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Editorial.

THE POPE'S ENCYCLICAL ON MODERNISM.

In common parlance an encyclical is a special deliverance made by the Pope of Rome touching matters of belief and practice concerning that Church and circulated among its clergy and laity for their observance. Occasionally during each year some such statement as this is written and sent out from the Vatican. Such a deliverance affects no one in particular except the adherents of Romanism, and beyond this its value is of no consequence. A few weeks ago Pope Pius X issued a document of this sort, and the daily papers gave to it special prominence in their columns. It was on the subject of "Modernism," and, by this term, we presume he means the advanced thought of the day on such subjects as are now, and ever have been, engaging the leading minds of the world. The document set forth as much, for it condemns as dangerous the reading of such publications as deal with theology, philosophy, history, faith, criticism and reforms; and he clearly points out that the tendency of this spirit of modernism is the synthesis of all heresy, and that it logically leads to atheism. We give the substance of his fulmination as follows:

1. The teaching of philosophy, positive theology, etc., is to be carried on in the Church schools and universities, but in a Catholic spirit.
2. Modernism is to be removed from professorships and the direction of educational institutions.
3. The clergy and faithful are not to be allowed to read modernism publications.
4. A committee of censorship is to be established in every diocese to pass upon the publications which the clergy and faithful shall be permitted to read.
5. The encyclical of the late Pope Leo prohibiting the clergy from assuming the direction of publications without their Bishop's permission, and providing for supervision of the work of ecclesiastical writing, is confirmed.
6. Ecclesiastical congresses except on rare occasions are prohibited.
7. A council is to be constituted in every diocese to combat modernism.

We appreciate the fact that it is necessary to read many of the books now in vogue and written in the name of science, philosophy and the like with discrimination; but to put them under the ban by an ecclesiastical dictum as indicated in the above sweeping deliverance smacks almost of the spirit of the fourteenth century. "The clergy and the faithful are not to be allowed to read modernism publications." And this coming from a man who is supposed to be living in the twentieth century! Again: "A committee of censorship is to be established in every diocese to pass upon the publications which the clergy and the faithful shall be permitted to read." The Pope evidently regards his "clergy and faithful" as still in the infant department of letters, and utterly incapable of selecting suitable literature for the cultivation and improvement of their minds and characters. They must have a censor to make these selections for them. Not even a priest in that Church is allowed to read a book on modernism lest he become

tainted with the poison of heresy. This sort of censorship may do for "the clergy and the faithful" in Spain, Mexico, South America and Italy, where ignorance and superstition still hold sway; but when it comes to the more enlightened members of that communion in Anglo-Saxon and Anglo-American countries, it will not amount to much as an embargo to the reading of good literature. The ignorant masses of Romanism in all countries are not noted for their devotion to letters, and this is why the Pope has such servile control over their beliefs and practices. Ignorance is one of the strong arms used by that Church to hold this class of people under its dominion. When people are better educated and informed they resent all such encroachments upon their liberties as men and women alone accountable to God for their conduct.

Enlightened Christianity welcomes the light of knowledge from whatever source it may come. It has nothing to fear from the advance of "modernism," or from the progress of truth in any department of research and investigation. The principle of Protestantism is to prove all things and hold fast to that which is good. The Church that tries to shut out its people and its clergy from the rich results of knowledge along any legitimate line of attainment is not the Church that belongs to this age and generation. It belongs to the dark ages. It was the baleful influence of this spirit that created the Inquisition, that persecuted Galileo, and that made Martin Luther a necessity. It is not the spirit of the twentieth century, and we indulge the hope that the Pope does not represent the sentiment of the more advanced members of his ministry and Church in this part of the world. Many of them are men of high culture and advanced thinking. But his utterance will affect the masses of his Church all over the world. And it is strange that the secular dailies invariably pass by such deliverances without protest or criticism. But we want it distinctly understood that the Pope does not speak for Protestant Christianity, or any part of it, in his encyclical.

LOVE NEVER EXHAUSTS ITSELF.

The body grows tired and must cease from toil in order to recuperate its exhausted energies. Thought processes make it necessary for the mind to relieve its strain in surcease from sustained effort, and thereby have time to replenish its wasted nerve force. But when did genuine love ever exhaust its affection or reach the limit of its endurance? We saw a broken-hearted mother, just the other day, pleading with a county judge for clemency for her disobedient boy. She expended her argument, she then impertuned, and when these failed she went out from his presence crying like her heart would break. Her physical and her mental powers seemed at the end of their effort, but her love gathered new inspiration and was unphased and undaunted as she disappeared through the door of the official's office. Poor old David, driven into the mountains and away from his capital by his rebellious and

