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## Editorial.

BISHOP R. K. HARGROVE, D. D.

Bishop Robert K. Hargrove, D. D., one of the Bishops of the Methodist Episcopal Church, South, died at his home in Nashville, Tenn., August 2, 1905. While in feeble health for several months, nevertheless this announcement will come to the most of our readers with sadness and surprise. Robert Kennon Hargrove, son of Daniel J. and Laodicea Hargrove, was born in Pickens County, Alabama, September 17, 1829. He was converted and joined the Church at Hargrove Camp-ground, in his native county, in September, 1840. He was licensed to preach at Tuscaloosa, September 12, 1857; and he was admitted on trial in the traveling connection December 3, 1857, at Selma, Ala., Bishop Early presiding. He was ordained a deacon December 4, 1859, at Eufaula, Ala., by Bishop Kavanaugh; and he was ordained an elder at Greensboro, Ala., December 15, 1861, by Bishop Early. In the fall of 1867 he was transferred to the Kentucky Conference and placed on the Lexington District. At the close of that year he was transferred to the Tennessee Conference, and he was stationed at Franklin and was also made President of the Female College, located at that point. He remained in charge of this college until the fall of 1873, at which time he was stationed at McKendree Church, Nashville. He served this Church two years and was made presiding elder of the Nashville District, and served in this capacity four years. From thence he went to the Franklin District and traveled it two years and was then placed on the Clarksville District. During his first year on this district the General Conference met in Nashville, and on May 16, 1882, he was elected to the office of a Bishop in the Church he had served so well. On the 18th day of the same month he was ordained to this high office along with Bishops Wilson, Parker and Granbery. Since then his career has been before the entire Church as one of its most faithful and conscientious servants. Bishop Hargrove was educated in the University of Alabama, and from it received the degree of A. B. in July, 1852, and the degree of A. M. in July, 1854. After graduating he held the chair of mathematics in the University 1853 to 1857. He had the degree of Doctor of Divinity conferred upon him by the authorities of Emory College, Oxford, in 1872. In 1876 he was a member of the Cape May Commission, and he was a member of the Board of Missions from 1878 until he was elected a Bishop in May, 1882. All these facts we have gathered from a blank which was furnished him by the office some years ago with the request that he fill it out with the authentic information. That blank is now lying before us, written out in his own clear and beautiful handwriting. Bishop Hargrove was a favorite in Texas, having often visited the State and presided at our conference sessions. Many of our traveling ministers in Texas have his name officially signed to their ordination papers, and his death touches a tender chord in many of our

hearts. He was not what the popular audience would term a star preacher, but he was a man of a high order of ability and a striking personality. His mind was thoroughly trained, his thought was clear, his sermons were well digested and orderly arranged, and his deliverances carried with them the weight and character of a judicial mind. As a preacher he was more instructive than eloquent, more logical than rhetorical. He made no effort to be ornate, or to please the fancy, but he did get a clear view of the truth of the subject under treatment and he made it his sole business to impress that truth on the minds and hearts of those to whom he ministered. And occasionally we have heard him rise to more than ordinary heights of pulpit eloquence. However, the great strength of Bishop Hargrove lay in his fine executive ability. He was perfectly familiar with parliamentary law; when in the chair presiding over a conference he was perfectly at home. At all times he was a safe, sound and thoroughly reliable man in all his utterances and rulings. Personally he was an old-time Southern gentleman, with a warm heart and a genial disposition. The great office he filled never overshadowed his personal relation to his brethren; and under all circumstances he was affable, polite and approachable. He has done the Church and his generation a great service, and his name will abide as an everlasting heritage to our Southern Methodism. His career on earth has closed, but he has gone to join the larger circle in the Church above. Peace be to his ashes and undisturbed bliss to his noble spirit!

### DIRECT AND POSITIVE PREACHING NEEDED.

The preacher has for his pulpit staple the direct and positive teachings of the Word of God. There is nothing in these fundamental truths of a speculative character. Sin is a fact. God, Christ, the Holy Ghost, repentance, faith, regeneration and adoption are facts. They stand out in the Bible in bold relief. And the concomitant truths are also positive deliverances. They are the revelations of the divine will essential to salvation and growth in righteousness. They need to enter into the pulpit thought as its central material, and to be spoken directly and positively to the people. Some of our preaching is too theoretical and speculative. It deals with tentative and poorly-digested matters. It is delivered without unction and without power. As a result, it fails to carry deep conviction to the conscience, and many people suffer for lack of spiritual knowledge. To know God, to accept Christ, to have the witness of the Spirit and to seek after higher attainments in the religious life—these are the needs of the human heart. The old Book abounds in them, and mankind will never outlive their necessity. Things that are uncertain, things not yet established, may be well enough in the study as the preacher is seeking to solve such questions, but they have no place in the pulpit. We want to preach the things we know and to which we can give personal testimony. We have tried them in

our experience and in our daily lives, and we know whereof we affirm; and when we speak of them, we speak directly and positively, and the people hear and are benefited. These are the truths that ought to ring out in no uncertain sound from all our pulpits. Then we will have the old-time power and men and women will cry out as in the earlier days: "Men and brethren, what must we do to be saved?" Such preaching does not temporize; it goes to the mark and produces results. There is sometimes, unconsciously, an element of doubt in our sermons. We preach and we think we are honest, but we do not look for results; and, as a rule, such preaching produces no results. But when we believe a thing with all our hearts, and find it a saving benefit to us, we preach it in faith, and we expect it to accomplish the same in others that it has accomplished in us. This is the preaching for which the honest listener is clamoring.

### I WILL TRUST HIM THOUGH HE SLAY ME.

All we know about Job is what the book of that name in the Bible tells us. It is the thrilling story of a remarkable experience. It shows us beyond all doubt the power of religion to sustain and support when all other things fail us. At first Job was rich in houses and lands and flocks and servants. His home was a happy home and filled with loving children. He had all that heart could wish or means could supply. His cup of satisfaction was full to overflowing. But the eye of Satan envied him, and his work at once began to ruin the old saint. Sin had the idea that Job's devotion to God grew out of his prosperous and contented condition. The devil never lets up on a good man. He does not bother himself about those who are worldly and sordid. But he keeps a strict watch upon the consecrated and devout man. So there came a day when Job's flocks and servants disappeared. Blight rested upon his fields. Then the storm smote the four corners of one of his homes, and his children perished. Finally loathsome disease took hold upon him, and his body festered. He was homeless, childless, landless. All was gone. Last, his wife became disgusted and petulantly told him to curse God and die. Some of his hitherto friends gathered about him, stared at him in open-eyed wonder, shook their heads dubiously and began to account for his changed condition on the ground that all his pretense to piety and religion had been a hollow sham and that God had turned from him and was permitting him to suffer the consequences of his hypocrisy. Surely Job's estate was a fearful one to contemplate. Like the tree that is deserted of insects when its blooms have withered and died, so Job is left desolate and despairing with none to comfort or to help him. But how is it with Job's faith in God? Has his piety gone with all his earthly environment? Nay, verily! Out of his grief and sorrow and desolation he cries, "I will trust him though he slay me!" Though all that the world could give was lost, yet his hold upon God was still firm and un-

broken. And his faith was not without its reward, for in due time all that had gone from him was given back and he again became a prosperous man. Job had the right type of religion. It did not grow out of his circumstances or out of his possessions. These were the mere side issues, or accidents, of his life. They had no connection with the cause of his faith. His religion had rooted itself in his heart and mind as a matter of principle. It grew out of his personal relation to God. He served God because it was the right thing to do, and when all his calamities came, they did not affect his faith, except to strengthen it and bring him closer to the source of his trust. Most anybody can afford to be religious when things are all coming his way. But it takes wonderful faith, unbroken trust, abiding confidence to sustain a man's piety under the stress of trial and misfortune. If it stands that test it will pass muster in this world and in the world to come. Then, when the testing day comes, we ought not to murmur or repine, but girdle ourselves for the emergency and, like Job, cry out: "I will trust him though he slay me." Or, like the Savior in Gethsemane, say: "Not my will, thine be done." True faith never doubts. Through sunshine and shadow, through daylight and darkness it rises above the storm and anchors itself to the throne of the Almighty!

Harmony among those engaged in any enterprise is essential to success. The element of harmony enters into all the relations of the natural world. The planetary system, made up of millions of parts, is governed by the law of harmony. There is no jar or discord throughout its wide domain. All its movements are like clock work. God himself is the expression of harmony in the realm of his universality. Coming down to the matters with which we have to do in the practical experiences of life, this question is one of supreme importance. In the home there must be harmony between the father and the mother, or domestic discipline is a failure. When this is absent there is no peace at home. Discord is at the foundation of domestic disaster. In the Church of God harmony ought to be the law governing all its enterprises and membership. Fatal differences are ruinous to the work of Christ. When brethren see eye to eye and work shoulder to shoulder Zion travails and brings forth sons and daughters to the Almighty. Righteousness flourishes and peace prevails. But when irreconcilable grievances occur Satan triumphs and spirituality departs. Christ prayed that his disciples might be one, even as he and his Father were one. Not one in any sectarian sense, but one in spirit, in work and in purpose. It was for harmony among his followers he prayed. That is the need of the Church to-day. However much its members may differ in non-essentials, they must be a unit in the great truths and heart of the gospel. Taking Christ as the great head of the Church, concord ought to obtain among all those who profess his name. Especially ought this to be true among those who profess to belong to the same great Church family.

## THE FATHERHOOD OF GOD.

Sin cannot annul the fact of our sonship; it annuls only the right and privilege thereof. We are all the children of God by faith. Paul tells us. But faith does not create a fact. It only realizes the fact and recognizes the relation whose rights and privileges have been forfeited by sin. The prodigal was still a son, but a son in vain. On his return, on his coming to himself and to his Father, it was said of him: "This my son was dead and is alive again; he was lost and is found." Every child is born into the world a child of God as much as Adam was a son of God. "Of such is the kingdom of heaven." And, as in Adam all died, in Christ all are made alive; and all remain so, with all the rights and privileges of sonship until, by sin, these rights are forfeited. But they may be realized and reclaimed in a "new birth." And this is the one great idea that lies at the very bottom of the whole Christian thought, that the rescuing of a soul and bringing it to Christ is simply bringing it back into a life in which it naturally belongs and out of which it has wandered.

