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Editorial.

THE GREATEST BATTLEFIELDS.

Where are we to look for the greatest battlefields that mark the progress of human life? Some will tell us that they are to be found on the pages of history, where the deeds of heroes are recorded and where the struggles of men have exhausted themselves in blood and carnage. But this is not true. After all, carnal war between nations is only the manifestation of human courage and skill in the use of brute force to conquer and to achieve conquest. This sort of struggle, though magnified by history as the exhibition of heroism, is but the habit and practice of barbarism. To kill each other in this sort of battle is not heroism; it is the indulgence of the remnant of savage instinct still dominant in the human mind and heart. It is the effort of the animal to overcome. There is nothing of the Divine element manifested in the field of slaughter. Dogs can meet in mortal combat and tear and rend the life of each other. So can the wild beasts of the hills and the plains. So can the untutored savage. And, sad to say, so can cultured and civilized man.

The great battlefield is not where men meet to destroy and to shed blood. These fields really ought to be scenes of disgrace, rather than of glory. The great fields of battle are found in the realm of the human soul, where righteousness arrays itself against sin, where truth is opposed to falsehood and where conscience protests against the undue encroachments of the flesh. Here is where the real battles are fought, and here is where heroes are developed. Sin is a fact in human experience. It is not a fancy, or a vision, finding its base in the disturbed imagination. It is an actual and an awful condition of the unregenerate heart. It puts the mind out of harmony with God, out of sympathy with the law of right, out of touch with the best and noblest interests of life. It sears the conscience, it disturbs the peace and order of the soul, and it subverts the intellectual and dominates the moral and the spiritual. When in control of man's nature it reduces him to the level of the animal and gives full authority to the appetites and passions. Under its fullest influence man craves to be a man in the best sense of the term; he becomes a sort of human monstrosity. He ignores the claim of the mind and spirit and follows the inclination of the flesh. He ceases to be God-like and takes on the habits and the nature of "the prince of the power of the air, the spirit that now works in the children of disobedience."

The man who stands face to face with sin, and begins a pitched battle to overcome it and to cast it from his mind and conscience, is the man who fights the real battles of life. In his heart is to be found the field of genuine struggle that determines destiny. The intensity of this struggle is the fiercest that human experience encounters. Take the man bound by the demon of intemperance, the man caught in the clutches of avarice, the man throttled by the gambling

mania, and he faces an issue the awfulness of which has no parallel in the fields of Waterloo or Gettysburg. If he conquers, he rescues his manhood and turns his face toward the morning of hope and deliverance; but if he goes down, he lands in the jaws of an eternal hell! With him it is either life or moral destruction. It is heaven or hell. No tragedy this side of Calvary can compare with the one through which an immortal soul passes in its terrible conflict with the power of sin. To conquer in such a struggle is to rise to the dignity of a real hero. None but God can ever know the cost of such a tragedy, and the realm in which it occurs is the genuine field where glory is won and where life is redeemed. Such a man "comes off more than conqueror through Him that loved us and gave himself for us." Paul never forgot the pain and the anguish of his fight with sin, neither did John Wesley; but after the battle was won a note of triumph sounded throughout the remainder of their careers. They fought and triumphed, and today they shine brighter on the pages of human history than Napoleon or Wellington. The heart is the battlefield where life's greatest defeats are sustained or its greatest victory is achieved.

THE SERIOUSNESS OF LIFE'S WORK

Life is a serious business. It brings us into contact with stern realities. There is but little in it that can be classed under the head of levity. True, it has its humorous side, and it affords ground for cheerfulness; but the man who takes life as a perpetual joke has a poor conception of duty and responsibility. When we come to think of it with its lights and shadows, its days of sunshine and its nights of darkness, flecked now and then with its ominous clouds and pregnant with its electric storms, and swept, as it often is, by tempests and its downpours, we often wonder how the spirit can find time to smile or to indulge in laughter. Under the oppressive side of life we are not surprised that the priests in olden times sought relief from the active experiences of life, as it touched the cold and wicked world, by burying themselves away in their cloisters and in the monasteries. They grew sick and faint-hearted at the hopeless task of bettering the wicked world, and they left it to itself while they withdrew into themselves for meditation and introspection. The world palled and sickened upon them.

And yet this was, in some sense, a selfish and cowardly view to take of life. It was a perversion of its purpose and a misappropriation of its opportunities. Life is intended to enter actively into the issues of the world, to solve its problems, to change its conditions and master its resources. It is not the man who retreats from life's hardships that meets the ends of his creation; but he who rolls up his sleeves, bares his bosom and enters the arena of activity. The very struggle in which he engages develops his purpose, nurtures his strength, enriches his resources and matures his mental and spiritual powers. To accomplish this he

needs to levy a tax upon his physical energy, to put the pressure of effort upon his powers of mind and to bring his spirit under contribution to the plans and purposes of God. This is what Christ did, and his life was a strenuous exertion from the time he entered upon his official career until he expired in agony and blood upon Calvary. But it required this sort of experience upon his part to put into life those elements and forces which have brought to us such wondrous possibilities. And it is now incumbent upon us to invest all the powers of our bodies and minds and souls to make these possibilities an actual fact in our experiences and in the salvation of those around us.

But in doing this arduous work we need not droop our heads like the bulrush, or lament the fact that our fate is a severe one. On the contrary, we can turn our faces toward the morning and feel the thrill of an unseen presence, and go on our way rejoicing. There will come to us seasons of relief and gladness, and our whole journey will be interspersed with gleams of sunshine to give a golden lining to every cloud and to illumine the crest of every storm that sweeps down upon our progress. God will be with us, his promises will sustain us, and beacon lights will flash upon our vision from the hilltops of heaven's table lands. Yes, life is serious and its burdens are great, but its compensations, now coupled with its rich rewards, in the end will more than remunerate us as we pass along its highways toward the goal that awaits us just beyond the quagmire and the river. Its long day may be lowering and somber, but there will be light at the evening tide. When we reach the sunset an invisible hand will brush away the mists and the fogs that gather on the river's brink, and then we will see the city and hear the shout of welcome from the battlements beyond. Life's burdens will be cast aside, and we will receive the palm of victory and wear the crown of everlasting joy!

THE SEVERITY OF LOVE.

Love is an affection in the heart directed by the intelligence of the mind. It is strong and wise as well as tender and sympathetic. It is not an affection misdirected; it follows well-defined laws. People seem not to understand this view of the subject in this day of softness and indulgence. The love in the parental heart that spoils and humors children is not a real love. It is a love without wisdom. God's love is not such as to overlook willfulness and overt transgression. It has a strong right arm and it does not hesitate to inflict needed punishment. It does this, not because it loves less, but because it loves wisely and more.

Sometimes we hear people speaking of Christ's love in a way to lead us to suppose that it is a sentimental love, ready to set aside law and to overlook the persistent waywardness of mankind without requiring them to make reparation for their misdoings. This is all a mistake. His love has an element of sternness and severity. While on earth he loved all men, even his enemies; and he did

good to those who persecuted him; and yet he said, "Woe unto you, scribes and hypocrites." His "woe" is the counterpart of his love. It was and is the dynamic of his love. The old Puritans had an excellent form of speech for the character which they held in honor: "He was faithful even unto slaying." This is true with reference to Christ. He did not come to proclaim an indiscriminate peace to those who will to do ill to men. There is evil in the world, and it is to be conquered by this stern element in his love. "If thine eye be evil, pluck it out. If thy right hand offend thee, cut it off." There are some forms of evil that have to be exorcised by severe methods and driven down steep places and choked in the sea. A soft affection that shrinks from the hardness of a severe duty, when that duty confronts you, is a puerile love that had no place in the experience and teaching of Christ. He struck with a mailed hand when it became necessary to extirpate wrong; and he did it not because he hated, but because he loved. Christianity today has to deal with almost harshness with many forms of sin. They can not be cajoled and flattered. They have to be met with an iron will and a strong right arm. Yes, when we repent the love of Christ is tender and forgiving. But when we plunge headlong into open transgression his tenderness assumes the expression of authority and he calls us to account. He will not permit us to violate the great principles of true ethics and spirituality with impunity. His great heart deals with us like the heart and mind of the ideal father deals with his children. He is ready to forgive and to restore us to his household when we need his voice and turn our feet to the testimony of his law, but he is just as ready to apply the penalties of moral law and make us feel the keen edge of his disapproval when we turn a deaf ear to his calls and spurn his entreaties. And in both instances he is guided by his love for us. Love inspires all his dealings with us, whether those dealings bring us pleasure or pain. He is the embodiment of the deepest love, but it is a love governed by wisdom and far-reaching intelligence. This love is, therefore, disciplinary, and we ought always to so understand it, whether it comes to us in tenderness or in sternness and severity. It carries with it the encouragement of "blessed are ye," and it is charged with the ominous force of "woe unto you." When we obey it is "blessed," but when we disobey it is "woe unto you."