unnatural boy, is an example in point. Absalom not only sent his aged father into sorrowful retreat, but proceeded to disgrace the royal palace by his acts of pollution and lechery. Yet when David recovered himself from the shock and started his army back across the Jordan to quell the insurrection, his charge to Joab was: "Deal gently with the young man Absalom." At eventide, when the news was brought to him that Absalom was killed, the old man was thrown into a spasm of grief, and wept until the nation seemed to be in mourning for its dead sovereign. His love swept everything else before it. Love is the dominant attribute in the character of God. "God is love." He is an infinite Father, and he has the heart of an infinite Father. When this Father's heart could do no more, he sent his only begotten Son into the world to die for mankind. This is the expression of inexhaustible love. It even levied a tax upon the heart of the Almighty in its effort to reach and restore fallen humanity. This love is the same yesterday and today and forever. It is from everlasting to everlasting. It labors under no law of limitation, it never wearies, it never grows old.

THE MEAT THAT SUSTAINS SPIRITUAL LIFE.

The spirit has an appetite as well as the body, and it needs food to sustain and to build it up into the strength of a robust and perfect faith. This food is found in the consciousness of the fact that the human will, within us, is wholly subject to the will of God. This brings about our obedience to the commandments of God, and along with this is the witness of the Spirit to the further fact of our acceptance with God. Christ says: "If you love me keep my commandments, and I will pray the Father and he will give you another Comforter that he may abide with you forever." This Comforter is the Holy Ghost, whom the Savior sends to all those who obey and love him. This Comforter is Christ in the heart giving to us a perfect assurance and conforming our lives to the will of the Father.

Christ gives us an example of his own submission to the Father's will, and in this we have an example full of encouragement. He was at Jacob's well, resting, while the disciples had gone to buy victuals. A woman of the town approached the well to draw water, and Christ spoke to her. The conversation led to her happy conversion, and she went forth to publish the fact to the people of the village. In the meantime the disciples had returned with provisions for the mid-day meal. They found him in a rapturous state of mind; so much so that he seemed to have lost his appetite for food. They said to him: "Master, eat," but he replied: "I have meat to eat that you know not of." They took his statement as literal and said to each other: "Why, who hath brought him any meat?" Then he explained to them a principle of which they seemed to have been ignorant, as he said to them: "My meat is to do the will of my Father and to finish his work."

Wonderful statement! He was so absorbed in completing his Father's work that the demand of his bodily appetite had forsaken him. The meat upon which his inner spirit was feeding so overmastered and absorbed his mind that bodily hunger had left him. This was his meat, to do the will of his Father. The carnal mind is ignorant of this sort of meat, but the regenerate mind is supplied with it and finds it satisfying and sustaining. It was this meat that sustained the Savior in the ordeal of his temptation and fasting in the wilderness. God fed and nourished him upon this spiritual food. And there is such a thing as so being filled with the divine life as to forget, for the time being, the food that perishes with its using. Upon this sort of meat the spirit grows strong and enduring. When we are made "partakers of the divine nature," and there comes into the soul-life the powers of an endless spirit-life, we seek to do the will of God as the angels do it in heaven. This is the food that comes down from heaven, and it nourishes us in the life of heaven. We take on those higher relations and we imbibe those higher experiences that make us heirs of God and joint heirs with our Lord Jesus Christ. We partake of this food and we hunger no more, for it is the meat that Christ gives to his true followers. O that men would seek this meat and satisfy their soul hunger!

It is one thing to profess religion, but quite another to live it. The former is a necessity, but it requires the later to make it a perfect religion. Profession and practice must go together, or our religion is vain.

A change of heart is often sudden and startling, but permanent character is the result of slow growth. The one turns a man from darkness into the light, but the other roots and grounds him in the principles of a godly life. We not only want a change of heart and mind, but we want to grow in grace and increase in the knowledge of our Lord Jesus Christ until our lives blossom and fruit into mature characters.

Worry and undue solicitude are evidences of a lack of trust in God. They disturb the heart, harass the mind and becloud the spirit. And they do not bring a solitary element of relief to our condition. When we love God with all the heart, trust his promises to their utmost limit and do our best to meet the responsibilities of life, there is not much room left for worry and devouring solicitude.

Paul preached so long one night that a man who was listening to him went to sleep and fell from a window, but this is no reason why many of us should follow Paul's example in this instance. When you preach a man to sleep you are not going to benefit him to any great extent. Compact sermons, full of thought, are more efficient than very long ones, however good they may be. Even if Paul did preach long sermons, not many of us are able to preach such sermons as those delivered by the great apostle.

Devotional—Spiritual

SAINT PAUL'S HYMN TO LOVE.

We have looked at some general considerations relating to optimism. Let us now see how love makes good its claim to this virtue. The story of love's optimism as it unfolds itself is this: "Love * * * beareth all things, believeth all things, hopeth all things, endureth all things."