The life of sin is a false life, a life which is a kind of sonship of the devil, only in that it is living a lie, an unnatural and damning lie. A knowledge of the truth makes free from this relation of bondage, this false relation. When the true relation is acknowledged, when the sinner cries, "I am no more worthy to be called thy son," but still calls God "Father," God recognizes the relation which all the time has been disowned by the sinner, in the living lie of his life. Then the Spirit of Truth, "because he is a son, is sent forth into his heart crying, Abba, Father! not to make him a son, not to make him something that he never was before, but to bear witness, now, with his spirit that he is a child of God.

Regeneration is a fresh start on a new plan of life; that is to say, of a new life, crying with Christ, the elder brother, and eternal Son, "Abba, Father!" "For no man knoweth the Father but the Son and he to whom the Son shall reveal him." This sonship of which I write abides in us all, embowered and clouded though it be by our sin; and it is its actual upspringing force which makes faith possible. The Son of God could never have revealed himself as man, if manhood were not God's son. Unless this relationship be a fact, faith could not account for itself; but if it be a fact, it must constitute a fixed and necessary demand upon all men. All are equally the children of God; and the answer to the question, "Why should I believe?" must be forever and for all, valid, "Because you are a child of God." Faith is nothing but the spiritual temper and attitude which belongs inherently to such a fact. Our manhood lies in this essential sonship, and if so, then to be without faith, without the conscious realization of sonship, is to be without the fullness of a man's proper nature. It is to be inhuman; it is to be maimed and thwarted; the vital outcome of the inner verity has been arrested, the sensitive perceptions blunted and stunted so that the sonship in us loses touch with its true Fatherhood; and the Father must look on while the very nature He has made in His image shrivels and shrinks, and all hope of growth, of advancing familiarity, of increasing joy, of assured sympathy, is cut down and blighted. But each rise in faith is a rise in capacities of intercourse, of intimacy between Father and son. We are sons. That is the root-law of our entire self; and faith is the active instinct of that inner sonship; it is the point at which that essential sonship emerges into consciousness; it is the disclosure to the self of its own vital secret; it is the immediate response of the sonship in us to its discovered origin. The gospel was the unveiling of the Fatherhood of God, with all its implications of love, forgiveness, regeneration and development. Christ showed us the Father. His Father-consciousness never forsook him a moment. He reasoned in terms of the Father, labored in the fellowship of the Father, rested in the wisdom of the Father, suffered in the faith of the Father, and, dying, commended his spirit into the hands of the Father. His constant and radiant sense of the divine Fatherhood was the signet of his manhood; and he called upon all men to return unto the Father whose paternal love could not be quenched by sin, although made void in its power to bless and save. Fatherhood, alas! is not a barrier against ruin. Many a son has been ruined in spite of his high paternity, and the following love of his father. But with the prodigal, the lost son, the evil nature was a "not I;" it was a false self, a usurper. The true self cried within, "I will say, Father, I

have sinned." "I will arise and go to my Father."

The Fatherhood of God involves the following truths:

1. That God has given being, not only to worlds of matter, but to a rational, moral, spiritual universe—a spiritual family.

2. That He loves his offspring with unbounded affection. Love is the fundamental attribute of a father. Our Father loves with an energy like that with which he upholds the universe.

3. That His chief purpose is to educate, train, form and ennoble his children; that their progress is more to Him than their happiness or pleasures.

4. That He exercises authority over His children. His commands must be obeyed. They are His chief blessings.

5. That He communicates Himself. His own Spirit, His own nature to us—makes us partakers of the divine nature through our responsive faith and love.

6. That He looks with overflowing compassion on such of His children as go astray, and calls to them through the gospel of His grace. Those who will not return are lost forever.

Sometime ago I read in John Watson's "Mind of the Master" something like the following: One joyfully anticipates the place this final idea of God will have in twentieth century theology. No doctrine of the former theology will be lost. Sovereignty will remain, not that of a despot, but of a Father; the incarnation will not be an expedient, but a consummation; the sacrifice will not be merely a satisfaction, but a reconciliation; the end of grace will not be standing, but character. Piety will no longer imagine God as the Father of a few, and the judge of the rest, belittling humanity, fostering caste and slavery, and counting missions an impertinence; but God will be recognized as the universal Father; and national animosities, social divisions, religious hatreds and inhuman doctrines will disappear!

"I say to thee, do thou repeat To the first man thou mayest meet In lane, highway, or open street, That he and we and all men move Under a canopy of love As broad as the blue sky above." W. F. PACKARD.

**"GO YE INTO ALL THE WORLD AND PREACH MY GOSPEL TO EVERY CREATURE."**

The first text from which Christ spoke was, "Repent, for the kingdom of heaven is at hand," and this was the good news he announced, and which he instructed all his followers to proclaim in all the world and to every creature.

In interpreting Nebuchadnezzar's dream, Daniel declared that the King of Heaven would establish a kingdom which should supersede all other kingdoms, or forms of government in the earth.

Failure is written on the Theocratic form of government established by Moses.

Isolation can never make a nation great.

God dispersed the human family at Babel.

God sent Abram out towards the West, to found a God-fearing seed to be planted in the earth—not the Hebrews; but the children of Faithful Abraham—the children of the Human-Divine.

Failure is written on the Monarchical form of government, and monarchies are everywhere tottering to their fall. The Head of Gold has long since given way to the many toes of governments composed of iron and clay. No more wonderful example of this can be found than that of the colossal Russian Empire.

The unification of the race, begun by the Man of Galilee, is being completed in the increasing, growing, permeating democratic form of government, dominating the thought of humanity. Kings are but men! Rulers are of the people! "All ye are brethren," is being verified in increasing power, daily.

The idea of the "White Man's Burden" touched, powerfully, a responsive chord in the pride of the white people; it aroused in them the thought of their responsibility for the well being of their brethren (?) of the Yellow, the Brown, and the Black races.

A poet of the yellow race may, some day in the not very distant future, sing the song of the "Yellow Man's Burden," which song may awake a spirit in the yellow people. What shall be the nature of that spirit?

"Go ye into all the world and preach my gospel to every creature," were words spoken by a man of the brown race; yet in no country, in no race, is he thought of as being that of our own blood. No people think of him as being a Jew. No artist has painted or chiseled his features as those of a Jew. He is the human composite, in body, soul and spirit—the Divine Man, concerning whom even the idea of sex does not come into our thoughts. He

was the Chief of all humanity; yet the first and most perfect exponent and exemplar of democracy and of a democratic form of government, and it was of this form of human government that He spake, calling it the kingdom (or government on earth) of God, which was being ushered in.

All kingdoms (governments) are and ever have been, of God; yet none of them were God's ideal of human government, else they would not have been destroyed.

The Good News of Jesus Christ—that the government of God is about to be established in the earth in the form of a pure

**Democratic Theocracy,** must be carried to every race. By whom shall it be carried? Shall the white race be the great and only proclaimer?

In the end of the ages, there has been established—in the "Wilderness"—in the new world—far removed from all monarchical aristocracies, and protected by the ideal called the Monroe doctrine, a government of and by and for the people—the nearest approach to an ideal democracy yet attained—composed of people from all the nations and all the races. As yet, it is very imperfect; it is yet very far from the ideal in its administration and development; still, by its very failures, and by its inconsistencies, and by its unrighteousness, it is growing more and more into the spirit of the Human-Divine.

A human seed was planted here—in the place the people of the whole world call

**America,** which means to them—not a nation—not a geographical fact; but an idea—a holy ideal.

This human seed was a second Abram, forced to go West, to a place it knew not of, and became a

**Second Abraham,** in whom all the nations of the earth are being blessed.

This second Abraham must teach—here—in this place—in this America—the principles of the Kingdom of Heaven, which Christ proclaimed was even then at hand. So that the yellow men in our midst may take back to the yellow races the good news that there shall be "peace on earth to men of good will; so that the brown men in our midst may take back to the brown races the good news of the oneness of humanity; so that the blacks in our midst may carry back to the dark continent the good news that of one blood God created all the nations of the earth; and then shall come to pass—not the union of all the peoples of the earth but a federation of the United States of the World; when the lion and the lamb shall indeed be playfellows and a democracy, pure and simple, shall become the governing principle in the world and righteousness and peace shall fill the whole earth, because God is supreme.

JOHN T. FIELD,  
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**STEELISMS.**

In the Texas Advocate of July 27 there appears the following, from the pen of Rev. S. A. Steel, D. D.:

"What a grand success the Polytechnic has achieved! Five hundred students' sounds well. Now for a thousand and facilities to teach them. This institution ought to become the educational center of our work in Texas—a great university, with which there should be correlated a system of preparatory training schools covering the whole State. This perhaps will sound like treason down at Georgetown; but Georgetown is not, and never will be, a center. A university must be at a center of population and power. The quiet, select influences that surround a boy in a delightful place like Georgetown are highly favorable to a training school or college, but a university is for men; and Texas Methodism should plan to build and maintain a great, first-class university."

I know and think highly of Dr. Steel as an eloquent speaker; but, together with most of his friends who know him well, I place very little store by his judgment.

I would not write this but for the fear that Texas Methodists who know him not may estimate his judgment according to his superlative eloquence, and thus go astray. So to all who know him not, I would say the above is merely an effervescence of Steelism. The good Doctor knows nothing about the situation in Texas, and writes out of the fullness of his ignorance. Southwestern University has been located by Texas Methodism at Georgetown, near the center of the State, and now easily accessible by two railroads, one of them a trunk line, with depot in a block of the University.

It is an error to suppose that a university must be located at a large city. Princeton is in a country town, reached by a tap railroad. It is a "center of power."

I venture the assertion that the elo-

quent Dr. Steel has not informed himself as to what Southwestern is doing, and as to whether it is a center of power.

I have done so for the reason that I have a boy.

I have studied the alumni of Southwestern and find that radiating from it, as a "center of power," the graduates of its halls are among the most potent influences in building up a noble citizenship throughout the great State of Texas. I find them high in the councils of Church and State, in all the professions, and leaders in the great commercial interests.

