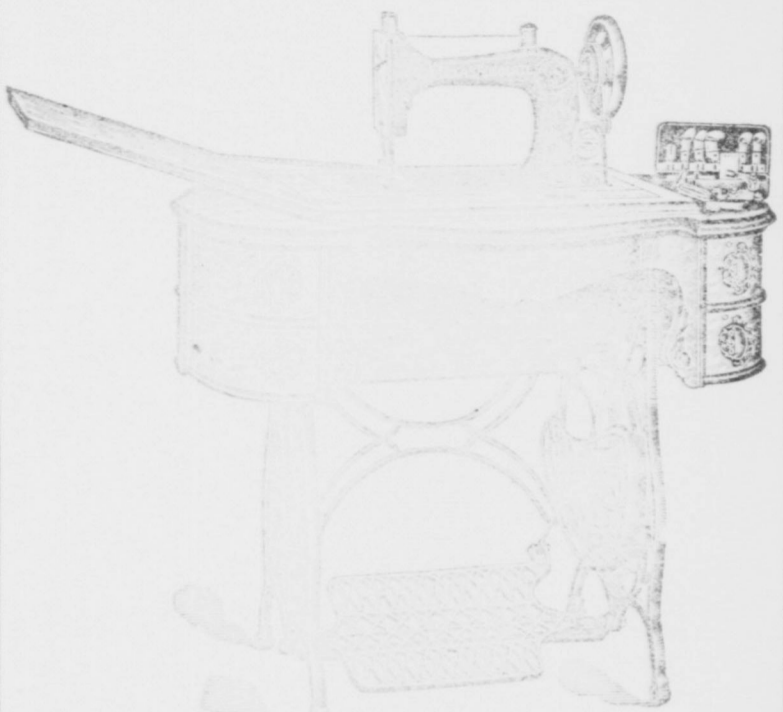
ADDRESS REMAINS THE SAME.

My address remains, Calvert, Texas. Will move to Marlin later. E. L. SHETTLES. Calvert, Texas.

A CORRECTION.

The types make me say in last week's Advocate, "santizo," instead of "rantzizo," and "tono," instead of "lo-no." J. H. CHAMBLISS.

TEXAS ADVOCATE SEWING MACHINE



What a Nice Christmas Present

Why Pay Three Prices for a Sewing Machine

When you spend the money you will buy an equally good Machine? The Blaylock Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for 25% less than the price of any other sewing machine. If the Machine does not measure up to our statements, it costs you nothing. You can have your money back, and we will take the Machine off your hands. Address, enclosing amount,

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MABEL'S FAIRY LAND.

Mabel's teacher came to see her the day before the picnic, and she came again the day after the picnic. "We are so sorry to go without you, Mabel," said Miss Edith the day before the picnic. "None of us will enjoy it as well as we would if you were along. But you know we have promised, and it would hardly be fair not to have any picnic at all." "Of course it wouldn't be fair," said Mabel bravely. "I hope you will have a nice time."

CHURCH ORGAN MOTOR FOR SALE

Electric organ with power sufficient to pump a two-manual organ of about 12 to 15 registers; perfect, as new. This is was \$195; now \$135. Little expense to connect. Write WILL A. WATKIN, Dallas, Texas.

Huntsville District—First Round.

- Navasota Sta., Dec. 25. Huntsville Sta., at Hollis, Jan. 1, 2; Huntsville station at Madisonville, Jan. 2. Madisonville Sta., Jan. 2, 3. Anderson Cir., at A., Jan. 5. Spring Mt., at S., Jan. 5. Grand and Cleveland, at C., Jan. 12. Crockett Cir., at Porter Springs, Jan. 15, 16. Crockett Cir., Jan. 16, 17. Augusta Cir., at Center Hill, Jan. 18. Brown Sta., Jan. 23, 24. Willis Cir., at Willis, Jan. 26. Centre Cir., Jan. 27. Willard Cir., at Westville, Jan. 29, 30. Greenway Sta., Jan. 29, 31. San Jacinto Cir., at Farris, Feb. 5, 6. Dodge Mt., at Dodge, Feb. 5. Huntsville Sta., Feb. 13, 14. Grand and Lovelady, at G., Feb. 16. Trinity and Onalaska, at O., Feb. 19, 20. Montgomery Cir., at Stoneham, Feb. 25. Cold Springs Mt., at Cold Springs, Feb. 26, 27. Rev. J. Seward's meetings at Methodist Church in Navasota, 10:00 a. m., December 28. F. M. BOYLES, P. E.



