

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication: 416-18 Jackson Street.

BLAYLOCK PUB. CO., PUBLISHERS.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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

Vol. LVII

Dallas, Texas, Thursday, December 29, 1910

No 20

MISCONCEIVING A TEXT AND MISDIRECTING OUR PRAYERS

By BISHOP W. A. CANDLER

To read into a passage from the Bible some notion of our own, and then seek to enforce it upon others as a truth of revelation, is an offense against God and man. It is to "handle the Word of God deceitfully;" and whether it be done ignorantly or intentionally, it does violence to both divine truth and human conscience.

The offense is all the worse when it is committed in the name of brotherly love and Christian unity. And it reaches the very highest point of wrong when the words perverted are the utterances of the divine Son spoken to the Father in intercession on behalf of his followers. This is to intrude into the very holy of holies and turn to wrong ends the supplications of our High Priest. Yet this has been done with a part of the prayer of our Lord offered to God for the men whom his Father had given him out of the world. Some have misused his words wittingly, while others have been misled by the sound and have missed the sense.

The words which have been oftenest abused are these: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

These words are frequently made the basis of all sorts of appeals for the organic unity of denominations and for that ambitious scheme of ecclesiasticism whose slogan is: "The reunion of Christendom." Attentive consideration of the words themselves must show that they contain no slightest reference to the coalescence of ecclesiastical organizations. The unity for which the Master prayed is characterized by three features, which exclude any such idea: (1) **It was to be a unity between one generation and its successors.** "Neither pray I for these only, but for them also which shall believe on me through their word." If we suppose the words refer to organic unity of any sort, we must be prepared to accept the Romish idea of ecclesiastical succession of a continuous organization down through the ages, and to condemn in the strongest terms all who have broken with that historic succession. (2) **It was to be a unity similar to that which subsists between the Father and the Son.** "That they all may be one as thou Father art in me, and I in thee, that they may be also one in us." Can we degrade that lofty, mystical, heavenly unity to the level of a clumsy system of earthly machinery? Does the dogma of "organic unity" apply to the Father and the Son? (3) **The result of the unity for which the Master prayed was to be the convincing of the world.** "That the world may believe that thou hast sent me." Can organic unity of any kind be made the

premise of any such convincing argument with the world? If mere unity of organization is a proof of a divine origin, Mohammedanism can furnish far better credentials than the Christian Church can supply at any point of its history from apostolic times until the present moment. Moreover, the unified, fettered and corrupt Church of the Middle Ages by the same argument could prove itself far more divinely commissioned than are the spiritual, purified, free and energetic Churches of the present era.

It is manifest that no thought of organic unity was in the mind of the Master, nor desire for it in his heart, when he offered his great high-priestly prayer on the night before he died. How must it disappoint him when any of his followers fix their hearts upon such a paltry bauble as organic unity and miss the glorious, divine, world-convincing unity of life for which he prayed so earnestly! The unity for which he cried so fervently, as Dean Alford truly says, "has its true and 'only ground' in faith in Christ through the Word of God as delivered by the apostles, and is therefore not mere outward uniformity, nor can such uniformity produce it."

Attempts at uniformity in outward organization do often hinder it. Witness the effort to absorb the Cumberland Presbyterian Church into another body, an effort which has divided families and communities and filled the courts of several States with irritating litigation. Recall the Romish persecutions by which in former centuries organic unity and outward uniformity were enforced over unwilling souls.

If that impossible and undesirable dream of the "reunion of Christendom" were fulfilled to-day by the absorption of all Churches into one huge ecclesiasticism, the cause of Christ would suffer great harm. Men would continue to think as before. Would the insincere profession of all thinking alike make their Christianity more energetic or fruitful? Some would perhaps drop into vagueness and indefiniteness of belief in order to avoid collision with the beliefs of other members. Would that sort of pulpitness result in greater or more effective Christian effort? Multiplied millions would bow down and worship the colossal structure overshadowing them. Has the adoration of an organization ever helped men to greater faith in God or more love toward their fellow-men? In all likelihood the most spiritual members would soon find it necessary to go out of the obese and apoplectic system in order to preserve a pure faith and to promote holy living; then the work of reunion would have to be done over.