Let us look at this story. "Love * * * beareth all things." Some have read "covereth," to avoid what seems to them to be a needless repetition, for the word "endureth" follows at the end of the verse. Love is thus set forth as busy making excuses for the wrongdoer and veiling as far as may be the seamy side of life. But surely this is not the worthiest view we can take of the work of love. The actual work that Saint Paul used admits of such an interpretation, but one feels that "beareth" should be read rather than "covereth," not merely because it is nearer the original meaning of the verb used, but because it is so much more congruous with all else that the apostle says about love.

"Love * * * beareth all things." Love is not afraid to face life. It does not hesitate to stoop under the whole weight of life, all pity and wrong, all folly and pain. It can not be crushed beneath the burden. It has vast powers of self-recovery. It has boundless spiritual elasticity. In the words of an old poem, "Many waters can not quench love, neither can the floods drown it."

There is both a passive and an active meaning in the word "beareth." Love is capable of wonderful submission. Its acceptance of life is quiet and catholic. No matter how great the burden of responsibility or of difficulty, love accepts it without protest. It faces the slights and blind scorns and misunderstandings, resentments and malevolent oppositions without comment. It is strong in its silences. But love is not in this world as clay in the hands of the potter. Its acceptance of life does not always mean its acquiescence in the thing adopted. As long as there is an unlovely thing in life there will be a protest in the heart of love. Love is the spirit brooding over all that possibility of good in life that is now without form and void. Love stands for the grace and peace beyond the ill-manners and uncontrolled passions and unrestrained wrongs of a world that is yet in the making. Love would protest if it were any use protesting. Love would stand resentful and aloof if thereby the world might be taught to win the heavenly victory. But love knows that there is but one way to the highest and holiest service in mankind. It is the way of the Christ who accepted life that he might lift it, whose passing through the world exemplified the silence of the true idealist, who knew that the thing that goes most deeply into the heart of the world is the unuttered protest of perfect fidelity to truth and complete unselfishness. Perhaps it is only on Calvary that we can find the last meaning of these calm, patient words, about love bearing all things.

"Believeth all things." Love is not credulous. It is not ready to deceive itself or to be deceived by others. It does not indulge in the easy optimism of cheap delusions. One swallow does not make summer for love. But love knows the summer is coming. It feels the stirring of a new life in a thousand seeming lifeless things. It is not nearly enough to say that love has a general determination to put upon all things the best construction possible. Love does that; but its construction is the best because it is the truest. It does not merely invest life with the bright garment of a kindly judgment. It

looks with its clear, wise eyes into things and sees the brightness glowing and shining at the very heart of them. The glad confidence of love is born of the divinity of life. Love can not believe anything too high about human life, for it cometh from above. Love looks out upon humanity as one looks upon some youth who, maybe, is not doing very well, but who has behind him the traditions of a godly home, and about him the prayers of two who know the friendship of the Lord, and within him the indestructible good instincts that are fostered and developed in the heaven-sweet atmosphere of reverence for all right things. That youth is humanity, whose home is in the heart of the Father, who hath made men in love, humanity with so many Godward instincts slumbering in its soul, and with the infinite pity yearning over it day by day and age after age. Love is not surprised at any sweet and gracious thing that manifests itself in human character. Love was expecting it. It knew all the time that it was there, and would find its way into the light.

And again, the construction love puts upon life, and the faith love has in life are real and splendid factors in the world's betterment. We rise to the demands that are made upon us. There is a tendency in all life to adjust itself to the judgment passed upon it. There is such a thing as salvation by the faith of others. It is no small thing to help a man to favor his own chances in the fight where the prize is character. Through the tired ranks of the vanquished, through the throngs of the disheartened, across the trampled field of life strewn with wasted efforts and battered dreams, love passes, still believing all things. And in the light of that brave faith many a man stretches out his hand for his sword and find it worth gripping, even though it be a broken one.

But again, "Love * * * hopeth all things." We have seen that love looks out upon life with unflinching gaze. It is not afraid to see all there is to see. Nay, it is just because love alone can see so much that it is able to behold the world with steady eyes. It does not need to reject or juggle with the evidence of its senses. It does not try to persuade itself that the thief is honest, or the libertine chaste, or the worldling heavenly-minded. But it grapples to its soul the fact that every man was made for honesty and purity and the heavenly vision. Where it can not find room for its faith amid the narrow and sad realities of the hour, love slips its hand into the hand of hope and carries its faith onward into the ampler air of good and holy possibility. It is not that hope takes up the tale where faith sits stricken and speechless. Faith and hope are so interwoven that they can hardly be treated as separate things. In love's soul there is a faith in human life as God made it that demands a larger space than the present, and a wider outlook than the outlook of the hour. So hope comes to faith's assistance, and, with one on either hand, passes onward to the place where the largest and loftiest creed has room to breathe. There is, as we saw in our previous meditation, an optimism that comes, in part, of the long view, and that finds its gospel written on the horizon. It is this that carries love in joyous triumph over the darkest and most shameful facts in the human story. Love does not deny them; but it does assert they are not all. For the race, for the nation, for the Church, for the single life, love claims the future; and amid the innumerable failures and defeats and shames of these mortal years it stands the bright, undaunted prophet of some better thing.