Men make discoveries in natural science, but not in morals and religion. Jesus Christ has given us the ultimatum in matters of this sort. His words on these subjects will abide as final authority when stars fall and the sun becomes darkened.

The Acts of the Apostles is a veritable gospel of deeds. It is the gospel applied to actual life. It tells of the power of the gospel among the people. To read it is to catch the inspiration of the gospel on the march. What a demonstration of the power of the gospel is the Acts of the Apostles!

Presiding Eldership Under Discussion

THE PRESIDING ELDERSHIP.
No. 2.

Well, the expected has happened this time. The "brethren have taken up the presiding elder question with a good deal of zest." Good. "In the multitude of counsel there is safety." Some of the articles in this week's Advocate are good, some only moderately so, and some of the things said are ridiculous. Some of the brethren write as if they feared the ark was in danger and they had to save it. But, really, I am glad the brethren have manifested such an interest in the question, for in discussing all such questions, whether the defect is in the economy or fault of administration, the discussion will do good.

I shall not single the articles out and answer in detail because that would require too much space. Some of the things written I do not care to notice at all.

First of all, not by direct statement, but by covert insinuations, one or two of the brethren presume to challenge my loyalty as a minister to my Church and my relations to my presiding elders. Is it possible that a man can not discuss a question of this kind without his loyalty being brought into question, and by men that he is not even personally acquainted with? Such is not argument nor religion. While I have served only four years as pastor in Texas, and that in one charge, my record for twelve years in Alabama and five years in the Pacific Conference, in the latter place both as pastor and presiding elder, my loyalty and devotion to the Church has never been questioned. I have never had the slightest unpleasantness with a presiding elder, have supported them loyally, and some of them have been my warmest personal friends.

Next, I emphatically deny that I have made any "unrighteous thrust" against the men who have been delegates to the General Conferences when they were presiding elders. There was absolutely nothing in my remark to suggest that I called in question their purity of motive. Is it a strange thing that a man who has been a presiding elder the larger part of his ministry should see the question from that particular standpoint and should work and vote in keeping with the way he sees things? That is all my statement in regard to presiding elders in the General Conference meant. I am sure I have heard many preachers say that they had quit voting for men as delegates to the General Conference who had been a long time in the presiding elder's office. They may be the best of men, but by long tenure of office they are liable to be biased in their opinions. I may love a man like a brother and not agree with him in regard to many things. My critics were hard pressed for something to criticize.

In the article under fire, I said: "That the presiding eldership has largely lost its power for usefulness is generally accepted without challenge." The first and main reason I gave was to be found in the changed condition of society, greater population, more intelligent ministry and people, thus largely doing away with the need of a supervisor such as the presiding elder. I have searched the articles of my critics in vain to find a real answer to this statement of facts. A mere denial is not an answer. It is very easy to deny a statement, but to prove it untrue is another thing. But the thing that seems to disturb some of the brethren is that any one should have the audacity to speak out and say such a thing. But my statement is "challenged," and in honesty I shall have to modify it somewhat. But in many places it is true that the presiding eldership has largely lost its power for usefulness. And men are saying it all over the Church. I have a stack of letters received from every conference in Texas, and other States, since my article appeared corroborating my statement. Some of the writers I know, some I do not. Many of these letters are from men in the front rank, many from young men. But why don't these brethren say it out? I quote briefly from just a few. Here is one from West Texas: "I enjoyed your article. You hit the nail on the head." Here is one from Northwest Texas: "I feel like writing a loud amen to your article." Here is another from Northwest Texas: "The help I have received from my presiding elder, I must say, is but little. He is a good man and I love him, but he has been of very little service to me." Here is one from the Texas Conference: "I read your article with a great deal of pleasure. I think you said some things that ought to be emphasized." Take this from good old Alabama: "It expresses my views so fully that I should

like to see it brought to the attention of every minister and layman in Southern Methodism." Here is a statement in an article to another Advocate written by a member of the Holston Conference in commenting on an article by another writer setting forth very much the same view as mine: "I believe he has observed closely the conditions, but has not offered the best remedy. That no prophetic foresight is needed to see that some change must be made in this branch of our itinerant service is doubtless true." But why multiply? Such is the testimony from all over the Church. It is this fact I want you to realize and face. As one who loves his Church, and I believe would be willing to sacrifice his life for it, I want the best remedy. But we must know and realize the disease first.

Since my article was written I have talked with several as level-headed preachers as there are in Texas, or elsewhere—some of them presiding elders. They agree with me as to the waning influence of the presiding eldership. Some of them did not agree with me at all as to the remedy suggested, and were of the opinion that notwithstanding the changed condition of things—the usefulness of the office could be restored. There are two opposite views.

1. It is suggested by one wide-awake brother that the remedy is in the still further enlargement of the districts, that the office can not be restored to its former position and on the same basis. Raise the limit of number of charges in a district to fifty or sixty, or even more. He says the Church has drifted away from the idea that the first duty of the presiding elder is to preach. He is a supervisor, a superintendent, and that the membership of the Church must be educated to accept that idea of the presiding eldership. Of course, he would preach when opportunity offered, but that would not be his main work. I think it must be admitted that the drift seems to be in that direction. Our last General Conference raised the limit of pastoral charges in a district to thirty. Since then the two Nashville districts have combined. The plan of some of our Bishops is to reduce the number of districts and make them larger. As they travel all over the Church they must hear and see a good many things to make them take this position. It is evidently an effort on their part to meet the changed conditions. This scheme retains the presiding elder as an under-superintendent, retains the cabinet as it is, and in a measure, perhaps, meets the conditions. The M. E. Church has already adopted this plan, and my information is that it is working well.

But there is this objection: The presiding elder becomes simply an officer. You rob him largely of his spiritual influence and his influence as a preacher. An official is about all he could be.

2. The opposite suggestion is to reduce the number of charges so that the presiding elder may spend a Saturday and Sunday with each charge. There you run up against the question of expense again, and let all who will shut their eyes to it, but it is one we have to reckon with nevertheless. I have been in at least ten or a dozen District Stewards' meetings, some of them as presiding elder, some as simply a visitor, and I know this is a question that is becoming more and more serious all the time. Will any presiding elder deny this? There is this to be said in favor of this theory—the better service you give the people, the more the presiding elder is with them and the better preaching he does for them, the more willing will the people be to pay for it, and the greater his influence be.

3. In my other article I suggested the idea of District Chairmen. That seemed to give some of the brethren convulsions. It is funny what spasms some of them have had. Our Church may never adopt that idea. If not, I am a loyal son. But Methodism in other parts of the world has tried it, and it has proved a success. Since my other article was written, my attention has been called to the fact that other writers in our Church have suggested the same thing this year. In September the idea was suggested by a writer in the Christian (Nashville) Advocate. Later a very strong article appeared in the Alabama Advocate setting forth the waning influence of the presiding eldership (he made it much stronger than I did), and suggested the idea of the District Chairman. My attention has been called to another article from still another section of our Church suggesting the same thing, but I have not seen the article. Evidently men all over the Church are seeing the same thing. But, perhaps, it will surprise some of the brethren to know that our Bishops for a number of years have been doing this identical thing—have made small districts and appointed one of the pastors in the district as presiding elder. The General Minutes of 1896 show that

Bishop Hargrove did that with the Arizona District, in the Los Angeles Conference. In 1900 this was done in the Denver Conference on the Durango District, and also on the Trinidad District. Bishop Atkins has done the same thing several times this year. Knowing this while I was in California was what first set me to thinking. Almost all of our Bishops have done this very thing at some time. The number of charges range from five to ten. The pastor of one of the charges can very well look after the district where it is not large, and do it just as well, or better, than it is often done now. So my suggestion is not so radical after all. What is deemed good, and works well in one part of our territory, it seems to me would not be bad elsewhere. Still, this is the open question, and I say again if any brother has a better plan let him bring it forth.