I find that they are a powerful influence for good morals and are contributing much towards the high destiny of our State.

Dr. Steel is a great lecturer, and not a school man. He was two years principal of a female school and is now in charge of an industrial school of his own. He doesn't have to be a good school man in order to keep his school going, because he rides over the country in Pullman cars, lectures (and incidentally tries to break into great educational systems and tear them up with the dash of his pen), and by his lectures he makes money enough to keep his school's head above water.

The testimony of such men as Bishop Vincent stands out against Brother Steel's skyrocket assault.

J. E. HARRISON,  
San Antonio, Texas.

**A GREAT DAY AT WINNSBORO.**

Sunday was a high day for Methodism in our little city. It was the day set apart for the dedication of our splendid new church to Almighty God. The day was fair, and at the hour announced for service the seating capacity of the church was taxed to its utmost. The auditorium and Sunday school room were both full. Several of those who had served this charge in former years were present. Bro. S. W. Jones, one of the battle-scarred veterans of our heroic Methodism, now living near Pittsburg; Bro. W. L. Clifton, formerly presiding elder of our district, and Rev. O. P. Thomas, of Terrell, were present and took part in the services.

Rev. Alonzo Monk, of Fort Worth preached the sermon, from the text: "Be thou faithful unto death, and I will give thee a crown of life." It was a great sermon from beginning to end. Several times the Doctor rose to great heights, especially as he closed and held out before the congregation, in beautiful words, the crown which awaits the faithful. Dr. Monk is logical, eloquent, at times pathetic, possessing all the qualities of a truly great preacher.

At the close of the sermon, the Board of Trustees came down to the chancel, which was beautifully decorated for the occasion, and, through their President, presented the building for dedication. No collection was taken, the debt having been previously provided for. Dr. Monk said that this was most remarkable.

The beautiful church which stands as a monument to the people who by their faithfulness and self-denial have been able to erect it, was then solemnly set apart from all unholy and unhalloved uses for the worship of Almighty God.

At the evening service, Dr. Monk preached another great sermon on "Heart Purity," from the text, "Blessed are the pure in heart, for they shall see God."

Methodism in Winnsboro is no longer compelled to apologize to the world. She has taken her stand in the front ranks. The church in which our people worship would be a credit to a city of ten thousand inhabitants. Our people have paid about \$45 per capita in the erection of the church.

We thank God, who has so blessed our ministry and enabled us to lead this good people to victory.

E. L. EGGER.

**BIBLE VIEW OF CHRISTIAN PERFECTION.**

Why should any one, especially a Methodist, object to this grand old doctrine which is so plainly taught in God's word, and is of such vital importance? For nothing that is imperfect can grow into perfect maturity or can enter heaven. It is not angelic perfection, but Christian perfection.

1. Command to Be Perfect. "Walk before me, and be thou perfect."—Gen. 17:1. "Thou shalt be perfect with the Lord thy God."—Deut. 18:13. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Mat. 5:48. That is, we should be as perfect in our sphere as God and angels are in theirs. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."—2 Cor. 13:11.

2. Desired and Prayed For.—"Ephraim, \* \* \* always laboring fervent-

ly for you in prayer, that ye may stand perfect and complete in all the will of God."—Col. 4:12. "This also we wish, even your perfection."—2 Cor. 13:9. "Now the God of peace \* \* \* make you perfect in every good work to do his will."—Heb. 13:20, 21. "The God of all grace \* \* \* make you perfect, establish, strengthen, settle you."—1 Pet. 5:10.

3. Means Provided to Secure It.—"For by one offering he (Jesus) hath perfected forever them that are sanctified."—Heb. 10:24. Jesus placed the various grades of ministers in the Church. "For the perfecting of the saints (that they might come or grow unto maturity) unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. 4:11-13. "Christ in you the hope of glory. Whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."—Col. 1:27, 28. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect (being), thoroughly furnished unto all good works."—2 Tim. 3:16, 17. "Perfect love casteth out fear. \* \* \* He that feareth is not made perfect in love."—1 John 4:18.

4. Those Who Were Perfect.—"Noah was a just man and perfect in his generation."—Gen. 6:9. God said three times that Job was "a perfect and upright man."—Job. 1:1, 8; 2:3. The Psalmist said, "Mark the perfect man, and behold the upright; for the end of that man is peace."—Ps. 37:37. Jesus said that "every one that is perfect shall be as his Master."—Luke 6:40. "We speak of wisdom among them that are perfect."—1 Cor. 2:6. While Paul did not claim to have "attained" to the "perfection" of the "resurrection," yet in a few verses he classed himself with those that were perfect, saying: "Let us, therefore, as many as be perfect, be thus minded."—Phil. 3:11, 12, 15.

5. Directions How to Attain Perfection.—Paul said to the converted Hebrews: "Let us go on unto perfection." And let us lay aside every weight, and the sin which doth so easily beset us."—Heb. 6:1; 12:1. And he said to the Church at Corinth: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."—2 Cor. 1:1. Peter said to those who were sanctified by "the spirit unto obedience and sprinkling of the blood of Jesus Christ," to "Lay aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking. As new born babes, desire the sincere milk of the word, that ye may grow thereby" unto perfect maturity.—1 Pet. 1:2; 2:1, 2. Then, after we have divested ourselves of these imperfections, we should add those Christian graces which complete and adorn the Christian character. For Peter says to those who had "obtained like precious faith" (that is, justifying or saving faith) to give "all diligence, add to (this) faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—2 Pet. 1:1, 5-7. And Paul says to the "saints and faithful" at Colosse: "Above all these things put on charity, which is the bond of perfectness."—Col. 3:14. Again James says to "the twelve tribes," "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:4. We should never stop subtracting and adding until we gain "access by faith into this grace wherein we stand and rejoice in hope of the glory of God." And not only so (but until we can) glory in tribulation also, knowing that tribulations worketh patience; and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:2-5) and can "rejoice evermore, pray without ceasing" and "in everything give thanks, for this is the will of God in Christ Jesus" concerning us.—1 Thes 5:16-18. W. R. KNOWLTON.

**GLORIOUS NEWS.**

Of course the Advocate has heard the glorious news from Grayson ere this. Ours was surely a wonderful victory, and the good people all over the county are rejoicing.

The ants waged a furious war of misrepresentation and deception. They hoped thereby to delude our people—especially the farmers.

The ants were simply mistaken in their estimation of our people. The farmers of this county are far too intelligent to be deceived, and they gave these boastful law breakers a rebuke at the polls last Saturday that they will not soon forget.

We must not fail to mention that we owe a great deal to the pastors of the different Churches in this triumph. They certainly did yeoman service.

J. C. WELLS,  
Howe, Texas.

# Devotional and Spiritual

## MAKING THE MOST OF GOLD-EN OPPORTUNITIES.

A serious blunder is being made by several Christian bodies in this country, in encouraging women to assume unnatural positions in public services. Some Christian bodies go so far as to encourage women to preach. The public speaking of woman is undoubtedly a doing violence to her own nature; and the effects of such an exercise do not seem gainful to the churches encouraging this condition of things. Thoughtful men are by it alienated from the churches, and the women themselves develop into a repulsive immodesty. Ministers themselves are chiefly responsible for the erroneous view so widely prevalent concerning the place of woman.

There is a growing tendency among us to ignore the opportunity afforded in early life for soul winning work. The Romanist Church displays a wise policy in training every son and daughter in the Catholic faith, and in binding these to the Church in tender youth with as strong ties as possible. Few thus trained ever break completely with the faith early planted in their minds. A child can be taught anything, and taught to love and defend almost anything.

All students of the child mind know how easily that mind turns to subjects connected with religion. It seems to be a sort of mental furnishing which children crave to have, to be supplied with ideas of God and of the future state. Theologians have disagreed as to "innate ideas" concerning the existence of God, by which is meant that the mind at the very beginning of its intellectual movements is furnished by Jehovah with ideas concerning himself. The subject is too beset with difficulties for us to be dogmatic on it; yet the readiness with which the child mind responds to a doctrine of God, and the supreme delight and satisfaction it displays in grasping that doctrine, make it highly probable that the human mind in its very constitution possesses these innate ideas, or that an inward bent is given to the mind, which impels the child to search after God, much as if the soul turned toward him under a law of instinct. Tender youth furnishes Christians with the best opportunity for "making converts;" yet most Christians have yet to learn this fact. In a particular sense the whole question is involved in the problem of Christianizing the home. And the feasibility of this, speaking generally, never seemed more remote than at this time. A very large part of the local Church is exerted in the effort to counteract the unfriendly energy attitude of the home toward the religion of Christ. We are now speaking of the Christian home. The unwillingness of parents to engage in a careful and progressive instruction of their children in religious truth is,

in itself, the cause of great ignorance concerning religion, and tempts the youth to conclude that religion is an empty profession. One of the worst things on earth is indifference. Educators know what it means when they fail to enlist the interest of the learner; they also know what it means to arouse that interest. It will mark a turning point in Church history, when the homes of Christians become solidly Christian. For generations the Presbyterian denomination was an example to other Christian people in the matter of training children for the Kingdom of Christ; but the effort to religiously educate their children is vanishing among Presbyterians. The fact that the parent is constantly so near the child, knows the child's disposition, and can seize or create the religious mode of his thoughts, place the parent under special obligation to be a spiritual guide to his own child. The tendency at this time widely and increasingly prevalent among parents in this country is, to provide for the home where children are a non-Christian literature, to indulge in a non-Christian conversation, and to adopt non-Christian diversions. All this is against the future growth of pure Christianity.

If Christians knew how to manage the institutions they found with their own money, and to make them contribute directly to the cause of Christianity; if they knew how to manage the educational interests of their sons, so as to save their sons at a critical age from the leveling work of skepticism; if they knew what childhood meant in its emergence into the world of knowledge, the Christians of this country would be a stronger people, far more useful and more numerous. But it is one of the sad evidences of human bungling, that the history of the local Church is made more difficult by those who bear the name of Christians, than by all the opposition of those who bear some other name. In a splendid enterprise requiring the vast expenditure of energy, calling for more than human tact and devotion, they are wisest who slight no opportunity for the accomplishment of the desired end.—Ex.