And now we need but a word to

complete the picture of love the optimist, and it is this—"endureth all things." This word "endureth" means to hold on under a burden. The optimism of love is a strong and stable thing. Love can not only stoop beneath the burden of life and lift it; it can carry that burden up to the very throne of God. Love can not only recognize the divinity of life; it can keep that vision fresh and clear through all that would obscure it. Love cannot only rise with one strong flight of hope and see the failing and struggling souls of men recovering themselves and winning the victory; it can keep that recovery and victory always in sight, to gladden all who fight and to hearten all who fail.—Percy C. Ainsworth, in the Methodist Times.

A REKINDLED FIRE.

Christians sometimes lose the flame. They still hold on to the form of religion, but the power has departed. Christian ministers often preach with much learning and eloquence, but without power. Their words do not awaken sinners, nor greatly edify believers, nor comfort those that mourn. They have quenched the Spirit. They may not have committed any open sin. They may not have neglected any plain duty. They may not have been unduly industrious in ecclesiastical politics. But some error may have crept into their thinking. In these days when we are patronizingly told by some severe critics that the Bible which the critics leave us is far better than the Bible which our fathers used, we must test it for ourselves. There is another test besides the test of learning. "By their fruits ye shall know." This is better than all the scholarship.

Christmas Evans set the principality of Wales on fire with his burning eloquence about a hundred years ago. But one who reads his story will be convinced that the flame that touched his tongue was not merely his learning and genius, but rather the love of God in his heart. While he was yet a young minister the Churches of Wales were torn and distracted by a strange heresy industriously disseminated by one who had more learning than religion. Mr. Evans himself, for a time, was affected by the new doctrine. While this spell lasted his heart was cold and his sermons were heavy. The fervor of his spirit had departed. This alarmed him, and he began to examine himself. It is well for the Church and for his own soul that he soon came to himself. This is what he says:

"I was weary of a cold heart toward Christ and his sacrifice and the work of his Spirit; weary of a cold heart in the pulpit, in secret prayer and in the study. For fifteen years previously I had felt my heart burning within, as if going to Emmaus with Jesus. On a day, ever to be remembered by me, as I was going from Dolgelly to Machynlleth, and climbing up toward Cadair Odri, I considered it to be incumbent upon me to pray, however hard I felt my heart, and however worldly the frame of my spirit was. Having begun in the name of Jesus, I soon felt, as it were, the fetters loosening and the old hardness of heart softening, and, as I thought, mountains of frost and snow melting and dissolving within me. This engendered confidence in my soul in the promise of the Holy Ghost. I felt my whole mind relieved from some great bondage; tears flowed copiously, and I was constrained to cry out for the gracious visits of God, by restoring to my soul the joys of his salvation; and that he would visit the Churches in Anglesea which were under my care. I embraced in my supplications all the Churches of the saints, and nearly all the ministers in the principality by their names. This struggle lasted for three hours; it rose again and again, like one wave after another, or a high-flowing tide driven by a strong wind, until my nature became faint by weeping and crying. Thus I resigned myself to

Christ, body and soul, gifts and labors—all my life every day and every hour that remained for me; and all my cares I committed to Christ. The road was mountainous and lonely, and I was wholly alone, and suffered no interruption in my wrestling with God.

"From this time I was made to expect the goodness of God to the Churches and to myself. Thus the Lord delivered me and the people of Anglesea from being carried away by the flood of Sandemanianism. In the first religious meetings after this I felt as if I had been removed from the cold and sterile regions of spiritual frost into the verdant fields of the divine promises. The former striving with God in prayer, and the long anxiety for the conversion of sinners, which I had experienced at Llyn, were now restored. I had a hold of the promises of God."

"PRAY WITHOUT CEASING."

Those who are wont to contend that compliance with the above command is impossible, will do well to note carefully the words of the celebrated Christian, scholar, teacher and Confederate General, "Stonewall" Jackson. He said:

"I have so fixed the habit in my own mind that I never raise a glass of water to my lips without asking God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the lecture room without a minute's petition for the cadets who go out and those who come in."