Personally, I am not wedded to the idea of District Chairmen, and it is my personal desire to see the office restored to its erstwhile glory and usefulness. How may that be done? First of all, let the next General Conference pass a law that no man shall spend more than four years consecutively in the office. I believe our Bishops would welcome such a law. I know some of them would, for I have talked with them on the subject. It is a rank injustice to the man and Church to place a man on a district and keep him there indefinitely. The evils growing out of such a course are innumerable. The law of the Church already says that, with few exceptions, a pastor can not remain over four years consecutively in the same charge. Let it go a step further and say that when a man has been a presiding elder four years he must go back to the pastorate before he can serve as a presiding elder again. Then, when that is done, put the best men available on the districts—strong preachers as well as possessed of executive ability, and men that know how to lead souls to Christ. But hear this: If something is not done to restore the waning influence of the presiding eldership, it will not be many years before some radical change will take place. **May the Great Head of the Church lead.**

My best love to all the beloveds, and all who want to be. My ambition on that line has been satisfied. I am not a candidate. I prefer a good station every time, if you please.

I hope the brethren who have had such convulsions have recovered from the shock and are convalescent by this time. But a thorough shaking up sometimes does good. So mote it be. Adios! I. F. BETTS.

REV. I. F. BETTS AND THE PRESIDING ELDERSHIP.

Rev. I. F. Betts, of the Texas Conference, an ex-"beloved" himself, has some pretty plain things in the Advocate of October 10th, concerning this time-honored office and officer in our Church. Brother Betts is a warm-hearted Methodist pastor, speaking out of deep convictions what he believes to be the truth. He will therefore allow a brother ex-"beloved" and pastor to review his article and speak as honestly as he himself has spoken, what he believes to be the truth.

His first statement has claws and teeth. Here it is: "That the presiding eldership has largely lost its power for usefulness is generally accepted without challenge." There are perhaps some presiding elders who have lost or never had much power for usefulness, but that does not justify Brother Betts in the conclusion that the office should be abolished. There are some circuit and station preachers who have lost or never had much power for usefulness, but that does not argue that the office of circuit rider and station preacher should be abolished. The trouble is not with the office in these cases, but with the men. My knowledge of presiding elders running through a period of thirty-two years is that they are a most useful set of men and the office one of largest possibilities. I doubt not that if there was any place for them to make showing of their work that no three hundred men in the Church would make better reports of deeds done than these same three hundred presiding elders. It will be remembered that all our ministers, pastors, agents, connectional officers, college presidents, all save Bishops and presiding elders, have a place where their work is reported and record made of it. The presiding elder may go as an evangelist among his people, hold great meetings, with many conversions and additions to the Church, but the records give the pastor the credit. He inspires the building of churches and parsonages, pulls many a lagging charge through on its collections, whoops up the pastor's sal-

ary, and puts many an extra and much needed dollar in his pocket, but the record gives the credit to the pastor. I have had much of that sort of credit myself. But Brother Betts gets lamer as he travels further. His next reason for abolishing this office is as follows:

"With a newly-settled country, uneducated ministers, little education among the people, settlements far apart, * * * the presiding elder held an important place and was a power for good. All is now changed. Our people are educated; our ministers are educated, towns and cities abound, the rural districts are thickly settled, * * * and with the passing of the old conditions the need for the presiding elder has passed also." This argument is: The country was once new. Now it is old. Thinly settled. Now densely settled. Our preachers and people once uneducated, now educated. Therefore the presiding elder has lost his power for good. Of course the country is more thickly settled now than when Asbury traveled across the continent on horseback. And our preachers and people are better educated now than then. But that does not prove that the country is thickly settled, nor that illiteracy does not still abound to almost alarming extent. Let us look at the facts as they are. First, as regards population. The territory covered by the Church, Alabama, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Virginia, West Virginia, has an area of 560,269 square miles and a population of 22,616,094. Florida has less than ten souls to the square mile, while Maryland has 129. If the rest of these States were as densely settled as Maryland they would have instead of 22,616,094 inhabitants, 67,241,600, or three times as many as now. Thus it is seen that our oldest territory is only about one-third settled.

But turn to that newer territory occupied by our Church west of the Mississippi River, embracing Arkansas, Arizona, California, Colorado, Montana, New Mexico, Oregon, Oklahoma (new State), and Texas. They have an area of 1,120,252 square miles, 559,863 more than the older States mentioned. In this vast section the population is only 8,150,424. This does not show up so very well for dense population. It is less than eight to the square mile. If these States were as thickly settled as Maryland they would have 134,427,840 people. Or if just Texas and Oklahoma had 129 to the square mile they would have a population of 29,904,400.

If the claim of a thinly settled country once justified the office of presiding elder and made him a power for good, then the claim is still good. Second: But what about the claim, "Our people are educated." No exception. What are the facts? Statistics show that we have 2,000,000 native born whites above ten years of age that can neither read nor write. I think a careful investigation would show that more than half of them belong to our section. Let it be remembered that of our 30,000,000 people that at least 10,000,000 of them are negroes, Mexicans and Asiatics. That would leave us 20,000,000 whites with more than a million of them illiterate, and of those classed as literates it must be that several millions of them know little more than to read and write. But this is not all. The statistics show that out of 18,918,697 native and foreign born white voters in our country, 1,229,897 are illiterates. One out of every eighteen. If our people being educated, in the past gave "the presiding elder an important place," and "made him a power for good," then the day for his demolition has not come, and seems at this writing to be somewhat distant. But again: "We have three hundred presiding elders receiving an average salary of \$2,000. That is \$600,000." He suggests that the elders be put on pastoral charges, and the \$600,000 be given to missions. But how are we to get it? The fact that it is now paid to the presiding elders is no proof that it would just drop into the missionary treasury if they were out of the way.

Brother Betts thinks that we might follow the example of other Churches to advantage. But let us see. The Methodist Protestant Church with no presiding elders, with a membership of 184,049, raised for foreign missions in 1903, \$16,045. The Southern Baptist, with a membership of 1,777,466, raised the same year for the same purpose \$218,513. While our Church raised from a membership of 1,533,766 for the same purpose \$339,728. These figures representing the Baptist and Methodist Churches, the one having presiding elders, the other not, are about the best possible comparisons to be found, from the fact that we cover the same territory, and deal with exactly the same class of people. And yet they paid a little the rise of 11 cents per capita, while we paid the rise of 22 cents, and yet it will be observed that their numerical strength is given as 243,709 greater than ours. This is a good showing for our Church as against the Methodist Protestant

and Baptist Churches without presiding elders. J. T. SMITH.
Cameron, Texas.

THE PRESIDING ELDERSHIP.

"'Twas ever thus from childhood's hour,
I've seen my fondest hopes decay,
I never loved a tree or flower,
But what 'twas sure to fade away."

No sooner have I safely passed the committees appointed by the Annual Conference and received the parchment that makes me eligible (if it does not qualify me) for the presiding eldership; no sooner have I begun to contemplate an assault on the readers of the Advocate, with a view to demonstrating my fitness to be presiding elder and delegate to the General Conference in 1910, than along comes Brother Betts and rudely awakens me from my dream of the time when Southern Methodism shall stand amazed at my learning and power, by announcing that the presiding eldership is a useless piece of machinery in Methodist economy and should be abolished.

In all seriousness, if we are to adopt a Congregational or Presbyterian form of government, we ought, in simple justice, to apologize to the memory of Calvin and Whitefield, and go over, lock stock and barrel, to the Presbyterian Church; for there is enough Calvinism in Mr. Wesley's doctrine of sanctification and W. H. Hughes' exposition of the Parable of the Prodigal Son to make pretty orthodox Presbyterians of us all, and, if we do away with presiding elders and modify our present plan of episcopacy, there is no longer any excuse for our existence.

To abolish the presiding eldership now were to display about as much wisdom as the mountain climber in the Alps who throws away his alpine-stock when but half way up the mountain side. The statement that the office of presiding elder has outlived its usefulness is not by any means accepted without challenge. That some presiding elders have outlived their usefulness, may possible be true; if so, it is a matter to come before the Bishop and his cabinet, and not the General Conference.

If Brother Betts will get his eyes off the presiding eldership and give his pessimistic view a wider scope, he will discover that neither the pastor, presiding elder, Bishop nor God Almighty exert a very great influence in a "large city or well-organized town church," whose members attend the circus, theater, card party and wine supper; vote the anti ticket, rent their buildings for saloons and bawdy houses, go on Sunday excursions, etc.; where Lazarus lies unnoticed at Dives' gate, and when pillars in the Church are content to worship God in a cheap house while they lend money at 2% a month in banking houses worth from \$25,000 to \$100,000, and we are satisfied to listen to a man preach the gospel on a salary that would not be considered by a bank cashier.

Now I submit the proposition that in the creation and development of missionary sentiment alone, the average presiding elder is worth more than he costs the Church, and the same is true of him with reference to all of our connectional interests. His zeddy oversight of young and inexperienced preachers is worth many times what it costs the Church. Speaking for myself, I will say that the influence of men like N. L. Linebaugh, J. S. Lamar, O. F. Sensabaugh and W. H. Matthews on my life and ministry can not be estimated in dollars and cents; nor could it have been exerted so effectively in any other relation than that of presiding elder.