It cannot be that this demand for the organic unity of Christendom is scriptural or reasonable. It probably hinders the growth of that spiritual and organic unity

which is important. It is much to be feared that sometimes the Savior's prayer for the oneness of his followers is used to disguise and conceal schemes of ecclesiastical ambition by which certain bodies seek to absorb into themselves some other body or bodies. Such a use of it amounts to a profanity. To simulate the Savior's tones in order to serve a party end is an offense which cannot be too strongly condemned by all who love the Lord Jesus and his Church in sincerity.

If we may have the spiritual unity for which Jesus prayed, we shall not need the "organic unity" to which ambitious ecclesiastics aspire; and if we could secure organic unity without spiritual unity, we could not keep it. In the end we should have fresh divisions with less love, less union, and less unity. Churches which cannot live in peace as brothers would certainly live in strife if penned up together in one huge ecclesiastical camp.

A prayer may sometimes be so mistaken and misdirected as to delay the progress of the cause of God. On one occasion God said to Moses: "Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." May not that be our Father's attitude to-day toward all the untimely praying about the "reunion of Christendom?" May it not be vastly more important and useful to gratefully acknowledge and magnify the real unity which we have already than to be crying and scheming for an undesirable and useless unity of mere organization? When we depreciate the unity of the spirit which God has given us and magnify the unity of mere ecclesiastical organization, we may displease him who prayed that his followers might be one. To hold cheap the great thing we have received from him, as if it were of little worth unless accompanied by something else, may not commend us to his favor. May not our Father be saying to us to-day: "Why criest thou to me for organic unity? Speak to Israel that they go forward to the con- it in the bond of peace."

A lust for numbers and an ambition for a world-encompassing piece of ecclesiastical machinery may be more carnal than spiritual in both origin and aim. Love quest of the world in the unity of the Spirit does not inspire such schemes, nor would the sum of love in the earth be increased by them if they were accomplished.

More union than unity is not an edifying spectacle. It certainly offers no evidence to convince the world that Christ was sent by God, or that the Church is sent by Christ. The organic union of all the Churches was not an aspiration of primitive and apostolic Christianity. It is a mediaeval idea which sprang up when ambitious men and worldly Churches sought to lord it over God's heritage. Its revival in our day is not a mark of high spirituality, but the evidence of a certain loss of faith in divine forces and an over-reliance upon machinery to accomplish spiritual results.

There is a thing to be prayed for which

is more important than organic unity of the Churches, and we need much grace to obtain and keep it. It is the disposition to deal fairly and justly and lovingly with sister Churches. If some would try to do this, even for a brief season, they would derive from the effort a much better understanding of what the Lord meant when he prayed that all his followers might be one in him. Even if the reunion of Christendom were desirable and possible, all Christians and all sects would have to attain to this grace of brotherly love before organic unity could be anything else than a subjugation of minorities to domineering majorities. If we cannot maintain a genuine fraternity, observing faithfully all its covenants and agreements, we can never live peaceably together in one organization.

Paul sacrificed every ambition in life when he accepted Christ and became the Apostle to the Gentiles. After that he became the filth and the off-scouring of society in the esteem of his fellow Jews, but he suffered it all gladly for Christ's sake. And in the end he had no regret. His last testimony was, "I have fought a good fight, I have finished my course." It was defeat apparently in this life, but eternal victory in the life beyond.

Peter was a many-sided man, and many of his sides were anything but commendable. Still there was great good in him, and for this Christ called him to the apostleship. It took many hard bumps to knock off his rough edges and polish the good that was mixed with the bad elements in his nature. But by and by the bad disappeared and the good shone forth. He made a great apostle, but it was a miracle of grace that did the work.

It is a matter of congratulation that in the construction of church buildings, more and more attention is being paid to the needs of the Sunday-school. Those who are "afraid to know what Israel ought to do" will lead into this matter with a keener interest from now on. The great Sunday-school institutes and conventions that are being held all over our country are waking our people up to this question; and we hail the day with joy and joy that shall emphasize, commensurate with its merits, the wisdom and righteousness of saving the children of the Church to the Church.

There is no such thing as new truth. Truth is as old as God. But there are constant discoveries of truth in the various departments of God's universe, and it is these discoveries that are making it more and more possible to relate a great empire of truth to one who uncovers in whatever domain to be acknowledged.