### FRANKNESS OF MANNER.

There is no more delightful trait in the young or old than absolute frankness and openness of nature, that transparency of character which lets us see the best and the worst in them, their strong and their weak points, without any effort at concealment.

Everybody admires the open hearted, the people who have nothing to conceal, and who do not try to cover up their faults and weaknesses. They are, as a rule, large-hearted and magnanimous. They inspire love and confidence, and, by their frankness and simplicity, invite the same qualities in others.

Secretiveness repels as much as frankness attracts. There is something about the very inclination to conceal or cover up which arouses suspicion and distrust. We can not have the same confidence in people who possess this trait, no matter how good they may seem to be, as in frank, sunny natures. Dealing with these secretive people is like traveling on a stagecoach on a dark night. There is always a feeling of uncertainty. We may come out all right, but there is a lurking fear of some pitfall or unknown danger ahead of us, but the trouble is that we are not sure, and cannot trust them. No matter how polite or gracious a secretive person may be, we can never rid ourselves of the feeling that there is a motive behind his graciousness, and that he has an ulterior purpose in view. He is always more or less of enigma, because he goes through life wearing a

mask. He endeavors to hide every trait that is favorable to himself. Never, if he can help it, do we get a glimpse of the real man.

How different the man who comes out in the open, who has no secrets, who reveals his heart to us, and who is frank, broad and liberal! How quickly he wins our confidence! How we all love and trust him! We forgive him for many a slip or weakness because he is always ready to confess his faults, and to make amends for them. If he has bad qualities they are always in sight, and we are ready to make allowances for them. His heart is sound and true, his sympathies are broad and active. The very qualities he possesses—frankness and simplicity—are conducive to the growth of the highest manhood and womanhood.—Success.

### YIELDING OURSELVES TO GOD.

It is said that once Mendelssohn went to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spellbound. He came up beside the great musician, and asked his name. Learning it, he stood humiliated and self-condemned, saying: "I refused you permission to play upon my organ!"

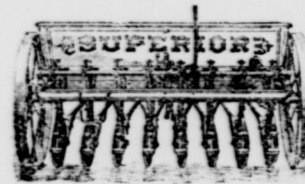
There comes One to us who desires to take our lives, and play upon them. But we withhold ourselves from him, and refuse him permission, when if we would yield ourselves to him, he would bring from our souls the most heavenly music. And this yielding is the first duty of every man, woman and child. God has a right to be thus honored by us. "Yield yourselves unto God, as those that are alive from the dead." It is implied that God as our Maker, Preserver and Saviour, has a right to be thus honored. In yielding ourselves we include all we have and are—our faculties, our time, our substance, our talents, our thoughts, our words, our deeds. "In support of a good cause," said one, "I give myself." That was the greatest possible gift. There are many possible gifts which do not include the whole, but when I give myself I give all. Our self, our all, is due to God.

It should be an absolute and full surrender. In yielding ourselves to God we must not qualify the agreement. No stipulations as to degree, time or place must be made, and no reservations. The English landlord lets out his farm, reserving certain game rights to himself. Our covenant with God must not be like that. It must be more like the true marriage covenant, for "better and for worse," for time and for eternity.—"Beauty in God's Word."

### SIN BRINGS ITS OWN CURSE AND REPROACH.

It was recently told of a young peasant woman of Montenegro that she was returning to her home at Cetinje, from a town in which she had just sold some poultry when she met a young man who told her that there was a much nearer way home and that he would show it to her if she were willing. Seeing no reason to distrust him she accepted his offer; whereupon he preceded her up the mountain path, and in about ten minutes they came to the edge of a precipice. Suddenly the young man seized her, and pointing a dagger at her throat demanded her money and her clothes. She was obliged to obey him, and then was about to make her escape, when he said, "No, no," with a laugh, "you've got to jump down this precipice." Falling upon her knees she implored him to spare her life, but, paying no heed to her cries, he threatened that if she did not jump of her own accord he would throw

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her over. "All right," she said, "but at any rate allow me to cover my eyes with a handkerchief. You will find one in the pocket of my dress. Please hand it to me." The brigand stooping to reach the handkerchief, the woman summoned all her strength and pushed him over the precipice. As he fell he grasped a rock near the edge and thus succeeded in supporting himself; but the woman kicked his hand away from the rock and down he fell to the doom he deserved so well. Returning to her home the woman told her story to Prince Charles, and soldiers were sent to the scene, who found at the foot of the precipice not only the body of the brigand, but also two corpses which were evidently the remains of two of his victims. No man can sin and go free. His iniquity will sooner or later come home to him. Achan was discovered and his bones bleached in the wilderness.—Ex.

### NEED OF CONVICTION.

The early preachers, many of them, used to lay stress upon conviction for sin. They believed that the soul should feel pain and anguish before being able to lay hold on Christ. We greatly need a wave of this old-time conviction, which will make men and women fairly sick, keep them awake nights until from out the tormented souls they cry for salvation. People with that kind of conviction are not long in being saved; and when once through they know it, and everybody else knows it, too. A recent writer says upon this subject:

"Every preacher should aim to produce conviction. He must remember that each sinner has a conscience. That conscience may be stifled, but it is not destroyed. It is part of the soul, and can not be destroyed. The Word of the Lord is exactly adapted to the work of awakening slumbering consciences. One reason why it fails to do so is, preachers do not aim at this. They do not expect nor desire it. Pour in the light until the whole soul is flooded with the light of God, and sleepers will awake and see. Remember also that the Holy Spirit is present, waiting to touch the hardest heart and arouse the most stupid conscience. One reason why we do not witness such effort is, we do not expect nor desire them. We do not ask for this "fruit of the Spirit." We are content with our finished sermons on which we have spent so much labor. But the great work will not be done in this way. No one shall see men awakened and convicted of sin who does not see the need of it, and earnestly seek the help of the holy Spirit."—The Soul-Winner.

### SUMMER ATHEISM.

Do not leave behind in your home Church your religious responsibilities. I sometimes think if the angels could look into our empty city churches in the hot, midsummer month, they might see, piled around the walls, bags and bundles, marked, "Mr. So-and-so's religion—to be left till called for;" or, "Mrs. Blank's Church duties—to be claimed in the fall." Meanwhile, what are Mr. So-and-so and Mrs. Blank and their families doing? Here, in the winter, you may see them with

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At Druggists, 50c and \$1, or by mail from THE TARRANT CO., 44 Hudson Street, N. Y.

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quite remarkable regularity in their pews, but there in the country, for four and even six months in the year, the church and religion are never thought of. And what is the result? I will not speak of the immediate results upon themselves and their families; for that they must answer before a higher tribunal. But it is the effect on the country districts and the people there that is so disastrous. It is absolutely demoralizing to the country church if the city man presents. Sunday after Sunday the spectacle of Sunday desecration. If he and his guests use that day for purposes which make church-going a mockery, is it likely that the young man or woman living in that parish is going to have a particularly high idea of the obligations of the Lord's day? Still less will the country man think of his Church, if he knows that the city man who so openly scorns God's house in the summer is, in the winter, a reputable member, and perhaps office-bearer, in an influential city Church. More of the decadence of Church-going in the country districts is due to this godless example of summer visitors than any of us are aware. So far from being a blessing, the advent of the city boarder is often a curse to many a quiet country village.—Christian Intelligencer.

### BABY'S INSTINCT

Shows He Knows What Food to Stick To.

Forwarding a photo of a splendidly handsome and healthy young boy, a happy mother writes from an Ohio town:

"The enclosed picture shows my 4 year old Grape-Nuts boy."

"Since he was 2 years old he has eaten nothing but Grape-Nuts. He demands and gets this food three times a day. This may seem rather unusual, but he does not care for anything else after he has eaten his Grape-Nuts, which he uses with milk or cream, and then he is through with his meal. Even on Thanksgiving Day he refused turkey and all the good things that make up that great dinner, and ate his Grape-Nuts and cream with the best results and none of the evils that other foolish members of the family experienced.

"He is never sick, has a beautiful complexion, and is considered a very handsome boy. May the Postum Company prosper and long continue to furnish their wholesome food!" Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in every pkg.

## HEALTH INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways TAKE

# Tutt's Pills

And save your health.

When writing advertisement, please mention Texas Christian Advocate.

## Secular News Items.

Charges of a sensational nature against another life insurance company, the Mutual Reserve of New York, are made by Examiner Vanderpool, of the New York State Insurance Department. They involve the exaggeration of surplus and other juggling of figures, and a fixed policy of delay of payment of claims. The company makes a general denial.

Consul McNally, of Liege, Belgium, says the German central bureau for the preparation of trade treaties directs attention to the striking difference between the American and German duties on linen goods. Collars imported into Germany pay from 17c to 25c a dozen, cuffs about 42c a dozen, while it is said the American duty is very much higher. Germany can compete in the United States only with the so-called "quality goods." These "quality goods" are, however, made of linen imported from England, and upon which comparatively heavy duties must be paid. The central bureau has inaugurated an agitation for the duty-free importation into Germany of those linens intended for re-exportation.

The famous Garden of the Gods, the massive twin redstone portals of which rise 900 feet high a mile northwest of Colorado Springs, Col., will be presented to that city as a park, the announcement is made. The garden has an area of 900 acres. Its rugged beauty has attracted many thousand tourists from all parts of the world.

The Executive Committee of the Rhine district has offered the Prussian Government \$2,000, provided \$21,600 more can be raised from other sources (from the State or district authorities), the whole sum to be offered as a prize for the discovery of an efficient agent or method which will destroy the sour worm and hay worm, or prevent the ravages of these insects. The last German vintage was severely injured by the sour worm plague.

A hurricane devastated the Marshall Islands on June 30. The Marshall Islands—which figure frequently in tales of adventure on the sea—form a large archipelago of small islands of coral formation northeast of the Ladrone Islands, Polynesia.

The latest authoritative information obtainable, according to Consul Anderson, of Amoy, places the population of the Chinese Empire at 432,000,000. How few are brought in contact with the world outside of the Flowery Kingdom is made apparent by the fact that the total population of the treaty ports is only 7,000,000.