If such a busy man could find time to pray thus, cannot others do the same? Of course, some will say that his prayers did not avail anything, for the cause for which he fought so heroically was wrong and miserably failed. But do not judge thus rashly of the efficacy of prayer. God does not always answer our prayers by giving us what we ask for. He is wiser than we, and often gives us something better than that for which we pray.

As a conscientious Christian man, "Stonewall" Jackson had the highest good of humanity and the glory of God uppermost in his heart.—Religious Telescope.

THE DEEPEST THINGS OF LIFE.

Among the deep things of life which deserve enumeration is a profound sense of the being and presence of God. Most men believe in God theoretically, but many men are practically deists, in that they remove God from their thought to a vast distance from any particular sphere in which they may be working. Comparatively few "practice the presence of God," as the quaint old phrase is. A deep sense of the majesty, might and mercy of Jehovah is, however, essential in order to give human life any majesty, meaning or result. Too much of the piety of the day of light, flippant kind to which God is a mere name, or as an extra interest unrelated to present affairs. What is generally needed in the churches is a deeper sense of God and a closer relation to him.

There are also the deep things of Scripture. It is possible for an unconverted man to obtain a literary acquaintance with the Bible, and the average Christian has a certain more or less superficial knowledge of its contents, but what is needed is a profound apprehension of the inner truths of Scripture, which the natural man knoweth not and which are revealed only by the Spirit of God to those who prayerfully and diligently exercise themselves to know the mysteries of revelation. It is not enough to skim the surface of the Scriptures—the duty and privilege of believers is to delve down deep into the heart of the book of life. Many of these deep things of the Bible are to be ascertained only by dint of hard labor with helps and commentaries, by much converse

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with Christian people, and sometimes at the cost of great personal sacrifice and much walking in the vale of the shadow of affliction.

There are the deep things of Christian experience. It cannot, perhaps, be maintained that every Christian exhibits, or is meant to exhibit in his life's history, the profoundest type of experience, for some natures have not the capacity for the fullest apprehension or illustration of truth in action in human character. They may be as good as far as they go as others are, but they do not go so far, and their type of being is not so high. But it is the duty of every man to make his own experience of unseen things, up to the limit of his constitutional capacity, as real, as rich, and as profound as may be.

There are the deep things of love. Love is of the essence of all true religion. Christianity makes much of love requiring it, inspiring it, and declaring that love is of God. For the purposes of the higher life of Christ a little love will not do, for often the strain upon one will be very great, and only a deep, high and persistent love will prove equal to the tasks and sacrifices which press upon the Christian. It is not without a mysteriously suggestive meaning that the apostle calls upon us to know the love of Christ which passeth knowledge, and to prove by ever more hearty and thorough consecration the power of that love to work in us unto all pleasing of God and benefitting of our fellowmen.—New York Observer.

The Modesty of Women

Naturally makes them shrink from the delicate questions, the obnoxious examinations, and unpleasant local treatments, which some physicians consider essential in the treatment of diseases of women. Yet, if help can be had, it is better to submit to this ordeal than let the disease grow and spread. The trouble is that so often the woman undergoes all the annoyance and shame for nothing. Thousands of women who have been cured by Dr. Pierce's Favorite Prescription write in appreciation of the cure which dispels all the examinations and local treatments. There is no other medicine so sure and safe for delicate women as "Favorite Prescription." It cures debilitating drains, irregularity and female weakness. It always helps. It almost always cures. It is strictly non-alcoholic, non-secret, all its ingredients being printed on its bottle-wrapper; contains no deleterious or habit-forming drugs, and every native medicinal root entering into its composition has the full endorsement of those eminent in the several schools of medical practice. Some of these numerous and strongest of professional endorsements of its ingredients, will be found in a pamphlet wrapped around the bottle, also in a booklet mailed free on request, by Dr. R. V. Pierce, of Buffalo, N. Y. These professional endorsements should have far more weight than any amount of the ordinary lay, or non-professional testimonials.

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Secular News

No more green Consuls are to be sent abroad to represent America if the plans of the State Department which have just been put into practice realize the expectations.

A protocol was signed at the State Department September 17 by the diplomatic representatives of the five Central American Republics accepting the invitation of the United States and Mexico to meet at Washington at an early date to negotiate an agreement providing for permanent peace between the countries represented.

The protocol was signed in the presence of Acting Secretary Adeo of the State Department and Minister Godoy, Charge d'Affaires of the Mexican Embassy.

The progress being made in the application of electricity to the treatment of human ailments was the general topic of discussion among the 400 physicians attending the eighth annual meeting of the American Electro-Therapeutic Association, which began in Boston, September 17.

Together with the Governors and representative men of nearly every State in the Union, President Roosevelt will be the guest of Memphis on October 4, during the progress of the deep waterways convention, which will be held there October 4 and 5, after a trip by boat down the Mississippi River from St. Louis.