BLAYLOCK PUB. CO. Publishers

Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. HANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE. ONE YEAR \$2 00 SIX MONTHS 1 00 THREE MONTHS 50 CENTS TO PREACHERS (Half Price) 1 00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office to which they wish it sent, but also the one to which it has been sent.

Back Numbers—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

Discontinuance—The paper will be stopped only when we are so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express money order or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

BLAYLOCK PUB. CO., Dallas, Texas

A WORTHY APPEAL.

In a private letter from Rev. H. P. Bond, of Clint, Texas, he tells us of his effort to build a neat little church for the benefit of our struggling people away out on that firing line of the connection. They have done their best, and with the help of the Church Extension Board and the good people of El Paso and other communities, they have about finished the structure; but they need furniture for it, and we quote the following from his letter: "We have about completed a nice little church which was an absolute necessity, as we have been worshipping in a dance hall since last August. At that time we had been using the schoolhouse, but the trustees concluded not to have the house longer used as a place of worship. So we were forced to build. Our resources are about exhausted, and we need help to furnish the house. I thought, perhaps, you could put us in touch with some of our able Churches who have moved out of their old buildings into newer ones, and possibly they could help us with pulpit, chairs, hymnals, bell, etc." We thoroughly commend the appeal of Brother Bond, and hope that some of our readers who are able will send him some help. He is doing a hard service out there and he is succeeding. So let our liberal readers go to his relief.

Let all the preachers of the Central and the Northwest Texas Conference Brotherhoods remember the special day set apart for Brotherhood Day. They are expected to preach on that special day on the benefits of the Brotherhood and give lay members an opportunity to become non-beneficiary members of the organization. These two Brotherhoods remain under one supervision and they always pay into a common fund a mortuary fee when one of their number passes away. It is one of the best mutual insurance organizations for the members of these two conferences of which we have any knowledge. Therefore, let the day be observed.

When public officials, elected to serve the people, accept large gifts from any source, it bodes no good for the public weal. A small token of appreciation for friendship's sake is all right, but when these tokens run up into the hundreds of dollars there is always a motive behind the remembrance. Men do not combine their contributions and make out of them a large sum and then turn the aggregate over to the man who fills a high executive position without being prompted by the expectation to bring said position to them either directly or indirectly, and if he is a man of principle he will promptly decline all

DEATH OF REV. E. L. ARMSTRONG.

At last the old warrior has stacked his arms, received his discharge and gone up to answer the roll call in heaven. Rev. E. L. Armstrong, after years of suffering and confinement to his room, died Saturday afternoon at five o'clock, at his home in Corsicana.

He was born on July 10, 1836, in Wilcox County, Alabama. In early life he came to Texas with his family and located in Jasper County, where he was converted June 21, 1851, and in August of that year he joined the M. E. Church, South, under the ministry of Rev. J. W. Shipman. On October 23, 1857, he was licensed to preach by Rev. Jeff Shook, presiding elder. On November 18, 1857, he was admitted on trial in the East Texas Conference at Rusk, Bishop Kavanaugh, presiding, and on December 4, 1859, he was ordained deacon at Palestine, by Bishop George F. Pierce. In October, 1867, he was ordained elder at Rusk, by Bishop McTyeire. He remained in the East Texas Conference until December 14, 1878, filling its most important appointments, at which date he was transferred to the Northwest Texas where he spent the remainder of his life. His first circuit was Rusk, with nine appointments, where he had over 250 conversions and received 200 into the Church; and he received a salary of \$150. His next appointment was the Woodville Circuit, with thirteen appointments, where he had 89 conversions and was paid a salary of \$150. At the close of this year his health failed and he was forced to locate, but he preached from time to time as he was able during all the days of his local ministry. He was married to Miss Kate Sanders November 15, 1859, and in 1867 he was readmitted into the East Texas Conference and was sent to the Jasper Circuit. He traveled until 1871 when his voice failed him and he had to take a superannuated relation. In 1876-1878 he was presiding elder on the Beaumont District where he did efficient service.