They are pre-eminently the preachers' pastor, spiritual adviser and confidential friend, and unhappy, indeed, is the preacher who is suspicious of the motives of those in authority over him, and who does not sustain cordial and confidential relations with his presiding elder.

Blessed is the man who has a good presiding elder: for he shall be unto him as a rock in a weary land, and an ever-present help in time of trouble.

The insinuation that a General Conference composed of presiding elders would hesitate to abolish the office if it would best conserve the interests of the Church is unworthy of a Methodist preacher.

If you don't watch out, Brother Betts, the Bishop may get even with you by making a presiding elder out of you, and, thereby, give you a practical demonstration of the fact that the busiest and hardest-worked man in Methodism today is the faithful presiding elder. May his tribe increase.
ROBERT A. BAIRD,
Lindsay, I. T.

West Texas Conference

The West Texas Conference held its session in the town of Yoakum, situated midway between San Antonio and Houston, on the Aransas Pass Railway. We reached it by way of the Central Railway to Houston and thence over the Aransas Pass line. It required one night and half of the next day to make the journey, a distance of nearly four hundred miles. Yoakum is a town of five thousand population, and it is the center of a large railway interest. It is nineteen years old and a good business point. It is a town of saloons and their effect is very perceptible. But aside from this there are a great many good people living there. Our Church is by long odds the leading Protestant organization in the town. We have a good church structure and a good membership. Rev. V. G. Thomas is our pastor, and under his ministry the membership has about doubled the past year. He has done a fine work and he is very popular with the people. He made ample provision for the entertainment of the conference, and everybody was well cared for. The conference was in good spirit from the beginning to the close, and the religious exercises were very fine indeed. All in all, it was one of the best conference sessions in the history of that body of heroic men. The hospitality accorded to the brethren was all that could be asked.

The forty-ninth session of the West Texas Conference was called to order by Bishop Candler promptly at 9 o'clock, and he announced the song, "Blest Be the Tie That Binds," and it was sung with much spirit. The Bishop led in a very fervent prayer. He then read from the Scriptures, I John, second chapter, and he made suitable comments. Among other things, he said: "Paul deals with great doctrines, but John puts his writings in concrete forms. He speaks lovingly of God, the Father, and Christ, the Son. He puts Christ before us as our Advocate with the Father. He magnified the life and the work of Christ. We can not get the atonement of Christ anywhere except in the Bible. The world does not give it to us. We sometimes imagine that we are capable of producing an atonement, but we make a miserable failure. The atonement is something separate and distinct from the world. We have to get out of the world to find it. Neither are we to love the world. Worldliness is not the world as we see it, but it is the world that we permit to rule over our thought and purpose. Worldliness can creep into the conference. A little political man, introducing Austin methods into our proceedings, is a politician. A sharp and shrewd preacher is a backslidden preacher. There can be worldliness in our thinking, making effort to get something out of Emerson. Well, now and then we can find a thought worthy of the pulpit, but it is like getting a kernel out of a hickory nut; you throw more away in hulls than you find in kernels. The preacher who tries to get his sermons from such sources is worldly in his thinking and spirit. I have no patience with the up-to-date preacher. Jesus Christ confines himself to no dates. He does not accommodate himself to our little changes. He is the same yesterday and to-day and forever. You do not have to make discoveries by worldly methods of thinking. People went to heaven before you were born, and they are likely to keep it up after you are dead. Worldliness can not make any improvements on the atonement. The old Book is rich in its contents, and here it is one finds the fullness of grace in Christ. Love not the world nor the things of the world. This is the spirit of the gospel given to us by John, and we ought to stick to it and preach it to the people of this day."

The Bishop then raised another hymn to an old tune, and after it was finished, the roll of the members answered to their names. Sterling Fisher was again chosen as Secretary. He has filled this position for years with great satisfaction. He is a popular scribe. The committees were announced and the conference adopted them, as reported by the presiding elders. This completed the organization, and the conference went into its business without delay.

A number of connectional brethren were introduced—Drs. Chappell, Moore, McMurry, Stewart, and a number of local brethren.

Rev. J. M. Alexander reported the Austin District up in its finances and

material interests. From seven to eight hundred have joined the Church. Bro. Alexander's health is fully restored, and he is again robust and strong.

Speaking of our work among the Germans, the Bishop said: "It is a mighty poor preacher who can not preach better than he can practice. But you want your practice in these matters to overtake your preaching."

Rev. F. B. Buchanan reported the Beeville District paid out in full on all lines and an increase of 335 members; spiritual state good.

Rev. R. A. Rowland said the Cuero District was not out in full financially, but much money had been collected. There were 500 or 600 increase in the membership. The district is in better condition than in its history.

Rev. Theophilus Lee said that the Llano District was in good shape. More than a thousand had been converted and taken into the Church. The material interests had also improved.

Rev. W. T. Renfro reported a great year on the San Angelo District. A great many people have gone into this section. The first year has been one of bad season, but the people did well financially, and there were good meetings with good results spiritually.

Rev. A. J. Weeks, of the San Antonio District, reported 350 net increase in membership and the finances well advanced; some matters in excess. The entire district has paid for all purposes, \$75,000.

Rev. D. K. Porter, of the San Marcos District, said his work was in good shape; had good meetings and the finances were well up. Material improvements are going forward.

The old guard was called, but not many of them responded. Only a few of them were present. They were too feeble to attend. Grand old men! They wrought well in their day, but their active time is past. Rev. B. Harris, Rev. H. G. Horton and Rev. H. T. Hill were among the few who answered to their names.

In the afternoon Rev. E. D. Mouzon, D. D., preached a most spiritual sermon on the "Witness of the Spirit." He applied the subject to the secret force of Methodism. The effect of the sermon was very fine, and it left a spiritual glow upon the conference.

At night the Church Extension Board celebrated its anniversary. A great congregation packed all the space in the building. Rev. H. G. Horton read the annual report. Dr. McMurry delivered the address. It was a strong and comprehensive speech, seasoned with good sense, practical suggestions and wholesome humor. It was followed by a collection of \$530 for the University Church at Austin. Dr. McMurray is one of our strong men and a most capable official. He is the right man in the right place.

Thursday morning came in with clouds and dampness, but the members were mostly in place when the Bishop called the conference to order; Rev. H. B. Henry conducted the devotional service.

Rev. New Harris was a visitor to the conference. All his ministerial life was spent in this conference, until last year he was transferred to the Texas Conference and stationed at Tyler, where he is still its popular pastor.

When the class of the second year was called, not one of them had been before its committee, and the Bishop made this failure the occasion for a most suggestive talk to the younger men upon the importance of keeping up their study.

Rev. Marcus Williamson, who served the Rancho charge, made a creditable report. His work moved forward along all lines. Rev. Rex B. Wilkes reported his work in full, and also stated that he had started twenty-five family altars. He served the Bandera charge. Rev. N. D. Wood made a good showing. These young men were elected to elder's orders and became full members of the conference.

Rev. A. V. Harbin, formerly of one of our Mexican missions, was at La Grange last year, and his report was a good one. He said his trouble down there was not with the Germans and the Bohemians—they are among his best friends—but the trouble is with the Americans. The Bishop remarked when he heard this, "There is more truth in this than you suspect."

Rev. R. S. Pierce, who traveled the Manchard Circuit, did a year of excellent work. All his collections were full, had good meetings and made improvements on his parsonage.

Rev. O. F. Hatfield, of Smithville,

had an excess on his collections, had a fine Epworth League advancement, and the Bishop said, "That is a good report." Rev. J. D. Worrell, from Webberville, made a concise report, but it was full of good meat. Bertram Circuit went forward under Rev. J. A. Pledger.

At this juncture Dr. Chappell addressed the conference. He expressed great pleasure because of the fact that he was once a member of this conference, and to meet the brethren with whom he was once associated in the years gone. He spoke especially to the presiding elders, as it is through them that the work of the Sunday-school department is largely carried on. It is from them that the names of the Sunday-school workers over the conference are secured. He also spoke of the growth of the Sunday-school work of the Church and the increase of interest in the Sunday-school literature. He spoke of the needs of this work and the importance of building all new churches with reference to the convenience of Sunday-school teaching.