Enrique C. Creel, the Mexican Ambassador to the United States, who is at present visiting the City of Mexico, was interviewed September 19, regarding the approaching visit of Secretary Root.

Twenty-two out of fifty-eight men who have been on trial by court-martial in Riga, Russia, charged with participating in the revolt in the Baltic provinces in 1905, by which the control was wrested from the Russian Government for several months, have been condemned to death.

One of the stormiest sittings since the opening of the peace conference marked the discussion September 17, by members of the committee on maritime warfare concerning laying submarine mines.

ing the discussion and said: "As the English press makes us appear as barbarians, I suppose that the use of mines be abolished altogether."

The police arrested a young girl nicknamed Wanda, who is accused of participating in a plot to blow up the headquarters of the secret police, situated on the Moika Canal, whose torture chambers have aroused bitter feelings on the part of the revolutionists.

The new official organization of the Resident General of Korea was submitted to the Privy Council September 19, and passed. It is believed it will be promulgated soon.

A dispatch received in New York from Progresso, Mexico, says: The entire Yucatan Coast is strewn with dead fish, presumably from a submarine eruption.

For Babies' Bad Bowels or Stomach Troubles, Especially when Teething, USE WARE'S BABY POWDER.

A MIXTURE.

Sunshine and Shadow.

Last Sabbath at 4:30 p. m., just our family gathered in the parsonage in Cameron, Texas, to baptize two of our grandchildren, Dr. M. B. Smith's first born (a boy), two months old, and Mrs. J. P. Royall's last born, a girl four weeks old.

Not All We Wanted.

Our year's work at Cameron has not been all we wished for it—so far, but it has not been without interest and some success.

Looking Backward.

I have just been looking back on the minutes of the Texas Conferences (three of them) for the last year.

The Texas Conference had 4672 additions on profession of faith and a net gain of 5120. Pittsburg District leads all the districts in the State in the number of additions on profession of faith, having 1045. It was the only district in the conference that paid out in full on every single item (Gen. Conf. Del. assessment shows one dollar short, but Brother Jester's re-

port in Advocate shows it was paid) and it and the San Augustine District are the only ones that paid out in full in the aggregate on general assessments.

In the Northwest Texas Conference they had 6368 added on profession of faith and a net gain of 3181 to the membership of the Church in their territory.

North Texas Conference had 4345 added on profession of faith and a net gain of 6443 in members. This is the largest net gain of these three conferences.

According to the statement of the Internal Revenue Collector of the United States the Government collected \$96,937 less to the close of the fiscal year (June 30, 1907,) from retail dealers in whikys than for the same time the previous year, which would mean 3871 fewer saloons in the United States than the year before.

The same report shows that our people used of light and heavyweight cigars \$6,422,278.219. This does not include the cheroots and cigarettes.

J. T. SMITH, Cameron Texas, Sept. 21.

JESUS, THE PERFECT MAN.

No man has ever yet attained unto that perfection nor lived the sinless, holy life lived by our blessed Lord and Savior. His life in every particular was blameless, spotless, holy, perfect. One has said of him: "The strength of the man and the grace of the woman, and the charm of the child, blended in him."

O that I might perfect be, From envy, hatred and all be free; Imitate my Lord each day, Walking ever in that holy way.

T. H. YARBROUGH.

"Let us worship the Lord in the beauty of holiness." "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience are defiled."

OXIDINE. A Chili Cure in Every Bottle. conforms to National Pure Drug Law.

AN INTERESTING STORY.

I want to tell just a little experience. Recently I was down in Frio County, in a growing town, assisting in a revival. We had a good meeting. Nineteen joined our church—among them an old gentleman, one of the largest merchants of C—, his wife and three grown sons.

had been leaving their San Antonio jugs in his ware-rooms, received several on the noon express and went around to leave them, and the old gentleman said: "No, never while I live shall another drink be taken on my premises if I can prevent it."

For three weeks and a half he fought fierce temptations, and lived a transformed life. Last Tuesday morning he walked into his home from the street, and was met by the angels, and "was not, for God took" him to the brighter realm.

One thing more: Last week I assisted in a meeting down in Bexar County, in a fine community.

Friday night, our last service, we had nine happy conversions at the altar, among them two splendid young ladies—members of the Roman Catholic Church. They came and knelt at the altar and poured out their hearts in faith and repentance to Christ.

After the great service Friday night everybody was happy, and I made a simple statement in her behalf to the congregation, and in a few minutes his friends gave \$200 to enable her to enter college right away.

Z. V. LILES, Center Point, Texas.

For Stomach Troubles, Bad Bowels and Flux, USE WARE'S BLACK POWDER.

EQUIPMENT OF SUNDAY-SCHOOL TEACHERS.