The Victorian Assembly, on July 26, passed a bill granting the elective franchise to women. Universal manhood suffrage has hitherto prevailed in the elections to the Legislative Assembly, the Lower House of Parliament.

Paul Morton will get \$80,000 salary as head of the Equitable Life. He has already effected a saving of \$500,000 in expenses.

The custom is to look upon Colorado as a mineral State, yet the value of the products of its farms now exceeds the value of the products of its mines. Last year the total of farm products sold in the market, not including those consumed at home, was \$47,100,100. The increase has been very rapid, particularly in horticulture. Fruit orchards and berry patches are extending in a remarkable manner. Colorado has an area of about 66,000,000 acres, or 103,925 square miles. Of this 35,000 square miles, or 22,400,000 acres, are capable of producing crops under irrigation. The area already under cultivation is about 10 per cent of what is possible—about two and a half million acres. This area has increased from 95,000 acres in 1870, 616,000 acres in 1880, and 1,323,620 acres in 1890. The census figures for 1890 were 1,784,000 acres, but those who are best qualified to judge are of the opinion that at least 500,000 acres have been put under the plow during the past five years, and 20 per cent added to the cultivated acreage.

It is announced that European diplomats do not believe that peace will result from the conference between the Russian and Japanese Envoys. M. Witte, the chief Russian conferee, in a late interview, says he will negotiate for peace on the basis of what the Japanese have done in the war, and not on what they expect to do. This would give strength to the belief of the diplomats, for Japan will base her demands for peace on what she is going to do; that is, drive Russia from Manchuria, and destroy her armies as she has destroyed her fleet.

So serious has the yellow fever situation in New Orleans become that at the request of the Governor of Louisiana and the Mayor of New Orleans the Federal Government has taken charge. The latest report shows the total cases to date to be 538 and deaths 105.

Last week the Japanese landed a force at Dekastries, 700 miles north of

Vladivostok, near the mouth of the Amur River. This is regarded by the London newspapers as an attempt to seize the mouth of the Amur River, in order to enable the Japanese to dispatch an army up that great waterway for the purpose of threatening the Russian communications. Japanese gunboats and torpedo boats could thus reach Harbin.

The appearance of bubonic plague on the Isthmus of Panama has embarrassed the administration at Washington. The sanitary officers at Panama are making active preparations to stop the spread of the disease. Several thousand rat-traps have been purchased, which will be distributed wherever there is a colony of the pestiferous rodents, in order that none of them may get away from the isthmus on ships and carry infection to Northern ports. Incinerators are asked for in large quantities, for the destruction of refuse material in the residence section of the canal zone.

Undesirable immigrants from all parts of Europe are pouring into this country at an increased rate, according to United States Commissioner Watson. About 48,000 immigrants arrived during July against 26,000 in the same period last year. The undesirable element is shown by the increased number of deportations. More than 1000 were sent back during July as against 645 a year ago. The special boards of inquiry are working particularly hard in order to prevent the undesirable immigrants from landing.

The Government reports that during the fiscal year just ended 1,927,421 immigrants landed on our shores. In this connection, it is interesting also to learn that since 1820, or in eighty-six years, the total number of immigrants to the country has been 22,932,905. The nations contributing to this great international movement of foreign peoples, during the past eighty-six years, on June 30, 1905, ranked as follows: Great Britain, 7,286,357; Germany, 5,187,094; Italy, 2,009,252; Austria (all since 1861), 1,971,431; Scandinavia, 1,739,723; Russia, 1,452,629; France 428,894; China (mostly between 1853 and 1883), 291,455; Switzerland, 229,200; Netherlands, 146,168; Japan (all since 1893), 88,909; all other countries, 2,059,636.

The U. S. Government is sending out Frank Benton, a bee expert, of the Agricultural Department, to examine those portions of the globe where desirable types of honey-makers are believed to exist. In his tour Mr. Benton will visit India and the Philippines in order to study the giant bee of those countries.

The expense to which the Government is put in making beef inspections is from \$8000 to \$9000 in excess of the appropriation made by Congress for that purpose, according to Dr. Salmon, Chief of the Bureau of Animal Industry. Under the circumstances the inspection of the output of small firms has had to be discontinued and the attention of the department inspectors is chiefly given to the killing of the big plants owned and operated by the beef trust. This statement was made by Dr. Salmon in explaining away the charge that the beef trust was being officially favored by the Government in its meat inspections. Dr. Salmon says that the big concerns do practically all the export trade, though he does not want to be understood as saying that a thorough inspection of meats for domestic use should not be given equal attention. He claims the department is not receiving enough money for the purpose of carrying on this important work.

American trade has scored another record-breaking triumph. According to the Bureau of Statistics of the Department of Commerce and Labor, the foreign commerce of the United States in the fiscal year just ended exceeds that of any previous year, having been \$2,635,970,333, in comparison with \$2,451,914,642 in 1904, the previous record year. Both imports and exports made new high records.

Infante Maria Alfonso, son of the late Princess of the Asturias (sister of King Alfonso, and heir presumptive to the throne, died Aug. 4 at San Sebastian, Spain, of meningitis. He was born Feb. 28, 1903. The Infante's father, Prince Charles of Bourbon, will be married in November to Princess Mariate Teresa, his deceased wife's sister.

On the Cross River, in the southern country of Atam, in Africa, many sculptured ornamental stones have been discovered. Numbers of these are carved in the rough semblance of men so far as the top of the stone is concerned, the natural shape of the stone, however, being very little altered. These stones are mostly water-worn basaltic rocks gathered from the neighboring river beds. They are erected as memorials to dead chiefs, and form a part of the local ancestor-worship.

Creditors of Mrs. Cassie L. Chadwick will receive a total dividend of about seven mills on the dollar when

the matter finally is settled, according to Referee in Bankruptcy Remington. The assets will amount to \$25,000, it is expected, against which are claims for attorney fees and court costs amounting to \$10,200, leaving about \$14,800 with which to meet \$2,000,000 of indebtedness.

The American Institute of Sacred Literature, which for some time past has conducted forty or more courses of study in the Bible and Biblical subjects, and whose contention has been for the inductive method in the popular study of the Bible, has, with the consent of the Council of Seventy, been incorporated in the University of Chicago, and now looks forward to a growing work. It will be known as the Institute of Sacred Literature of the University of Chicago. The working facilities of the institute are greatly increased, and the permanency of its work is thought to be assured by its association with an established university.

An American pottery trust, with \$10,000,000 capital, has been effected.

"The scandal in the Department of Agriculture at Washington," says an exchange, "in connection with the leakage of cotton report statistics, does not appear any more favorable the farther it is probed. Later developments involve, besides Statistician Hyde and Assistant Statistician Holmes, a lady clerk of that department, Mrs. Bertha Burch, who was compelled to resign last week. It now appears that four years ago the Civil Service Commission detected Statistician Hyde and Mrs. Burch (then stenographer to the statistician) giving 'tips' on examination, and recommended the dismissal of both. But they were retained, and Mrs. Burch was promoted to a clerkship at \$1800 a year. Meanwhile, the secret service men have let both Holmes and Hyde (who were wanted in connection with prospective indictments) slip away, the latter having gone to Europe. President Roosevelt has given the secret service people a sharp calling down for their slackness. As if the foregoing were not enough, Prof. Galoway, head of the Bureau of Plant Industries, has brought charges, which are being investigated, involving Prof. George T. Moore, one of the scientists of that bureau, in a discreditable way. The allegation is that Moore's wife owned stock in a concern manufacturing culture for soil inoculation, and that the department has been 'worked' thrifly to make business for that concern. Prof. Moore has resigned in consequence of the charges."

The Public Health and Marine Hospital Service has issued a circular on the prevention of yellow fever. The directions given look to the suppression of the mosquito as the only means of preventing the spread of the disease. "No mosquitoes, no yellow fever," is the motto announced in big, black letters at the top of the circular. The document continues as follows: "The infection of yellow fever is carried by mosquitoes, and there are no other means of the infection spreading. Persons take the disease by being bitten by mosquitoes which have bitten a yellow fever patient. The mosquitoes, to become infected, must bite a yellow fever patient during the first three days of his attack. These first three days, therefore, are the most important for preventing the access of mosquitoes to a fever patient. It is often difficult to decide during the first three days whether a patient has yellow fever, hence the necessity in threatened communities of placing a mosquito bar immediately around every patient who has a fever of any kind, and for three days at least." The necessity for drainage and screening is dwelt upon with much emphasis. The Postoffice Department is sending 15,000 copies of the circulars to postoffices of the following States: Louisiana, Texas, Mississippi, Tennessee, Alabama, Florida and Arkansas. The circulars are sent out in bundles of fifteen or twenty-five for distribution in various towns by the local boards of health. They will be posted in conspicuous places.

A cablegram was received at the State Department last week from American Consul Harris at Nagasaki stating that the boycott against Americans and American products now prevailing at Shanghai has extended to Nagasaki. This is the first indication of the spread of the movement into Japan, where it probably is beyond the reach of any repressive measures that might be exercised by the Chinese government over its own citizens. It is said at the State Department, however, that this last development is not likely to be of importance, because very little of the American trade at Nagasaki is in Chinese hands.

The Metropolitan Museum of Art has purchased in Paris a piece of statuary believed to be more than 1600 years old. The work is a bronze image of Cains Vibius Trebonianus Gallus, one of the Emperors of Rome, and was dug up near San Giovanni Laterano about fifty years ago by Prince Demidoff, the Russian archaeologist,

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TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Promptness and health always result from its use.

Wherever you live I can refer you to well known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write to-day, as this offer may not be made again.

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who was then making excavations with the permission of Pope Pius IX. The bronze, when found, was in an excellent state of preservation.

The Chinese Empress Dowager recently issued a decree abolishing the long-standing use of torture, whether as punishment or to extort confessions.