Then it was that he came to the old Northwest Texas Conference at its session in Belton. He traveled the Milford Circuit 1879-1882. In the four years he had 370 conversions. He was on the Dresden Circuit one year, and then went to the Waco District, where he remained from 1884-1887. From 1888-1891 he was on the Waxahachie District and had more than 3000 conversions. From 1892 to 1894 he was on the Abilene District; had over 2000 conversions. At the close of his term of service on this district his health completely failed and he took a superannuated relation. He was a member of the General Conferences of 1878, 1886, 1890 and 1891. During the whole of his active ministry his salary ranged from \$96 to \$1441. He preached 5000 sermons and traveled more than 27,000 miles. Conversions under his ministry went into the thousands. He also built churches, parsonages and district parsonages. These figures give the record of a man whose life was one unbroken chain of consecration to the Church and to the ministry of the gospel. It was his meat to preach the unsearchable riches of this gospel and to see sinners converted at the altars of the Church. His health gave way in the prime of his life, otherwise his record as a successful minister would have multiplied itself many times in the results of his service.

For something like fifteen years he was confined to his bed or room, unable to go forth to battle; but read the papers and kept in touch with the movements of Zion, and he was the best informed man in Texas on the progress of the Church throughout the connection. He had the use of his arms and hands, though unable to walk, and he often wrote voluminously and wisely for the Church papers. He had the gift of expressing himself lucidly and accurately.

As a preacher, Brother Armstrong was far above the average. He had a striking personality, an impressive

presence, a fine countenance, a face of classic mold, and a strongly endowed mind. He had the instinct of a scholar. If he had possessed the best of training in his young manhood in such institutions as we have today he would have become distinguished in the realm of letters. It is marvelous what he did accomplish in this line with just such equipment as he was able to acquire. He had a great storehouse of knowledge and he knew how to use it skillfully and effectively. He never entered the pulpit with unbeaten oil. He prepared himself for successful work before he entered the sacred desk. He was a born leader of men and always took rank as such in the conferences. He had a kind heart and a gentle disposition. His friends throughout the Church are numbered by the thousands; and the announcement of his death will be mourned by them all.

No man was called upon to suffer more pain, perhaps, than Brother Armstrong. For all these long and weary years he has remained in his room with his nerves racked and his body in torture, but he bore it all like a true soldier of Jesus Christ. He neither complained nor murmured. He accepted his fate as from the hand of a gentle Father and his patience, his sweetness of spirit, his meek resignation and his buoyant faith and hope were something marvelous. It was worth days of training to go into his sick room, sit down by his bed, hear him talk and to receive his blessing. But his work and his suffering are ended. He is now happy with the blest on high. How sweet was his release and how triumphant his entrance into the city of God! He leaves loved ones to mourn his going, but there were loved ones to greet him above!

MEETING OF THE EDUCATIONAL COMMISSION.

Below we publish the official call for the meeting of the Educational Commission, issued by Bishops Atkins and Murrain. The place of the meeting is Austin and the time the 18th of January, 1911.

We also republish the full list of the members of the Commission with their addresses. We do this because there was a single error in the list published last week. Among the members from the North Texas Conference we gave the name of Rev. C. M. Harless instead of the name of Rev. O. S. Thomas, of Greenville, and with this correction the list below is correct. It will be seen that ten of them are ministers and ten of them are laymen. The ministers represent the most conservative and well equipped members of our conferences. They have stood at the head of all our forward movements in Texas in spiritual and educational matters, and with them the Church and her weal are first and uppermost. The laymen represent the best type of the laity in the Church, men who have not only made secular pursuits a success, but also they have been generous and devoted to their support of the Church. Surely the Church can confidently leave to such men the settlement of all questions pertaining to our educational problems. They understand business rules, business methods, and business equities; and they hold the Church as sacredly as they hold their own lives.