As president of the Sunday-school Board of the Texas Conference and as a pastor who has given much thought and attention to Sunday-school work, I have been asked to give an occasional paper on this important field of Church enterprise.

Equipment is a vital thing in all lines of human education, and nowhere is it of more importance than in this field where the stakes are not gold and silver, but character and the eternal welfare of souls. Hence I shall do well if this paper shall but arrest the attention of the Sunday-school teacher and make him or her ponder, at least, the theme of it.

The equipment of the Sunday-school teacher. This, for brevity and clearness, I will group under three heads, viz: Personality, knowledge and a passion for souls.

1. Personality: Nowhere in the realm of human interests does personality count for more than in teaching, and especially that form of teaching which deals with the human spirit and its God.

Broyles-Speer.—Near Wanda, Sabbath, 4 p. m. Sept. 15, 1907, Mr. John Broyles and Miss Malinda Speer, Dr. Hall officiating.

judge in the doubtful, for, in an awful sense, he or she influences the destiny of human souls. It is to be feared that in most of our Sunday-schools those who having accepted the office of a teacher, have never appreciated the delicacy of the position, its tremendous possibilities for good or evil.

2. Knowledge. We are hearing and reading much as to pedagogy in connection with Sunday-school teaching, emphasis of this can not be too strong, but while it is important that the art of teaching should receive as much attention as possible, it is of supreme importance that the teacher should be reasonably familiar with the subject matter of Sunday-school teaching. To teach is "to cause another to know." To know what? To know the contents of that Book which alone is divine and which contains for us "the way, the truth and the life." The Bible is the Sunday-school text-book, therefore the Book of all books which the teacher must know—know at least to the extent that the scholar may get a general knowledge of the Bible and be brought into sympathy with its teachings.

Equipment of the Bible. I am glad to note, however, that a better era has dawned and Bible study, systematic study, through Bible study circles and home study of Helps designed to give a thorough knowledge of our great Text Book is now becoming more and more general and the day of ignorant Sunday-school teachers (Bible ignorant) is rapidly passing. Teachers! fall in line, get your pastor to order some good book on the general outlines of the Bible, and then fill them in with earnest study of the books of the Bible itself, and your scholars will be made to feel the beauty and power of this Book of God.

3. As a third and last equipment, I shall mention a passion for souls. No one is truly fitted to be a Sunday-school teacher who has never had a heart-burning after souls and a divine impulse to give those they teach a vision of the Christ who saves from sin and fits the life for eternal companionship with Him. Think what it means to teach after Him who was the Great Teacher, think of his patience and love and how He sought out methods of conveying religious truth that men, women and children might be saved and their feet led into right paths. O the expenditure of our Christ! What energy, what tenderness and compassion, what infinite pains to get the Word into human souls! So with all the great men and women of God. After all it is not pedagogy that is the chief thing, but the spirit of Christ, the evangelistic spirit, which will study ways and means, not simply to excel in the art of teaching, but of getting the Divine Word into hearts and lives. Think, teacher, of your vantage ground and realize that by knowing the Word in its fulness you may be instrumental in changing the character and destiny of a life.

MARRIED. Powe-Craige.—At Albuquerque, New Mexico, Sept. 12, 1907, Mr. Marlon Powe, of Silver City, N. M., and Miss Edith Craige, of Durango, Colorado, Rev. J. C. Rollins, D. D., officiating.

Evans-Dailey.—At the home of the bride's parents, near Munger, Texas, September 15, 1907, Mr. G. R. Evans and Miss Rosa Dailey, Rev. D. Macune officiating.

Sellers-Smith.—At the Methodist parsonage in Haskell, Texas, Sept. 19, 1907, Mr. L. O. Sellers and Miss Julia A. Smith, Rev. J. H. Chambliss officiating.

Broyles-Speer.—Near Wanda, Sabbath, 4 p. m. Sept. 15, 1907, Mr. John Broyles and Miss Malinda Speer, Dr. Hall officiating.

Fagg-Deventier.—At the home of the bride's mother, 3916 Ave. I, Galveston, Texas, on September 17, 1907, James Fagg and Miss Nellie Deventier, Rev. S. R. Twitty officiating.

WEST TEXAS CONFERENCE.

San Angelo District—Fourth Round. Menardville, Sreeter, Sept. 28, 29.

WILL T. RENFRO, P. E.

Austin District—Fourth Round. Bertram, at Briggs, Sept. 28, 29.

JOHN M. ALEXANDER, P. E.

San Marcos District—Fourth Round. Staples Cir., at Staples, Sept. 28, 29.

D. K. PORTER, P. E.

Beeville District—Fourth Round. San Diego, Sept. 22, 23.