M. Witte arrived in New York last Thursday and was so cordially received that the Russian press has commented on favorably. August 5 history was made in Oyster Bay on the yacht Mayflower. President Roosevelt, on behalf of the United States and its people, extended formal greetings to the representatives of Russia and Japan, introduced the plenipotentiaries to one another, and entertained them at an elaborate luncheon, at which Russians and Japanese fraternized with one another as comrades rather than enemies. At the present writing everything is in readiness at Portsmouth, N. H., for the peace conference. The United States government has expended \$15,000 in preparing buildings for the use of the plenipotentiaries.

According to the official financial annual of Japan recently distributed at New York by Consul General Uchida, the cost of war from February 1, 1901, to March 31 last, was \$678,000,000. The daily expenses were figured at \$1,622,000. Computed to date this would give: Cost to Japan, \$1,104,518,000; loss in ships and material, \$20,000,000; total cost, \$1,124,518,000. Total cost to Russia (estimated), \$1,500,000,000, making a total war waste of \$2,624,518,000. Japan's loans to date, \$650,000,000; Russia's war loans, \$670,000,000; Japan's yearly interest bill, \$31,000,000; Russia's yearly interest bill, \$35,000,000.

Manila's welcome to Secretary Taft and party exceeded all similar demonstrations in the past by either American or Spanish officials. Governor General Wright's address of welcome at the Government house expressed the feelings of Americans and natives on the return of the former Governor General and the arrival of Miss Alice Roosevelt. Secretary Taft was moved with emotion while replying for himself and party, and almost broke down. The scene was impressive.

The Russian government announces that the elections for members of the proposed National Assembly will be held October 14, and that the first meeting of the assembly will be held at St. Petersburg November 14. The Emperor will have the right, however, to dissolve or prorogue the assembly as he sees fit.

The relations between France and Germany are again strained, owing to the disagreement as to details of the Morocco conference.

Gov. Vardaman has irritated the authorities of Louisiana, and some of them talk as if they would like to fly at his throat. He charges the authorities mentioned with neglect of their duties and they indignantly deny the charge. But the fact remains that there were many cases of yellow fever in New Orleans some time before the outside world was advised of the fact.

"NOT UNDER CONTROL."

It not unfrequently happens at sea that a steamer whose machinery or steering-gear has become disabled hoists the signal "Not under control." Many a man in the social business world to-day is "not under control." Besides the drunkards and devotees of vice who are notoriously unsteady and disorderly there are many dangerous derelicts afloat upon the sea of society who are a curse and not a blessing to themselves or anyone else, because they have lost all sense of moral direction, all energy of spiritual ambition, and all control over their own minds and manners. Where there is one individual who is the sport of impulsive appetite there are two of three persons whose minds are unbalanced, blown about by every wind or doctrine, or whose souls are swept ever and anon by storms of passion, envy or hate. It would be well for society if such people would hoist the signal, "Not under control," that others might at least keep at a safe distance from them as they pursue the giddy whirl of worldly life, but it would be better still if they sought that regulation of their minds and hearts by the religion of Jesus, which alone can introduce order in place of chaos, and afford the chart, compass, and helm, which are necessary to the mastery of a man by himself.

The advantage of self-control, which is essential of self-cultivation, are very apparent to any one who will stop to think awhile on the true uses of life. "Self-mastery," says Emerson, "is the essence of heroism;" while Milton declared, "He who reigns within himself is more than a king." Self-control has been said to be only courage under another form. It certainly implies courage. When not long ago an alarm of fire was given in a crowded public school in Brooklyn twenty-two hundred children, in ranks of four, without confusion, and singing as they went, marched down the stairs in safety to the street, suffering no injury, even to the smallest child, from either fire or panic. A dreadful catastrophe was avoided on that occasion because the principal had himself and his school well in hand, and because, moreover, there was not a single scholar there present who was "not under control." The incident was a striking exhibition of the courage of control.—Selected.

On account of properties that are being taken over by the Goldfield Keystone Mining Co., and on which deals are now being closed, the stock will be raised to 30 cents per share on the 15th of August. All who desire to get in at 20 cents per share will have to send their orders by that time.

J. H. COLLARD, Care Porter's Hotel, Mexico City, Mex.

Nails driven first into a bar of soap will not split furniture or delicate woodwork.

A teaspoonful of burnt sugar will give an amber color to soups made from white meats.

Notes From the Field.

Polytechnic Station.

J. H. Stewart, Aug. 3: Our third Quarterly Conference was held last night. The salary of pastor and presiding elder is paid in full to date. The conference collections are provided for with overflow. The assessment for domestic missions paid some weeks ago. The pastor and his family are living in an elegant new parsonage, which has been well furnished from bath room to parlor. Our community is growing rapidly, and the prospect for a strong Church in the near future is very encouraging. We are looking for the best year in our college work we have yet enjoyed. Bro. Boaz is going day and night during these hot dog days, and so is our Bro. Young, and they report they are coming from every quarter.

Penelope.

D. C. Stark, Aug. 3: On the night of the 1st we closed a meeting at Penelope, after running about ten days. For the first week I had no help except Bro. Grimes, our local preacher. Then Bro. C. Rowland, one of our supernaturated preachers from Polytechnic College, came in and helped to the close. Had a good meeting with ten conversions, seven additions to the Church. The Church wonderfully blessed and every interest on high ground. Bro. Rowland has lost none of his old-time fire. He preaches with the Holy Ghost sent down from heaven. We are now in a meeting at Mesquite, and he is helping me here. We had three conversions last night. The Church is getting on higher ground, and things are waking up around us generally. There is a great deal of sickness in the community that interferes with our work, but we are determined to press the battle to the gate. We also held a meeting at New Hope on my work, beginning July 9th, but owing to the fact that the farmers were so badly behind with work, we could not hold successfully, and so we will begin there again fourth Sunday in August. However, the meeting did great good in toning up the spiritual life of the Church and getting it ready for the meeting to come. We thank the Lord and take courage.

Weimar.

H. B. Henry, Aug. 8: Our meeting, lasting ten days at Glass' Chapel, was a great success. Ten new names were added and many were strengthened. We organized a prayer-meeting to conserve the results, with ten or more who had never prayed in public, promising to pray if called on. This last item I think is a powerful evidence of the genuine work of grace. Here we had Sister T. W. Glass present in every service. She is the widow of Rev. T. W. Glass, who was a brother of Rev. H. M. Glass, of the Northwest Texas Conference, a more intelligent, consecrated and faithful Christian mother in Israel it would be hard to find. We will never know till the judgment day how much her godly service and influence made this success possible. Rev. A. B. Chapman, our local preacher, preached and served with great acceptability. He is humble and true as steel. Our missionary collection was great. Another evidence of God's presence and aid. Praise His name!

Anna.

Atticus Webb: I have been a week with Bro. D. L. Coale at Anna in a fine meeting that is going to make a new era in Methodism there. Bro. Coale is one of the greatest workers and most successful pastors in the North Texas Conference, and is putting in some fine work for Methodism all over West Texas. At Anna he has the help of two fine local preachers—Bros. Minzer and P. G. Smith—and a plucky Church that is working for half time next year. They will get it. My stay there among them was a genuine pleasure.

Hale Center Circuit.

Geo. F. Fair, July 29: Our third Quarterly Conference began at Hale Center July 1, 1905. Bro. J. T. Griswold, presiding elder of the Colorado District, spent a week with us, doing nearly all the preaching, which was very effective. We of this district think no district has a more efficient presiding elder than we have, both in preaching and looking after the interest of the Church. Our people all love him. Bro. S. E. Houk, of Plainview Station, preached two splendid sermons. Bro. Nathan E. Faris, of Belleville, Ark., came and spent a week with us, doing excellent preaching to the edifying of God's people. Our meeting was a success in reviving Church members and reclaiming backsliders. Some professed to be converted, and three united with the Church by assuming the vows. Two infants and one adult were baptized. Our meeting at Lamb County Schoolhouse began July 16th, and closed the 23d. Bro. N. E. Fair did most of the preaching, which

the people enjoyed very much, attending day and night, from four to ten miles off. Much good was done in reviving God's people. One young man made a bright profession of conversion, and two joined the Church. This country is quite sparsely settled, but there are no better people in the State than are on these plains. The crops are good, grass is fine and everything is prosperous. Land is advancing in price all the time. It has doubled in value since I came to Plainview four years ago. We need local preachers and good working laymen in this country. If Methodists who want a home in this, the garden spot of Texas, will write me (enclosing stamp for reply) I will give them all the information about the country I can. My postoffice is Plainview, Texas.

Hyatt.

J. M. Holt, Aug. 4: We began our meeting here at night, 26th ult., and closed last night. Being a sawmill town and a school being taught, we could only have services at night, except Sunday, and being alone we could not have done more. It is the next thing to impossible to get help in these hard sawmill towns. Methodist preachers all busy. We have a large work. Four saw mills, one oil field and two country appointments, all alone, while there are seven Baptist preachers working the same Territory, and about \$100 per month is being paid out of a mission board for their services. Hyatt is a sawmill town of about 600 people. We had from twenty to 100 present at the services. On Sunday at 11 o'clock we had one old man, three women and twenty children present. Sunday night we had perhaps 150 present. We took collection for incidentals and the missionary cause. We got \$2.25 last night with an average crowd. We took collection for conference collections and got 15 cents. We also had two dances and one show during the meeting. No one converted; no one joined the Church; \$1.40 paid on preacher's salary; \$1.55 on foreign missions; 15 cents on conference claimants as the results of the meeting.

Clear Creek Mission.

P. O. Vinson, Aug. 4: I accepted this work as a supply, and took charge Christmas. Everything has been in a very good working condition during the year. Owing to failures in crops for the past two or three years financial affairs are short; but as there are very good prospects for this year we hope to be successful in the end. We have just closed a meeting at Seale's Chapel. Rev. I. T. Morris, of Cuero, did most of the preaching. He is a fine revivalist. God was with us in saving power. We only had forty-two members to begin with. There were about thirty-five souls converted or reclaimed. Twenty-eight joined the Church. Everybody seems to be concerned about religion. May God continue to pour out his rich blessings upon us.

Pleasant Ridge.