It was necessary to appoint just such a commission. In all large bodies where important responsibilities are involved, such questions are never settled in the committee of the whole. In the very nature of things this is impracticable. They always appoint judicious committees and refer matters of grave importance to them. Out of these committees come matured results, put into tangible form, and thus the will of the body is wisely executed. This is exactly what is meant in the appointment of this Commission. The only difference is we have given to them plenary power, and we have agreed, solemnly, to receive their adjudication of all questions involved as final and to accept their findings in the premises as conclusive. In fact,

with twenty men like those appointed on the Commission, there is no other way of settling the important and delicate matters satisfactorily to the Church. We are, therefore, in a fair way to move out aggressively, wisely, and permanently in the adjustment of our education situation, and bring all our institutions of learning into a correlated system with a great central institution at their head. Bishop Atkins in a private note to us, along with the announcement below, says: "I am entertaining the hope that the movement which the five Annual conferences of Texas are taking in their educational work will lead to a genuine system in which there will be, from bottom to top, a conservation of all our forces, and an impetus from the relationship which will put us ahead of any other similar section in these times."

We are sure that the great masses of our people and preachers in this State will share in the hope to which Bishop Atkins, in the above paragraph, gives expression. We shall fondly look toward the meeting and proceedings of the Commission with this hope animating our bosoms. And when the Commission has acted and decided these questions, a large majority of our people will give to the settlement of the matter their earnest acquiescence and their hearty co-operation. Their action will take all these questions out of controversy and give to them the seal of final and absolute settlement. Now read the announcement of our two Bishops as published below and let every member of the Commission take due notice thereof and govern himself accordingly.

The Commission on Education provided for by the joint action of the five Texas Conferences at their latest sessions is hereby called to meet in Austin, January 18, 1911.

While we have no authority to speak for the Commission, we believe that it will be entirely agreeable to it for all persons, educators and others, who have matter which they wish to bring before the Commission to be present at the meeting on the 18th. It is probable that the Commission will, in order to derive the fullest possible information from all sources, set apart a portion of time for the hearing of such persons as desire to come before it.

The magnitude of the interests committed to this body by the Methodism of Texas leads us to ask that the prayers of our people shall be offered for the divine guidance of the Commission in all its plans for the furtherance of genuinely Christian education in Texas. Very truly and fraternally,
JAMES ATKINS,
W. B. MURRAH.

THE EDUCATIONAL COMMISSION.

- West Texas Conference. Rev. J. E. Harrison, San Antonio. Rev. Thos. Gregory, Uvalde. J. W. Robbins, Austin. C. C. Walsh, San Angelo. Northwest Texas Conference. Rev. J. G. Putman, Stamford. Rev. George S. Slover, Clarendon. L. G. Hawkins, Vernon. T. E. Turner, Amarillo. Central Texas Conference. Rev. Horace Bishop, Hillsboro. Rev. John A. Rice, Fort Worth. George T. Jester, Corsicana. J. K. Parr, Hillsboro. North Texas Conference. Rev. J. M. Peterson, Dallas. O. S. Thomas, Greenville, Texas. M. M. Brooks, Dallas. J. W. Blanton, Gainesville. Texas Conference. Rev. James Kilgore, Texarkana. Rev. L. B. Elrod, Marshall. W. L. Dean, Huntsville. J. C. Box, Jacksonville.

THE PUBLISHING HOUSE BANQUET.

Last Tuesday evening at the Oriental Hotel, the Publishing House employes and the ex-employes, together with the manager, gave an annual banquet and it was a delightful occasion. About seventy of them were present. W. C. Everett was toastmaster, and after a delicious spread of good things, he introduced a number of speakers and their remarks were timely and entertaining. Several guests were invited, but the entertainment was mostly confined to the Publishing House force. The House has grown into great favor and its employes, both young men and young ladies, are devoted to all its interests. This has been one of the most prosperous years of the institution, and its annual report will make a most

FREE TO MILLIONS

A Valuable Little Book Sent Free For The Asking.

Medical books are not always interesting reading, especially to people enjoying good health, but as a matter of fact scarcely one person in ten is perfectly healthy, and even with such, sooner or later sickness must come.

It is also a well established truth that nine-tenths of all diseases originate with a breaking down of the digestion, a weak stomach weakens and impoverishes the system, making it easy for disease to gain foothold.

Nobody need fear consumption, kidney disease, liver trouble or a weak heart and nervous system as long as the digestion is good and the stomach able to assimilate plenty of wholesome food.

Stomach weakness shows itself in a score of ways and this little book describes the symptoms and causes and points the way to a cure so simple that anyone can understand and apply.