WHAT MAKES A BOY POPULAR.

All boys wish to be popular and to wield as large an influence over their fellows as possible.

What makes a boy popular? Manliness. During the war how schools and colleges followed popular boys. These young leaders were the manly boys whose hearts could be trusted.

Shall we tell you how to become a popular boy? We will. Be too manly and generous and unselfish to seek to be popular; be the soul of honor, and love others better than yourself, and people will give you their hearts and delight to make you happy.

A new physician in a small town got himself into a serious predicament soon after his arrival by his inability to remember names and people.

The lady blushed and replied: "Why, Doctor, my name is Hill."

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card.

TEXAS CONFERENCE.

San Augustine District—First Round. Shelbyville, at S., Jan. 1, 2.

Tyler District—First Round. Big Sandy, at B. S., Jan. 2, 3.

Pittsburg District—First Round. Queen City, at Q. C., Jan. 5.

Brenham District—First Round. Brenham, Dec. 26, 27.

Greenville District—First Round. Celeste and Lane, at C., Jan. 1, 2.

McKinney District—First Round. South McKinney and White's Grove, at S. McK., Dec. 26, 27.

Beaumont District—First Round. Carterwright and Spindletop, at C., Dec. 19, Jan. 12.

Marlin District—First Round. Cameron Sta., Dec. 30.

Marshall District—First Round. Rosewood Cir., at Marvin's Chapel, Jan. 1, 2.

Jacksonville District—First Round. Alto Cir., at Cold Springs, Jan. 1.

Terrell District—First Round. Kaufman, Dec. 26, 27.

NORTH TEXAS CONFERENCE. Sherman District—First Round. Van Alstyne Sta., Dec. 26.

McKinney District—First Round. South McKinney and White's Grove, at S. McK., Dec. 26, 27.

Bonham District—First Round. Bonham Sta., Dec. 26, 27.

Paris District—First Round. Woodland and Kanawha, at W., Jan. 1, 2.

Sulphur Springs District—First Round. Sulphur Springs Sta., Dec. 26, 27.

Dallas District—First Round. Grand Prairie, 11 a. m., Dec. 28.

Terrell District—First Round. Kaufman, Dec. 26, 27.

West Texas Conference. San Marcos District—First Round. Ward Memorial, at Austin, 11 a. m., Dec. 26.

Austin District—First Round. Ward Memorial, at Austin, 11 a. m., Dec. 26.

San Angelo District—First Round. North San Angelo, Dec. 26, a. m.

Northwest Tex. Conference. Fort Worth District—First Round. Fort Worth, Jan. 1, 2.

Abilene District—First Round. Abilene, at First Church, Dec. 26.

Georgetown District—First Round. Troy Cir., at Troy, Dec. 26, 27.

Platteville District—First Round. Wildorado, at Vega, Jan. 5.

Chirenden District—First Round. Amarillo, Feb. 21, 22.

Waco District—First Round. Waco, Dec. 26, 27.

Haskell Sta., Jan. 29, 30.

Weatherford District—First Round. Weatherford, First Church, Dec. 26, 27.

Cleburne District—First Round. Cleburne, Anglin St., 7:30 p. m., Dec. 26.

Abilene District—First Round. Abilene, at First Church, Dec. 26.

Platteville District—First Round. Wildorado, at Vega, Jan. 5.

Chirenden District—First Round. Amarillo, Feb. 21, 22.

Waco District—First Round. Waco, Dec. 26, 27.

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