E. H. Lovejoy: We have just closed one of the most successful meetings in the history of Pleasant Ridge. Rev. S. N. Allen, of Daingerfield, was with us and did some fine preaching. He loves the Church, and seems to have a desire to defend it against all intruders and "come-outers." Rain prevented us from having services for several days in the beginning of the meeting, and we had only about eight days in which to do the work. We had twenty-eight accessions to the Church, and nearly all on profession of faith, and a great many reclamations and a number of children were converted who did not join the Church, but some of them will later. We are building a church here, but on account of bad weather it has not been finished. Finances are badly behind also.

Josephine Circuit.

Leonard Rea: We have just closed a very successful revival at Sabine. The Lord was with us in mighty power, saving many souls. We continued the meeting twenty-three days, the interest being great almost all the time. We were hindered the first week by the continued rains; but, thank God, the people waded through mud to get to the service. We sent Rev. H. H. Windham down there to begin the meeting, as the pastor had to stay at Josephine to close that meeting out. Bro. Windham remained with us two weeks, doing us most valiant service, after which we sent him to Honaker's Chapel to begin that meeting. He remained until Sunday night, then Bro. Lee Sanders took charge. Bro. Windham returned to Sabine Wednesday and remained until the meeting closed. For ten days we had two meetings running. I never saw people so anxious for a revival. Praise God for such a people as we have. They love God and men. They showed their love by their work. We had forty-eight conversions and over thirty accessions to the Church. When we came here last conference Sabine had nine members, and

now she has over fifty. We are now talking of building a church there and will probably have it on foot before Annual Conference. Bro. John White came over the two last Sundays of the meeting and administered the rite of baptism to candidates. He also administered the sacrament on the fifth Sunday to seventy-one persons. Bro. White preached us two very fine sermons, which were very helpful, especially to young converts. Rev. Henry Burton, Baptist preacher from Roysse, came down and assisted us by preaching three strong sermons. Bro. Burton is loved by Sabine people. He is a man that will work with any of God's children, whether Baptist or not. We were glad to have Bro. Burton help, and especially as it came in a needy time. Oh! I am so happy for what the Lord has done for us on our circuit. In the two revivals held we have had 115 conversions and the revival fire is still spreading. Have had several conversions at Honaker Chapel.

Gober.

Frank L. McGehee: A successful meeting was recently held at Providence. The Church greatly revived; rallied nobly to the assistance of the pastor. Bro. G. Marvin, of Ladonia, gave us a very helpful sermon. A noble band of young Christians we have at Providence. They take the lead in all the Church work. Fourteen people gave their names for membership in the Methodist Church on profession of faith. It seems now that a mighty wave of revival power will sweep our entire charge; for this we earnestly pray. A wonderful meeting is now in progress at Center Point, thirteen miles from Ladonia. Although only one week of the meeting has passed, above thirty souls have given evidence of their conversion. Shouts of joy are heard at almost every service. The pastor is being ably assisted by Bros. C. Pugsley and G. Marvin, of Ladonia.

Tenaha.

C. N. Morton, Aug. 4: We have just closed a very fine meeting at Paxton, as a result of which there were six additions on profession of faith and the Church greatly revived. Rev. R. W. Thurmon, of Free Run, Miss., did the preaching, and the throngs of people that attended the services from day to day is evidence that the preaching was well done and that the gospel of Christ has not lost its drawing power. There were no sensational methods used. The preacher presented the plain truths of the gospel; the people sang and prayed, sinners came forward inquiring the way of salvation, were converted, and we rejoiced together in hope of the glory of God. The first person to come forward for Church membership was a man who has passed his 78th birthday. It was a touching sight to see this aged man, with stooped form, kneeling at the altar of the Church to receive baptism and to assume its vows. The last service of the meeting was a special service for receiving into the Church Charlie Baloney, a man of German extraction, who attended the last preaching service, and not being able to get inside, heard the sermon from the window. He was deeply convicted, and when he thought the opportunity had closed he began to weep aloud, saying in broken English, "I want to go, too." After he had been received into the Church he stood up and made us understand that a great burden had rolled off his heart, and his countenance beamed with joy.

Weatherford Mission.

A. P. Smith: We closed a meeting some time back at Greenwood with fifteen conversions and twelve adult accessions to the Church. Bros. Patterson, of Whitt, and Allsup, of Weatherford, rendered valuable services. We began preaching at the above point a year ago last January. A short time afterwards a Church was organized, and now as a result of our labors we have an active organization of forty-five members. During the meeting we began taken a subscription for the erection of a church, which is expected to be built some time this fall. On yesterday we closed another very fine meeting that resulted in thirty conversions and twenty odd accessions to the Church. Our main help in the meeting was Bro. Alford Crow, an exhorter on our charge, whose labors were greatly blessed of the Lord. He is a useful man and stands well with all my people.

Leander.

L. F. Chapman, Aug. 7: Our little Church in Leander is learning to "trust in the Lord and do right," with the accent on do. In 1902 our charge was transferred from the Northwest to the West Texas Conference, and in parting with our old conference and preachers we thought our work would be crippled, but let us look at results. Our Church membership has almost doubled; our Sunday-school enrollment has more than doubled, and we have remodeled our church building,

and now have one of the neatest and most comfortable houses of worship to be found outside of cities. This house was recently dedicated by our presiding elder, Rev. W. H. H. Biggs, the sermon being preached by Dr. J. W. Hill, of Denison. It was a good service, a good sermon and we all felt that it was good to be there. Our pastor, Rev. Z. V. Liles, has been truly "instant in season," and all the time watchful and at work for the best interests of the Church. Our revival meeting was held in July and resulted in about forty conversions and reclamations and twenty-seven have united with our Church, with more to follow. Rev. W. H. Brown did the preaching, and endeared himself to our people, and was the means of accomplishing much good in our community. Williamson County will soon be in a prohibition election, and we hope to hear Dr. Rankin in the coming contest.

Indian Creek.

C. G. Shutt, Aug. 7: The revival meeting has been in progress here through the past week. Rev. R. C. Armstrong has done all the preaching so far. Seventeen sermons in all. All of which was well done. Seven persons were added to the Church last night. Several penitents at the altar and three professions.

Greenwood Circuit.

C. P. Combs: We have held two of our meetings. We are very thankful to the Lord for what he has done for us. The Church was greatly revived at each place. Received eleven by ritual at Greenwood. Would like to have seen many more sinners converted. Bro. J. W. Tinscher, of Era, did nearly all the preaching in both meetings, and did it well. The people here love Bro. Tinscher. He once served this charge four years consecutively. Have two meetings yet to hold. We are praying for a greater outpouring of God's Spirit.

Venus.

C. E. Lindsey, Aug. 7: We closed a two weeks' tent meeting here last night. It is hard to estimate the value of a meeting like this to a community. Everybody seemed interested from the time we began to make preparations for the meeting. We pitched our tent on the college campus. The people of the town and country attended en masse. Rev. I. E. Hightower did the preaching, and it was well done. He is strong and earnest in his efforts to save the people. Many heard him and are glad. There were some thirty-five or forty professions. Thirty-two additions to the Churches. Twenty-seven joined our Church. I feel sure the results of this meeting will abide. The Christians of all denominations worked and saw their labors rewarded. We are indebted to Rev. Johnston Robertson and Rev. Solon Johnson for their presence and help. Truly we are on "high ground."

Corinth.

A. B. Mays, Aug. 7: Our protracted meeting has recently closed at Corinth, in which many began with new zeal to lead sinners to the Lamb of God. Our Church has been spiritually awakened, and many Christians, yea sinners, will date a new era in their religious lives. A wave of spiritual joy has swept over the land and many have been made to see their undone condition before their Creator. Our pastor, Bro. Murphy; Bro. J. C. Huddleston, and our beloved presiding elder, Bro. Sears, did the preaching. Bro. J. C. Huddleston did the most of it. He spoke at times with great force and power, and all the time from a loving heart. He told us plainly, yet earnestly, of a loving Savior, and exhorted sinners to true repentance. Our beloved elder preached three very fine sermons, which were clear, true and forceful, and in power of the Holy Spirit and in much assurance. God grant that this may be seed sown in good ground that will bring forth fruit abundantly. The gracious results of our meeting will abide, but eternity alone will reveal what has been accomplished. Truly the Lord hath done great things for us.

Big Springs.

C. A. Evans, Aug. 7: We are nearing the close of the third quarter on this charge with many encouraging features. Of course everything has not been bright all the time, and ours have not been "flowery beds of ease" all the time, but there has been much of the good, quite as much as we desired, likely a great deal more, but it is of the good and bright we prefer to write. In May we had a co-operative meeting held in the Opera House by the four resident pastors of the town, which was a great blessing to the town and the Churches represented. The harmony and fellowship was all that could be asked, and everybody seemed pleased with this feature of the meeting. There were some conversions and additions to all the Churches. A few days after this meeting closed Rev. John E. Green, of Houston, Texas, came to us and helped in a meeting in

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our Church, which lasted one day over two weeks. Bro. Waltemaire came with him and conducted the singing. Of the work of these two brethren it would be hard to say too many good things. Rev. John E. Green is now giving his entire time to evangelistic work, for which he is eminently qualified. Having been in the pastorate twenty years he knows how and does fully enter into every department of Church work with an effective heartiness which comes out of years of experience and absorbing interest. His peculiar style of preaching is not only attractive and therefore draws, but it holds as well. Our town is made up largely of railroad folks, and no man knows better how to catch and help railroad people than he does. They love him because he loves them. He was a great blessing to our people and the effects of the meeting will surely be lasting. During this conference year we have had fifty sessions to our Church, a good proportion by certificate. Other interests of the Church are encouraging. Our W. H. M. Society have recently put about \$25 of very necessary repairs on the parsonage lot and have ordered circular pews to finish seating our church, which has been greatly needed all these years. Our country is in very fine condition, seasons having been all we could ask for all the year. I was out in the country a few days ago and saw some as fine cotton as I ever saw anywhere at this time of the year, and I have been seeing cotton all my life. Other crops are as good as can be, but water-melons are "out of sight." While out this time I was invited into a patch of several acres, which was a sight more beautiful than I have language to describe. Just think of acres with a solid green covering dotted all over with hundreds and hundreds of great big round and long, green and striped melons, some of them weighing sixty pounds. I do not know when I felt more like my boyhood days had come back than that day when I picked up a big one and went out into the green cornfield alongside and sat down in the shade of the corn and helped to eat that red-meat melon, immediately after which I had some physical difficulty in carrying a forty or fifty-pounder to the buggy for the home folks. On the same trip I drove through several pastures in which the grass looked like waving wheat fields. Many more good things could be said of this country. I wish more good Methodists and other good people would come out here and buy and settle on this good land and enjoy this healthful climate and at the same time help our Church enterprises. Our presiding elder has the Colorado District "on a move" by the help of the preachers and the blessings of God. He is the right man in the right place, and from the "pointers" now this district will be able to make a very fine report at the next conference, for which we praise Him from whom cometh every good and perfect gift.