Thousands have some form of stomach trouble and do not know it. They ascribe the headaches, the languor, nervousness, insomnia, palpitation, constipation and similar symptoms to some other cause than the true one. Get your digestion on the right track and the heart trouble, lung trouble, liver disease and nervous debility will rapidly disappear.

This little book treats entirely on the cause and removal of indigestion and its accompanying annoyances.

It describes the symptoms of Acid Dyspepsia, Nervous Dyspepsia, Slow Dyspepsia, Amylaceous Dyspepsia, Catarrh of stomach and all affections of the digestive organs in plain language easily understood and the cause removed.

It gives valuable suggestions as to diet, and contains a table giving length of time required to digest various articles of food, something every person with weak digestion should know.

No price is asked, but simply send your name and address plainly written on a postal card to the F. A. Stuart Co., Marshall, Mich., requesting a little book on Stomach Diseases and it will be sent promptly by return mail.

encouraging showing. We have never participated in a more delightful and enjoyable occasion than the one at the Oriental. The spirit of it was fine and it showed great harmony and good will among those who are conducting the business of the institution.

One of our Northern exchanges tells us that, according to the calculation of a close observer, the Methodist Episcopal Church last year raised for all purposes and from all sources, \$49,000,000. They have 19,420 ministers, paid salaries amounting to \$15,178,000. During the year the increase in the membership of the Church was only 63,000, an average of about three souls to the congregation. This small net result in the way of increase in membership is giving the leaders of that Church grave concern, and they are systematically planning for a great spiritual forward movement.

Rev. S. A. Barnes, the wide-awake presiding elder of the Abilene District, is doing good work for the Advocate in his territory. He has been instrumental in putting the Advocate into sixteen homes on his first round this year. His work is starting off with great prospects for a successful year. He is young, vigorous and devoted to his work, and things transpire on his district. No wonder that his conference appointed him one of its three members of our Joint Board of Publication. He knows the worth of the Advocate as a factor in Church work.

Rev. G. W. Wyatt has just entered his first year of service at Childress and he celebrated the beginning by taking a collection for missions which resulted in a contribution of \$1000. Brother Culbertson, a supernumerary member of the Northwest Texas Con-

Classified Advertisements

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 30 cents. Cash must accompany all orders.

COTTON SEED.

COTTON SEED.—I have the very best improved cotton seed for planting purposes. from the blue stripe again this year at the State Fair.

GOSPEL SINGER.

I am now making dates for revival meetings. Any pastor or church desiring my services should write at once.

HELP WANTED.

LOCAL REPRESENTATIVE WANTED. A person of ability and energy to represent the office in various parts of the country.

LOGS.

At the last session of the Texas Conference at Columbus, I gave to the Commission on Bible Distribution the record of the Bible Distribution.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 125 or 150 words. The privilege is reserved of condensing all obituary notices.

WHITEFIELD.—Mrs. Sarah Whitefield was born April 1, 1821, in Hillsboro, Tenn., and died November 30, 1910, at the home of her son, John Whitefield.

LINDSEY.—Little Emilee Lindsey was born February 11, 1892; died December 18, 1910, aged four years, ten months and four days.

GRAY.—Bessie L. Montgomery, the third daughter of Mr. and Mrs. R. T. Montgomery, was born in Huntsville, Ark., August 23, 1896.

YOUNG.—R. H. Young, one of the leading citizens of Williamson County, quietly passed out from his home at Corn Hill, Texas, November 27, 1910.

GRAY.—Bessie L. Montgomery, the third daughter of Mr. and Mrs. R. T. Montgomery, was born in Huntsville, Ark., August 23, 1896.

YOUNG.—R. H. Young, one of the leading citizens of Williamson County, quietly passed out from his home at Corn Hill, Texas, November 27, 1910.

HAMILTON.—Mrs. E. J. Hamilton, widow of D. W. Hamilton, passed to her eternal reward on Friday night, October 21, 1910, at the home of her daughter at Brownwood, Texas.

HAMILTON.—Mrs. E. J. Hamilton, widow of D. W. Hamilton, passed to her eternal reward on Friday night, October 21, 1910, at the home of her daughter at Brownwood, Texas.

unity sustain what seems to us an irreparable loss. She was beloved by every one who knew her, and the circumstances of her untimely death have intensified our sorrow twofold.