F. B. BUCHANAN, P. E.

Llano District—Fourth Round. Kingsland, Sept. 28, 29.

THEOPHILUS LEE, P. E.

San Antonio District—Fourth Round. Utopia, September 28, 29.

A. J. WEEKS, P. E.

San Augustine District—Fourth Round. Center Sta., Sept. 29, 30.

C. A. TOWER, P. E.

NORTHWEST TEX. CONFERENCE

Corsicana District—Fourth Round. Corsicana, First Church, Sept. 29.

HORACE BISHOP, P. E.

Dublin District—Fourth Round. Ireddell Cir., Sept. 28, 29.

Gorman Cir., 8 p. m., Oct. 1.

DeLeon Sta., 8 p. m., Oct. 2.

J. G. PUTMAN, P. E.

Vernon District—Fourth Round. Quail, New Hope, Sept. 28, 29.

W. H. HOWARD, P. E.

Waco District—Fourth Round. Abbott Cir., Sept. 28, 29.

W. L. NELMS, P. E.

Waxahachie District—Fourth Round. Hillsboro, First Church, Sept. 29, 30.

JAS. CAMPBELL, P. E.

Georgetown District—Fourth Round. Troy, at Troy, Sept. 28, 29.

B. R. BOLTON, P. E.

Clarendon District—Fourth Round. Higgins mis., at Higgins, Sep. 28, 29.

J. G. MILLER, P. E.

Gatesville District—Fourth Round. Jonesboro, Union Grove, Sept. 28, 29.

JAMES M. SHERMAN, P. E.

Brownwood District—Fourth Round. Gustine, at Gustine, Sept. 28, 29.

JAS. S. CHAPMAN, P. E.

Colorado District—Fourth Round. Gail, at Durham, Sept. 28, 29.

Big Springs Sta., Oct. 26, 27.

Big Springs Mis., Oct. 26, 27.

J. T. GRISWOLD, P. E.

Ft. Worth District—Fourth Round. Azle, Azle, Sept. 28, 29.

O. F. SENSABAUGH, P. E.

Ablene District—Fourth Round. Baird, Sept. 28, 29.

JNO. R. MORRIS, P. E.

Weatherford District—Fourth Round. Santo, Brazos, Sept. 28, 29.

M. K. LITTLE, P. E.

Plainview District—Fourth Round. Dickens, Sept. 24.

G. S. HARDY, P. E.

NORTH TEXAS CONFERENCE.

McKinney District—Fourth Round. Anna Mis., at Anna, Sept. 28, 29.

J. F. PIERCE, P. E.

Gainesville District—Last Round. Justin, Justin, Sept. 27, 28.

J. A. STAFFORD, P. E.

Sulphur Springs Dis.—Fourth Round. Sulphur Spgs Sta., 5th Sunday Sept.

Pecan Gap and B. F., P. C., 11 a. m., Nov. 1.

C. B. FLADGER, P. E.

Bowie District—Fourth Round. Fruitland, Sept. 28, 29.

T. R. PIERCE, P. E.

Bonham District—Fourth Round. Randolph Mis., at Orangeville, Sept.

M. L. HAMILTON, P. E.

Greenville District—Fourth Round. Floyd Cir., Caddo Mills, Sept. 28, 29.

JNO. H. McLEAN, P. E.

Dallas District—Fourth Round. Denton, Sept. 22, 23.

J. L. MORRIS, P. E.

Terrell District—Fourth Round. Garland, Sept. 29, 30.

O. S. THOMAS, P. E.

TEXAS CONFERENCE.

Pittsburg District—Fourth Round. Atlanta, Sept. 28, 29.

R. A. BURROUGHS, P. E.

Huntsville District—Fourth Round. Grapeland & Lovelady, G., Sept. 28, 29.

Anderson, Roan's Prairie, Nov. 9, 10.

H. C. WILLIS, P. E.

Cuero District—Fourth Round. Shiner, Sept. 29, 30.

R. A. ROWLAND, P. E.

Brenham District—Fourth Round. Giddings, at Giddings, Sept. 29.

C. R. LAMAR, P. E.

Calvert District—Fourth Round. Bremond, Bremond, Sept. 28, 29.

E. L. SHETTLES, P. E.

Tyler District—Fourth Round. Wills Point Cir., P. G., Sept. 28, 29.

THOMAS H. MORRIS, P. E.

Jacksonville District—Fourth Round. Alto, Alto, Sept. 28, 29.

ELLIS SMITH, P. E.

Baumont District—Fourth Round. Kountze, Kountze, Sept. 28, 29.

V. A. GODBEY, P. E.

Houston District—Fourth Round. Rosenberg, R., Sept. 21, 22.

CHAS. F. SMITH, P. E.

All honor to him who wins the prize.

Joaquin Miller.