Dr. Jno M. Moore, of the Nashville Advocate, spoke for awhile to the conference. He, also, was once a member of this body. He spoke of his pleasure at again meeting his old friends, and he was accorded a warm welcome by them. He told of the success of the central organ and the work it is doing. He impressed upon the conference the fact that the Nashville Advocate is the medium through which all the movements of our connectional enterprises and, of the further fact, that the world movements of the Church find expression in the central organ. The speeches of the brethren were well received. After they concluded their remarks the Bishop jocularly suggested, "Now we are through with those light refreshments, let us proceed with our labors."

Rev. A. L. Scarborough reported the best year of his life at Floresville. Rev. J. W. Black, of Kennedy, is a young man and the son of the late Rev. M. A. Black of precious memory, and he is making an enviable record in the conference. Rev. W. A. Govett has a good report from Runge. He closed his third year with those people, and they like him. Rev. W. L. Dunn, of El Campo, reported his charge as thoroughly alive in all departments. His young people are actively engaged in work and they are a factor in all his enterprises. Rev. G. W. White served Victoria charge and his report indicated a year of faithful service; and Rev. C. Williamson, of Lavonia, closed a successful year with his people. His membership showed an increase.

Rev. H. M. Glass, the old young man who belongs to the Northwest Texas Conference, but who travels as a supply in this conference, made a report of his work at Hope that would have been a credit to a young man. He is as sweet as he is old in years.

Allan Ragsdale was introduced to the conference, and he made a few remarks on the work of the State Epworth League movement. As is well known, he is the President of this movement. He emphasized the importance of the League Encampment, and exhorted the brethren to take a deeper interest in this undertaking.

Rev. Dr. W. C. Helt, of the Anti-Saloon League, was introduced and spoke of the work of that organization in the interest of the battle now going on against the licensed liquor business. He explained the nature of the work of this movement, or the progress of the temperance agitation and of the purpose of good people to exterminate the barroom. His speech elicited an outburst of interest.

At the afternoon service Rev. George R. Stuart, the evangelist, preached a very thrilling sermon on Abraham commanding his house. It was really a sermon on family government. It produced a great impression, and one rarely ever sees an audience so stirred as was the one on that occasion.

At night the conference observed the Sunday-school anniversary. The report showed an advance in this department of service. Dr. Chappell, Sunday-school editor, delivered a well prepared and practical address. He is giving to the Church the very best type of Sunday-school literature, and it is popular throughout Texas.

Friday morning Rev. D. W. Carter, D. D., presiding elder of the San Antonio District, in the Mexican Border Conference, opened the session of the conference with devotional service.

In the church at Yoakum there is a memorial window containing a good picture of J. M. Woolsey. He was for years a leading member of the Church

at that place. In fact he was the stay and the life of the Church, and the congregation honored itself in honoring this good man. He deserved to be held in everlasting remembrance.

The members of the conference sometime ago contributed a fund for a window to be placed in the church at Victoria in honor of the late Judge U. W. L. Fly, for a great many years a member of that charge, and always a valuable member of the Annual Conference as a layman. No man in that part of our Texas Methodism was held in deeper love and higher estimate than Judge Fly.

Rev. W. F. Hardy and Rev. T. B. Gordon asked and were granted a location. They both had long been faithful members of this conference.

Bishop Ward was introduced to the conference and spoke a few words to the brethren. A few passages of reliable humor took place between the two Bishops and the conference enjoyed it very much.

Rev. Z. V. Liles, of Center Point, moved things up on all lines in his charge, and so did Rev. B. L. Glazner, of Valley Springs. Their finances were full and spiritual matters were at a high tide. Rev. J. T. King did well a part of the year at Kerrville and equally as well the rest of the year at Llano. Rev. F. A. White reported matters well advanced at San Saba. So did Rev. T. F. Sessions, from Lampasas Station. Needed church improvements had been made. Rev. W. B. Moon, of the Mullin Circuit, is a live young man, and his work greatly prospered during the year. Rev. J. S. Bowles, of Goldthwaite, had a prosperous year.

Dr. John D. Hammond, secretary of the General Board of Education, was introduced and spoke of the needs and progress of his department of work.

Following Dr. Hammond, Rev. J. W. Gilbert, of the Colored Methodist Episcopal Church in America, was introduced and spoke wisely upon the subject of education among the negroes. His speech was well received. He is a very intelligent man, and he spoke with power and effect.

At this point three young men came forward to be received into full connection. The Bishop propounded the disciplinary questions and made wise comments upon the same. His address was not only enjoyed by the young men, but by the brethren generally. A few of the thoughts we give:

"You are no more called to the ministry to-day than when you started in the work. But from henceforth you are not to select your own fields of labor. You are now to become fixed in our itinerancy. You are to have faith. A man who believes nothing has nothing to give others. You want to be men of courage, not braggarts, but courage like Nathan's when he said to David, 'Thou art the man.' Courage is not coarseness. Martin Luther had true courage when he stood before the Diet at Worms. You must know Christ like Peter knew him when he said, 'Thou art the Christ, the Son of the Living God.' Your work is to get hold of men and influence them for good. To do this is to first get hold of God. There is nothing you can add to the gospel, neither is there anything you can take from it. All you are to do is to preach it as you believe it. You will cease giving yourselves wholly to this work when you divide your interests with side issues. You cannot divert your attention to anything else and succeed in this work. You have no time to worry over money. Let that alone and preach the gospel. Worldliness is the enemy of spiritual ministry. Do not be triflingly employed; you have not got much time to play chess, or golf, or tennis; neither will you have much time for hunting. You will not have time for but little amusement. For the most part you must stick to your job. This will take all your time and all your talent. Be mindful of the children. The Master gave special attention to them, and from that day to this childhood has been the hope of the Church. When you become so important that you have no time to give to the children you will be in a bad way. May God help you in all these things."

At the close of the address the young men were voted into the full membership of the traveling connection.

A collection was taken for the benefit of girls in the colored school at Augusta, represented by Prof. Gilbert, the money to be applied by our Woman's Board, and \$450 was secured.

In the afternoon Rev. George R. Stuart again preached to a large audience. His theme was "Heaven and

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Hell," and it was a striking discourse. The audience was greatly moved.

At night Bishop Candler delivered an address in the interest of Southwestern University. He was at his best, and his speech rose to a high-water mark. Though the rain was falling like a flood, yet the house was full. A subscription followed, amounting to about \$3500.

Saturday morning was a rainy and a dreary looking day, but the brethren were in place when the conference was called to order. Rev. I. Z. T. Morris led the opening prayer.

Rev. J. W. Howell, of San Angelo, is a new man in the conference. His report showed him to be a man of fine parts. His charge now has about one thousand members; his people have built another church in a growing part of the city. They have given largely to the San Angelo Institute. All the collections were full and running over.

Rev. C. T. Davis is one of the younger men, but he made a splendid showing for Brady Station. His membership was greatly increased, finances were all full and over, and he has a subscription of \$12,000 for a new church building.

Rev. T. B. Summers, of Menardville, had good success in all lines of work. So did Rev. W. R. Campbell, of Miles Station. His young people are greatly interested in the Church service.

Rev. M. K. Fred, of Millican, had good meetings on his charge.

Rev. W. W. Nunn, of Ozona, has had two fine years. In that time his membership has doubled.

Rev. J. W. Long, of Paint Rock, reported great interest in the work among his women. He has a good membership, and the Bishop commended his work highly.

Rev. Robert Paine, of Sonora, made a very encouraging statement concerning his charge. Though he is far out on the picket line, yet he has all the machinery of the Church in operation.

Rev. N. B. Read, of Midland, had a prosperous year. His membership has nearly doubled. His finances were in excess of the assessments. His people have a handsome new church and parsonage in process of erection.

Rev. D. W. Carter, of our Mexican Border Mission Conference, was introduced and spoke of the interest among our Mexican brethren. Within the bounds of Texas there are 300,000 Mexicans, and among them is a wonderful field for our work.

The Committee on Books and Periodicals made its report, and the editor was given the right of way, and the brethren heard him gladly. The Bishop added wholesome remarks, and the report was unanimously adopted.

Rev. J. R. Stewart, of Nashville, spoke in the interest of the Superannuate Ministers' fund. He has charge of that special work and gave a good report of his charge.

Rev. N. G. Ozment traveled the Belmont Circuit and his work prospered.

Rev. A. W. Wilson, of Gonzales, and his people did finely during the year, and the Church showed commendable progress.

Rev. J. T. H. Miller, of Luling, had

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REV. J. SAM BARCUS, THE LAYMEN'S MOVEMENT IN INTEREST OF MISSIONS.

While the whole Church is rejoicing, or should be, over the movement among the laymen in the interest of missions, Rev. J. Sam Barcus stops the procession long enough to ask, "By what authority?"

J. M. PETERSON. Station A, Dallas, Texas.

MEXICO LETTER.—NO. 4.