LAMBERT.—Clara Lambert, aged twenty-four years, on October 1, 1910, was struck by a fast train and so fatally injured that she lived only a few hours.

WICKSON.—Alphens C. Wickson was born in Montgomery County, Texas, February 17, 1845, hence he was reared in those rugged days of his beloved State.

MAGNER.—Mrs. Maria H. Magner was born July 4, 1820, in Harrison County, Ala. She was married to Mr. James P. Magner February 15, 1845, at Mobile, Ala.

STEWART.—Glad, or better known as G. Stewart, departed this life September 3, 1910, near Easton, Texas, at the home of his son, W. O. Stewart.

SANDERS.—Sister Clara Elvora Sanders was born October 15, 1866; died November 17, 1910. She was married to B. B. Sanders March 13, 1882.

HAMILTON.—Mrs. E. J. Hamilton, widow of D. W. Hamilton, passed to her eternal reward on Friday night, October 21, 1910, at the home of her daughter at Brownwood, Texas.

HAMILTON.—Mrs. E. J. Hamilton, widow of D. W. Hamilton, passed to her eternal reward on Friday night, October 21, 1910, at the home of her daughter at Brownwood, Texas.

HAMILTON.—Mrs. E. J. Hamilton, widow of D. W. Hamilton, passed to her eternal reward on Friday night, October 21, 1910, at the home of her daughter at Brownwood, Texas.

HAMILTON.—Mrs. E. J. Hamilton, widow of D. W. Hamilton, passed to her eternal reward on Friday night, October 21, 1910, at the home of her daughter at Brownwood, Texas.

HAMILTON.—Mrs. E. J. Hamilton, widow of D. W. Hamilton, passed to her eternal reward on Friday night, October 21, 1910, at the home of her daughter at Brownwood, Texas.

HAMILTON.—Mrs. E. J. Hamilton, widow of D. W. Hamilton, passed to her eternal reward on Friday night, October 21, 1910, at the home of her daughter at Brownwood, Texas.

HAMILTON.—Mrs. E. J. Hamilton, widow of D. W. Hamilton, passed to her eternal reward on Friday night, October 21, 1910, at the home of her daughter at Brownwood, Texas.



ESTABLISHED 1858. If it's a ring, a diamond, a watch, jewelry or silverware, you can get the best quality at the lowest prices from the OLDEST MAIL ORDER HOUSE IN THE SOUTH.

New Boston and DeKalb, at D. K., Feb. 12, 13. Naples and Omaha, at O., Feb. 18, 19. Central Church, Texarkana (preaching service only), 7:30 p. m., Feb. 12.

TO PREACHERS OF THE TEXAS CONFERENCE. I have sent an official list of the appointments to J. E. Hannegan, St. Louis, Mo., so when writing for "leavey permits," just refer to list furnished by me.

BROWNWOOD DISTRICT. To the Preachers of Brownwood, Dublin, Clew and Weatherford Districts: Dear Brethren—Will you please send the names of your Lay Leaders to Brother T. F. Temple, of Weatherford, Texas? Also send them to me, at Polytective, Fort Worth, Texas.

POSTOFFICE ADDRESSES. Rev. J. F. Ripe, Sipe Springs, Texas. Rev. G. A. Marvin, Alvarado, Texas.

Sun Augustine District—First Round. Shelbyville, at S., Dec. 31, Jan. 1. Center Sta., Jan. 1, 2.

Pittsburg District—First Round. Redwater Cir., at Maud, Dec. 31, Jan. 1. Hardy Memorial, Texarkana, Jan. 1, 2.

CHRYSTMAS GREETING of SWITZER WOMAN'S COLLEGE & Conservatory To the Friends, Former Pupils and Patrons of Mr. and Mrs. D. S. Switzer:

It is with pleasure that they announce that this scholastic year so far has been one of the most pleasant and profitable of their experience, and they will make room for some dozen more pupils after the holidays.

With pleasure that they announce that this scholastic year so far has been one of the most pleasant and profitable of their experience, and they will make room for some dozen more pupils after the holidays.

With pleasure that they announce that this scholastic year so far has been one of the most pleasant and profitable of their experience, and they will make room for some dozen more pupils after the holidays.