Going to Tayahualco. By Gilbert Onderdonk.

Bro. Joyner was presiding elder of the Mexico District while I was in Mexico in 1902. He invited me to go with him to a Quarterly Conference at Tayahualco (Tay-yah-wal-co), about twenty miles out from Mexico City and beyond the Lakes Chalco and Xochimilco.

Bro. Barcus has told you of our Church there, and, therefore, I need not enlarge greatly upon the Church conditions there. My visit at Tayahualco was made about five years before Bro. Barcus went there.

Everything was typically Mexican, of course. The stewards that were assembled from the different points on the circuit had come over and from among the mountains on foot.

The preacher's family desired us to accept their quarters and insisted to a point that admitted of no refusal. The poor families quite everywhere that I have been in Mexico all occupy a single room.

A trip to Tayahualco involves, to my mind, many pleasant memories in addition to the interesting histories which it suggests. I have said that this little town is on the opposite side from Mexico City, of the two lakes, Chalco and Xochimilco.

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quired here to avoid confusion in the mind of a reader not familiar with the geography of the neighborhood.

The two lakes, Chalco and Xochimilco (O-she-meel-co) were originally one body of water perhaps forty or more miles long and from five to ten miles wide.

We reach Tayahualco by crossing on this prehistoric causeway—the same as was used by Cortez and his army when they were approaching Mexico City for the conquest of the Montezuman empire.

There is an interesting feature connected with both of these lakes. Quite everybody has heard of the "floating gardens." I am not sure how they became so designated as they are stationary.

They are arranged in regular order, with a boating space between them, are quite uniform in size and elevation, perhaps three or four feet above water.

These islands may be fertilized with the black mud that forms everywhere the bottom of the lake. I have never anywhere seen such perfect conditions for successful and constant production every day in the year.

But I see that if I say in this letter all that comes to my mind as of probable interest to the reader, it will be of tiresome length. So I will bid the reader good-bye till our next.

ANOTHER VIEW.

Without controversy, great is the mystery of godliness; and let me say this before I begin my article: I am opposed to a heated controversy or argument, for I think it sinful in the sight of God, but if we exchange ideas in a Christian spirit of love, then we can get some good out of a controversy, and I think it's what Paul meant when he was writing to Timothy.

I am no theologian and am limited in an education and I don't write for publication, but I am reading the Advocate some and I note kindly what Bro. M. Weaver and Bro. J. P. Helppinstill say in reference to Romans 6:4, and they seem to differ some. But allow me to add my mite in the premises.

It seems to me that we have two or three baptisms taught in the Word of God. For instance we have the baptism of repentance, and that was surely water administered by John. And we have other instances of water. By referring to Acts 8:38; 9:18 and 10:46 you will find instances of water baptism, and by referring to Heb. 9:19 you will probably learn how it was performed.

And, again, we have a baptism of suffering, and you go with me and see Matt. 20:22: "And they were brought up through great tribulations" and Christ in the garden suffered the baptism of tribulation and agony on the cross.

Now we certainly have a spiritual baptism and surely it is mentioned in the Bible. "Know ye not—don't you know—that we who are—have our sins—washed in the blood and our souls made white as snow?"

Is not this the spiritual baptism mentioned in the sixth chapter of Romans? "Behold I stand at the door and knock, and then what? Why, my dear brother, there is a spiritual baptism on condition you open the door of your heart. And Paul certainly was writing about some baptism besides water, as water is not mentioned in Romans 6:4.

D. A. ROBERTSON. Gunsight, Texas.

A STRETCH OF THE IMAGINATION.

In a recent issue of the Advocate, there came out a piece with this heading to which I wish to call your attention. This piece was in reply to a former one, written by Mr. M. Weaver, of Oklahoma, to which he undertakes to show that Romans 6:4 does not refer to water baptism.

God bless Bro. J. H. Helppinstill, I hope he will not feel offended at me for calling his attention to the faultiness of his logic. I hold that Romans 6:2-11, at least, is addressed to the Church, or Christians. Yet that does not change the meaning or purpose at all.

When we go to the Bible we find it was effusion, whether in a river or in a house. So, it is an indisputable fact that the only arguments for immersion are the heathen literature, the dark age practice of a fallen, idolatrous Church, and a false interpretation of Romans 6.

Verse 2: "Dead to sin;" is the body dead to sin, or the soul? You know it is the latter. Verse 3: "Were baptized into Jesus Christ;" is your body baptized into Jesus Christ? The very idea is materialistic, idolatrous and blasphemous.

Verse 4: "Buried with him by baptism into death." Is your body buried with the body of Christ? You know it is not. Hence, it is a spiritual burial. Verse 5: "Planted together." The Bible represents every Christian as a branch "cut out of the wild olive tree" (Satan), Rom. 11, and "grafted into the good olive tree" (Christ), and "grown fast to him as the branch in the vine" (John 15).

Verse 6: "Old man crucified, destroyed." Is your body crucified, destroyed in water baptism? You know it is not. Verse 7: "He that is dead is freed from sin." Is that physical? Then whenever a man is converted his body dies.

Verse 11: "Reckon yourselves dead unto sin." Is that your body? Then Christianity is for the dead and not for the living, for a man can never be a Christian while his body lives. So you see the utter falsity of the physical interpretation.

Brother, water baptism is for the physical man; hence it can't be water baptism. This is the most elaborate, clear and beautiful description of the Holy Ghost baptism in the Bible.

It is no more applicable to a man's body than to his horse. You are an immortal spirit; you, nor your body, must follow Christ in crucifixion, interment and resurrection.

The "old man", i. e., your fallen nature, must be crucified, i. e., killed, "buried into death," i. e., into the atonement, i. e., washed away by his blood, i. e., utterly "destroyed."

Thus the old nature is absolutely destroyed and taken away, and the new nature created by the supernatural intervention of the Holy Ghost is raised up to walk in newness of life. Now, to cap the climax, turn with me to 1 Cor. 12:13, you will find this language: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free, and have been all made to drink into one spirit."

Eight years of experience as an evangelist, and can say, giving God all the glory, I have never met with a failure. If you have got any old, dried-up appointments, and wish a revival, let me know, in Jesus' name.

R. L. SNIDER, L. P. Huckabay, Texas.



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OUR CONFERENCES.

Northwest Texas, Amarillo, Texas, Bishop Candler, Nov. 4
North Texas, Sherman, Texas, Bishop Candler, Nov. 29
Texas, Houston, Texas, Bishop Candler, Nov. 27

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TO OUR CORRESPONDENTS.

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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.

We are in receipt of a copy of a neat pamphlet on the "Origin and History of Methodism, and What Methodism Stands For," by Rev. J. H. Riggin, D. D., of the Little Rock Conference. It puts the matter in a nutshell so that the busy man can read it at a sitting and get a great deal of Methodist history and find out for what our Methodism stands as one of God's movements to convert and save the world.

Jefferson County, Alabama, the county in which Birmingham, the metropolis of the State, is located, recently voted local option by eighteen hundred majority. This is wonderful and it shows the progress of local option sentiment in the South. Birmingham was the whisky center of the State and if saloons could not win there, where can they win in Alabama? It was a great victory for morality, and the liquor people appreciate the seriousness of the situation. The people have made up their minds to dispose of this business and it is doomed. The time is not far distant when the enlightened public sentiment of this country will exterminate the licensed bar-room. On with the battle!

The New York Advocate often says many good things for temperance, but none more pointed than the following:

A new law of Spain provides for the closing on Sunday of cafes and saloons where alcoholic drinks are sold, becoming operative in Madrid on Sunday, October 20. Many of the places defiantly remained open, but women in the poor districts of the city championed the law and pointed out to the police the drinking places where their husbands were spending their week's earnings. They waited in groups in doorways until the men were ejected and the places closed, when they dragged their husbands home. Everywhere saloons are the foes of home.

THE WEST TEXAS CONFERENCE.

The session of the West Texas Conference was one of the most harmonious and pleasant in its history. It is composed of a royal body of men and among them are no cliques or rings. No one set of them is trying to control matters to the exclusion of the others. They are a band of brethren working for the development of their great field and they are one in spirit, purpose and aim. If some other brother happens to transfer to them and is placed in a prominent place, you hear no criticism. He is received as one of them and is made to feel welcome. Their reports were the best heard of their work in years. It was very noticeable that on the question of salaries and conference collections more of the pastors reported in full than in any previous year for a decade. All of them either reported an advance or in full, and often an excess. Spiritually, nearly all of them had had good meetings in their charges, with conversions and accessions. Yet crop conditions have not been so good in many places throughout the conference as formerly. In the more westerly sections it has been very dry. But the men had wrought well and they reported the results with every mark of encouragement.

Many visitors attended the session. From a distance, Drs. Moore, McMurry, Chappell, J. R. Stewart, Hammond and Pinson mingled with the brethren and made admirable addresses touching their respective departments. From the several Texas Conferences quite a number of representatives were present. Revs. R. G. Mood, J. Sam Barcus, J. M. Perry, New Harris, W. H. Vaughan, I. Z. T. Morris, J. W. Moore, D. W. Carter, and perhaps others. Socially it was a delightful gathering. Everybody was made to feel at home. Rev. V. G. Thomas, the pastor, laid himself out to provide for the comfort and pleasure of all. The people of Yoakum dispensed large hospitality. Mr. and Mrs. Moore and Mr. and Mrs. Mason made this writer more than comfortable—it was luxurious—and Rev. T. F. Sessions shared the excellent entertainment with us. We missed the presence of many of the old men, like Bros. Monk, Keith, Joyce, the Gilletts, and others who were not able to meet with the brethren. Rev. B. Harris, the nestor of the conference, was present and took an active part in the proceedings. Bro. Nolen, now quite aged, lives in Yoakum, but was only able to be present occasionally. Rev. H. G. Horton—"H. G. H." of the Advocate—was not only present, but he was the busiest man in the conference. He began in 1858 and, though he has been on the retired list for a number of years, yet he is young in spirit, bright in hope and the liveliest wire in that part of our Methodism. Some of his notes are found in this issue, and when he writes anything it is always full of sense, to the point and as bright as an electric spark. We are always complimented as well as benefited by his appearance in these columns. One thing about his style of writing is peculiar, and that is he never gets into controversies with the brethren. He sometimes stirs them up, and when they go astray in their statements of historic facts as to any point of Texas Methodist history, he always sets them right, but when they fly back at him occasionally he just retires and smiles at their irritation.

The religious exercises were the best we ever witnessed. Yes, we not only witnessed them, but enjoyed them. Dr. Mouzon preached the first sermon at the afternoon services and then Rev. Geo. Stuart, who was a visitor at the conference, did the rest of the afternoon preaching. It was great in its spiritual import and compass. The house was crowded and there were shouts in the camp. It was like the old times when the Holy Ghost fell upon the meetings of the fathers. Professor Ramsay was present by invitation of the pastor and led the singing. He is a superb leader and withal a deeply religious man. He knows how to prevail upon all others to sing and it was certainly a treat to participate in it.

We left on Saturday in order to

spend one day in the office in the interest of this issue and as a result we missed all the Sunday services and the reading of the appointments on Monday. At this writing we have not even seen the announcement of the appointments. Before they appear we will be whizzing along through the Panhandle toward Amarillo for the seat of the Northwest Texas Conference. But the complete list of the appointments will be found in this issue, as we arranged to have them sent to the paper as soon as read.

Bishop Candler was present at every session. He spoke often to the brethren and it was always wise and heart-searching. Once in a while a streak of fine humor would reveal itself in his addresses and impromptu sayings. His opening address to the conference, his deliverance to the class for admission into full connection and his speech on Southwestern University were noteworthy efforts. They were replete with truth, put in a most unique and pungent manner. He was in the most cheerful spirit and his relation to all was brotherly and kind. He listened patiently to those who wanted private interviews with him and when out of the chair of the conference was as chummy as an old-fashioned Methodist preacher. The fact is, you forget he is a Bishop when you have personal dealings with him. He attaches no special importance to the question of abstract dignity and he has no fanatical reverence for sanctity of the English language. He has a style of speech, a form of pronunciation and an elocution all his own. He does not follow the books in matters of this sort, but he is mighty interesting and strikingly entertaining when he says anything, whether in the chair or on the rostrum or in the pulpit. There is not one dull or prosy side to him. In fact, he sparkles from every viewpoint. His wit and humor bubble up occasionally and flow over, but they are as natural as the spring that comes from under the base of the hills. At times he rises unconsciously to the altitude of genius. He actually says the unexpected and when he utters a commonplace incident or word he does it in such an original way as to give to it a new meaning and a new interest. He makes a good presiding officer and the brethren in the cabinet told me that he was exceeding kind and patient in their private meetings. He sought and listened to their advice and counsel and then used his own judgment in settling vexed questions that necessarily arise in the adjustment of so many men to so many charges. Bishop Candler has all the work and all the men and all the congregations throughout Texas greatly on his mind and heart. If the man does not get the appointment he wanted and if the people do not get the preacher they desire, it will not be because the Bishop is not trying to do his best for all concerned. He has a mind to do his duty, but he has a heart that feels deeply for his brethren.

Last week we got hold of a private letter of the liquorites in which they were secretly calling a meeting of their gang for Dallas during the Fair, and we published its contents. The meeting came off according to announcement in the said letter. Its proceedings were strictly quiet and nothing was given out except a stilted statement from one of their leaders. Otherwise nobody would have known that they were here. The fact is their capers excite no solicitude in the public mind, for they have ceased to be a potent factor either in the morals or politics of the State. The personnel of their membership reveals the same old henchmen of the brewers prominent in all anti-local option movements. And they would not have been present had it not been for the fact that like the ancient ass of the Bible, they know their master's crib, and when the interests of these brewers are involved, these modern animals have to come together and bray. That is about all they did. In order to give their membership a little standing, they stated, or the papers stated, that Mr. Paul Waples, of Ft. Worth, was

among them, but he came out the next day and promptly denied having any connection with such an outfit. The fact is, outside of a few supernumeraries in the politics of the State, whom the people have long since repudiated, other men are not willing to permit their names to be mentioned with this gang of the brewers. We are not surprised that the Ft. Worth merchant repudiated the report that he was one of them. Well, these old disgruntles have to do something to prove to the brewers that they are "busy," and so they took advantage of the Fair to get together and measure ears. We hope the brewers are satisfied. We are sure that nobody else cares anything about their antics.

Out of the \$100,000 subscribed to the endowment fund, under the Harrison thousand dollar proposition, \$31,000 of it is from preachers. The other \$69,000 is from laymen. Now if we can press our laymen up to something like an equal amount with the preachers in proportion to their number, what a long step forward we would make.

Bishop Candler spoke in very high terms of the German Mission brethren. He was just from their conference when he came to Yoakum, and on several public occasions he referred to that heroic and devoted band of preachers. There is only a handful of them in numbers, yet they subscribed \$2000 to the endowment of Southwestern. This, with \$1000 from one of their laymen, makes their contribution \$3000. We have no set of preachers and laymen in Texas more interested in the work of our Methodism than our German brethren. They do not know what discouragement is; and in the face of difficulty they go forward along every line of Church enterprise.

The Nashville Advocate recently had the following to say about the proverbial "gum log":

The "gum log" is a much-talked-of individual at this season of cabinet meetings. This man is hard to place and harder to displace. He fits nowhere. He has had twenty different appointments in twenty years, and he believes in the time limit. His preaching lacks breadth and depth. It is dry, dead, hollow, archaic. The most enjoyable part of his services comes after the sermon—in the form of social greetings among the people. His great summer revivals cannot save him if he can not preach and can not manage the affairs of the Church so as to inspire and maintain activity in the departments of his work. There are hundreds of men in the ministry of Methodism to-day who are utter failures. Whose is the blame that they are there and that they stay there? In every other denomination the minister that can not succeed is allowed to drop out by the force of circumstances, but Methodism seems to be unable to retire incompetent men.

The Home and Herald suggests the appointment of another Church Committee, and it defines its duties as follows:

It is just as idle to tell a sick and hungry and homeless inebriate to trust in God as it would be to criticize his clothing and tell him to go get a new suit, when he had no money or credit—unless the worker shows by his acts that he is God's agent, and that through him God will assist. In every Church there should be a committee that has for its exclusive work the looking after of those who are down and who are anxious, with God's help, to rise again. Many will suggest that imposition will follow. This must be admitted, but that is no reason why the worthy should suffer with the hypocrite. At any rate a day or two would show results, and if the committee kept in constant touch with the labor-employed Christians of the community there would always be a job of some kind on hand for the willing worker.

The Wesleyan Christian Advocate pays the following just compliment to the country preacher:

The Saturday Evening Post thinks the country preacher is chiefly responsible for the present sweeping temperance sentiment abroad the country. Whether this is true or not, we are prepared to assert that the country preacher is directly responsible for a good many good things that have contributed to our welfare. As a class, these men are fearless, faithful, loyal

to God, and committed by a noble type of manhood to the things that promote righteousness. They are a foe to liquor and all other evils. In "that day," when the rewards of human toil are justly given, the country preacher, poor in this world's goods, having lived an obscure life, and been often unobserved and unknown, will be rich with a crown of fadeless glory, and the approval of God rich beyond estimate.

PERSONALS.

We were glad to have a call recently from Rev. and Mrs. M. I. Brown, of Athens.

Rev. J. P. Lowry and his brother, Robert Lowry, made us a pleasant visit this week.

Miss Bintliff, one of our good Austin League workers, was in the city the past week and brightened up the Advocate office with a visit.

Rev. O. S. Thomas, of the Terrell District, passed through the city to some of his appointments in Rockwall County Monday and paid the Advocate an appreciated visit.

Rev. C. M. Harless got into Yoakum to visit the conference just as we were leaving. He went down to lend his aid to the movement to complete the endowment of Southwestern University.

Dr. R. S. Hyer was at the conference and spoke in the interest of our central school. He has Southwestern very much on his heart, and he feels greatly encouraged with the interest now manifest in its endowment.

We had a delightful visit from Dr. Chappell, of Nashville, this week. He was on his way to Amarillo to attend the Northwest Texas Conference. He is giving us one of the finest types of Sunday-school literature to be found in any Church in Christendom.

Bro. William Cardwell, one of the old-timers, was at the conference. He is eighty-three years old, was born in East Tennessee, has been a Methodist sixty-five years, and his heart is as young as that of a boy. He is delighted to meet the preachers and they were delighted to meet him.

Bro. W. W. Gollighugh has been in Dallas since October 7, with his wife, who has been operated upon for appendicitis. Sister Gollighugh is now improving. Though it has been necessary to be away from his charge for a month, he states he will close out his fourth year at North Marshall well.

Rev. R. G. Mood was a welcome visitor to the West Texas Conference, and he did noble work for Southwestern University. He is wide-awake and on the constant lookout for every interest of this great institution. He is making a special study of all phases of the work committed to his hand, and he is leaving no stone unturned to forward its weal.

We deeply sympathize with Rev. and Mrs. O. T. Hotchkiss, of Marlin, in the death of their daughter. She was young and promising and the blow falls heavily upon her devoted parents. But they do not mourn as those without hope, for she was a devout member of the Church and full of faith and hope. We pray the blessings of a tender Father upon them all in their affliction.

L. Blaylock, publisher of the Advocate, together with Rev. Sterling Fisher and Rev. Thomas Gregory, were delightfully entertained at the West Texas Conference by Judge Jno. M. Green and family. Judge Green is one of the leading lawyers of Yoakum, and two years ago he was a valuable member of the Legislature from De Witt County. While in that body he was Chairman of the Committee on Judiciary.

We deeply sympathize with Rev. and Mrs. W. L. Pate, of Wharton, in the death of their noble son. He was the pride of their home and their hopes were centered in him, but God took him, and while their hearts are sad, their faith in the goodness of God is unimpaired. The physicians and friends of the family did everything for them and for the sufferer that was possible, and Bro. and Sister Pate have no words with which to express their gratitude for many tokens of Christian kindness.

Rev. George Sexton, of St. Paul's Church, Houston, and his people recently had a delightful entertainment presided over by Judge Norman Kirtrell. Good things were provided for all and excellent speeches were made.

NEW TESTAMENT PROPHECY—A STUDY.

Second Paper.

In our first paper we presented a partial outline of a series of papers on the above subject.

The first cause of the neglect of the faithful, persistent study of New Testament prophecy, as we gave it, was the popular, but unscriptural conception of an all-conquering Church...

The third cause of this neglect of the serious, persistent study of New Testament prophecy is the fact that some of the most absurd and unscriptural doctrines have been taught by fanatics...

This fanaticism has given rise to ridiculous and absurd views of the rapture of the saints and their reign with Christ on earth...

Such wild and anti-scriptural doctrines have so disgusted sensible people and Bible students that many of them have turned away from the study of unfulfilled prophecy...

In closing this outline of the following papers, I would ask the reader to enter with us into a patient study of New Testament prophecy...

From the beginning it has been the special duty of the District Conference to look after all the unoccupied territory...

In the early summer they erected a good house for Church and school purposes. Without delay an appointment was sent...

With Bro. Homer Garrison superintendent we have a splendid Sunday-school, and they also have prayer-meeting regularly.

god of this world, with power to veil the gospel of the "glory of Christ" to the unbelieving, so that they may not see the gospel of his "glory," though they may see the gospel of his grace...

As to our year's work in general, we have held eight protracted meetings, and will report from all sources about 60 added to the Church.

"He doubles the length of his life-long ride, Who gives his fortunate place to another."

W. W. GRAHAM, Gary, Texas, Oct. 31, 1907.

ROMANS 6:3, 4. In an article in the Advocate of September 26, in which Bro. J. Helpinstill uses his "Imagination Sketch"

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against Bro. M. Weaver, of Manette, Oklahoma, in regard to Rom. 6:3-4, would say:

Yes, Paul was talking to those who had by faith accepted Christ and buried with him in baptism, to walk in a newness of life.

That Moses was His will speaking to them, for they said before to Moses, "Who made thee ruler over us?"

Now, Bro. H., let's not, as God's children, in baptism, be represented as burials of wicked kings or dumb brutes...

Thus a prepared people, then the fulfilling of all righteousness by their God, Jesus Christ. Hence, his kingdom is now prepared for them to walk therein...

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TREASURER'S REPORT.

Report of Funds Reported by L. L. Jester, Treasurer of the Texas Conference, for Month of October, 1907.

Table of financial data for the Beaumont District, listing names and amounts.

Table of financial data for the Brenham District, listing names and amounts.

Table of financial data for the Calvert District, listing names and amounts.

Table of financial data for the Houston District, listing names and amounts.

Table of financial data for the Huntsville District, listing names and amounts.

Table of financial data for the Jacksonville District, listing names and amounts.

Table of financial data for the Pittsburg District, listing names and amounts.

Table of financial data for the San Augustine District, listing names and amounts.

Table of financial data for the Tyler District, listing names and amounts.

Table of financial data for the LaVerne Building Fund, listing names and amounts.

Table of financial data for the Grand Total, listing names and amounts.

Well, Bobbie," said a kindly old gentleman to a little friend of his, aged five, "what's new up at your house?"

"Nothin' much, 'cept I've got a new baby brother."

"You don't mean it! Well, I suppose you're very fond of him?"

"Nope; he's no good—yells all the time."

"Why don't you send him back?"

"Can't we've used him four days already."—Exchange.

ANNUAL CONFERENCE NOTICES.

Texas.

To the Preachers of the Texas Conference: The Board of Missions for the Texas Conference in mid-year meeting on October 19 requested that each pastor...

To the Members of the Texas Annual Conference: The pastors and members of the Methodist Churches of Houston are preparing to entertain the conference...

North Texas. All the roads traversing our territory have authorized a rate of one and one-third fares for the round trip tickets on sale for morning trains of November 15...

The committee and class of the First Year, of the North Texas Conference, will please meet at Sherman, Tuesday morning, November 12, at 8 o'clock...

The committee and class for admission on trial also committee and class of first year will meet in Sunday-school room and main auditorium of Central Christian Church...

Each member of the conference will receive a postal card stating the name of his hotel, the street and number of his house...

To Presiding Elders and Pastors on Missions, North Texas Conference: In representing your charges and asking for appropriations to make for another year, please be prepared to give to the Board of Missions the following information...

Let those who took the course at Georgetown have their certificates in the hands of the Chairman of the Committee by the time conference opens on Wednesday morning.

The class for admission will meet the committee at Travis Street Church, Sherman, on Tuesday, November 19, at 8:30 a. m.

The members of the class of the second year of the North Texas Conference, who have not taken the Correspondence Course...

Let those who took the course at Georgetown have their certificates in the hands of the Chairman of the Committee by the time conference opens on Wednesday morning.

The class for admission will meet the committee at Travis Street Church, Sherman, on Tuesday, November 19, at 8:30 a. m.

Cuero District—First Round. Hallettsville, Nov. 23, 24. Flatonia, Nov. 27.

Nixon, Dec. 3. Leesville, Dec. 4. Edna, Dec. 7, 8.

Rockport and Ingleside, at R., Dec. 14, 15. Runge, Dec. 21, 22.

Brother Steward: An early start insures success. Your pastor needs money. He depends upon you.

Without the knife, clamp, cautery or carbolic acid injections, fistula, hemorrhoids, etc. Permanent cure guaranteed.

PIPES NO MONEY TILL CURED. Ten Thousand Cases Cured. Without the knife, clamp, cautery or carbolic acid injections...