St. Jo.

H. B. Johnson, Aug. 5: I have just returned from Tipton's Chapel, were I was with Rev. R. E. Dickert in a revival effort. We had a very good meeting. The rain hindered some, besides it rained and prevented the people from attending; but despite it all we had thirteen professions, and I left the meeting still in progress. Bro. Dickert is supplying the Burns Mission, and right well he is looking after things in that field of labor. He is very popular with his people as well as with outsiders. We began our meeting at Forestburg last night. Rev. H. E. Smith, of Chico, came in to-day and will help in the meeting. We are getting along very well on this work. Have been hindered very badly by rain. Have organized a Juvenile League at St. Jo, which is progressing very nicely under the leadership of one of our very best women, Mrs. Clara Whaley.



THE ROLL OF HONOR

For Boys and Girls of Sixteen Years of Age and Under.

Honor Roll for Third Paper on Miscellaneous Questions.

- Camelia Rogers, Leona, Texas. Melrose Roberts, Brownwood, Texas. Allen Bass, Terrell, Texas. Eugene Naugle, Prosper, Texas. Julia Pritchett, Whitewright, Texas. Prebble Walker, Sharp, Texas. Olive Reese, Joaquin, Texas. Lillian Makamson, Leona, Texas. Henry Lynch, Hamilton, Texas. Price Scott, Mickey, Texas. Ruby R. Rhodes, Duncanville, Texas. Della Young, Lovelace, Texas. Mary Simpson, Edna, Texas. Lena Simpson, Edna, Texas. John Leonard, Olga, Texas. Robert Greaves, Cumbly, Texas. Louise Carter, Terrell, Texas. Lillian Marshall, Lincoln, Ark. Albert Walker, Fate, Texas.

BEAVER DISTRICT CONFERENCE.

Beaver District, of Indian Mission Conference, met at Guyton, Okla., July 12-16, 1905, Rev. J. E. Lovett, P. E., in the chair. Rev. A. G. White, pastor of Tyrone, was elected Secretary. Rev. W. F. Dunkle, our Conference Mission Secretary, was with us, and his counsel was appreciated. Rev. J. B. Plackwell, of Northwest Texas Conference, was a visitor and preached once for us. Six pastors were present. Some came 150 miles overland. Three pastors were absent.

Beaver Circuit has no pastor; supplied first quarter; some progress was made.

Texhoma and Goodwell, Pastor Jones present. Additions, 5; conference collections provided for; saloons driven out of his towns.

Tyrone, Pastor White, present. Built one church, a one-room parsonage, organized one class and one Sunday-school; collections being looked after; received 29 members.

Grand Valley Charge, Pastor Douthitt, present. Started in this year with no organized work; now has four Sunday-schools, 145 scholars; two classes, three prayer-meetings and a bright future for the work.

Woodward, Pastor Munsey, present. Net gain in membership, 10; has improved the parsonage some; foundation for a church; pastor spends about one-half time as District Conference Secretary for the educational cause.

Lockwood, Pastor Bradford, absent. Work has been greatly hindered by smallpox, but has organized two Sunday-schools.

Hazleton and Ingersoll, Pastor absent. Pastor's salary paid and has had some success.

Persimmon, Pastor Munsey, sick. Received 5 members, built a parsonage; collections are being taken.

Grand charge seems to be the banner of this district. Pastor Meadow present. Membership, net gain 40; collections provided for; fifteen appointments; eleven family altars; three prayer-meetings; one Sunday-school; two church houses under construction; class meetings are held; two classes organized and have had conversions at each Quarterly Conference.

Guyton and Hooker, Pastor Esary, present and looking after every comfort of delegates and visitors, and reported members received 25; preacher's salary paid to date, and has started a movement to build at each place.

James W. Paul was granted license to preach. J. D. Y. Munsey was recommended for elder's orders. William O. Esary for deacon's orders. William P. Meadow was recommended for admission on trial. The spiritual state was found to be good. Many Western dug-outs in this country have their family worship and live consistent, Christian lives.

Presiding Elder Lovett has an old-time district, requiring six weeks of continuous travel to reach his ten circuits. Some of our brethren ride on

TO STAMMERERS.

I want to tell all stammerers how I cured myself and many more. They can do the same in a few days at home, but understand I cannot do this free, for it costs big money to advertise; but I do want to put my cure within reach of all, and to do this I will on receipt of \$5.00 and the full address of other stammerers, send my cure to two stammerers in every county at \$5.00 each. This will save me the expense of advertising, you see, besides other stammerers will hear of your being cured, and they will go to see you and hear you talk all right. Then they will gladly send me \$25 for treatment. You see the point? Now if you wish to be cured for a trifle send \$5.00 at once and names of other stammerers and postoffice; but if you delay others will send ahead of you and save \$20. No use to write in answer if you do, send stamp inclosed. Address Rev. G. W. Randolph, 141 Fourth Avenue (Cherry Street), Nashville, Tenn.

the train; some go in buggies; some on horseback, while others are often forced to walk. As this is a prairie country we hold services in small school houses, private dug-outs and often at night in open air under the canopy of the blue sky. Let the brethren of older fields pray that we may take this new country for Christ and our beloved Church. We have in this district two church houses, four small parsonages. Our elder lives in a dug-out home. We have braved the snow storm as well as the sand storm. We want to return to Beaver. We love our work, our people, our cause, our Christ. We will need about five more pastors. We are praying for them. Oh! young man, answer our prayer by coming! Some of us have lived on \$100 or less and yet we are happy, for God is with us. Pray for us on the border and in a new land.

At the close of our conference we joined hands and sang, "Blest Be the Tie That Binds Our Hearts to Thee," and promised to be more faithful. Our hearts were made sad by Delegate John Hoyl getting perhaps fatally kicked by a horse.

Next session goes to Grand, Okla. A. G. WHITE, Sec'y.

SAN AUGUSTINE DISTRICT CONFERENCE.

The District Conference for the San Augustine District convened on the 22d, 23d and 24th of June at Center, Texas, in the Methodist Church.

J. D. Ford was elected Secretary and Jas. F. Carter, Assistant Secretary.

There was a large attendance and the session was an interesting one. Our presiding elder, Bro. C. A. Tower, was present and presided with dignity and fairness. He rules with promptness and with firmness, but with patience and gentleness. On the whole, he makes a fine presiding officer and we all love him. The preaching was upon a high plane, and there was a great spiritual uplift given to all that attended the sessions of the conference.

Wm. C. Hughes, Chas. S. Davis and Jas. F. Carter were granted license to preach, and the latter was recommended to the Annual Conference for admission.

The following delegates were elected to the Annual Conference:

- T. S. GARRISON, Timpson. W. R. CRAWFORD, Joaquin. J. E. ARMSTRONG, Center. REV. J. S. WILSON, Melrose.

The reports of the preachers from the various charges were full and encouraging.

The Woman's Home Mission Society met at the same time and place, in the Baptist Church, with Mrs. Jas. F. Carter, District Secretary. The women had a fine meeting and great good was done. Heretofore the women had been using one afternoon and evening during the session of the District Conference, but their meeting was held separate this time, and they all liked the change.

We had Bro. T. J. Milam with us in the interest of Alexander Collegiate Institute.

Cushing was selected as the place for holding the next District Conference.

The people of Center know how to entertain a District Conference, and we all went away with hearts full of love for those good people.

JAS. F. CARTER, Timpson, Texas.

LETTER FROM MISSOURI.

The birthdays of Rev. J. W. Cunningham and John Mathews, D. D., of St. Louis, Mo., both occur near the 10th of June. However, Cunningham is two years and one day older than Mathews. On the 10th of June past they jointly held a birthday service in Centenary Church. Why don't more old preachers seek an opportunity to preach on the Sunday next to their birthday? I have been doing so for years, and always, but once, make me a new sermon for the occasion, and enjoy doing so.

In the Centenary service Brother Cunningham stated that Dr. Mathews was an effective itinerant preacher longer than any other man that had ever preached west of the Mississippi River. When I saw this statement I turned to the books to see whether or not it was true, and found the following facts:

"D. R. McNally was admitted on trial by the Holston Conference in 1829, transferred to the St. Louis Conference in 1852, and died in 1895. He was never located nor superannuated; hence was on the effective list sixty-six years.

"Andrew Monroe joined the Ohio Conference in 1815, came to Missouri in 1824 and died in 1871, only a few weeks after receiving his last appointment. He was never located nor superannuated; hence was effective fifty-six years. Only one Sabbath intervened between his last sermon and his exit.

"Wesley Browning joined the Ohio Conference in 1826, came to Missouri in 1840 and died in 1888, which would give him sixty-two years; but he was

superannuated six years, hence was effective fifty-six years. He was eighty-two years old when he received his last appointment.

"Francis M. Williams joined the Tennessee Conference in 1848, was transferred to the St. Louis Conference in 1855, to the Kansas Conference in 1856 and to the Mississippi Conferences in 1866, and is now serving Wayne Mission, Meridian District. He has never been local nor superannuated; hence is now completing his fifty-seventh year.

"John Mathews joined the Tennessee Conference in 1846, went to California in 1852, located in 1853, readmitted in one of the Southern conferences in 1854, since which he has been preaching in Alabama, Louisiana, Missouri and Tennessee as no other man can preach. He was superannuated in 1902; hence was effective fifty-six years, including the one he was local.

"J. L. Burchard joined the St. Louis Conference in 1847, located in 1853, readmitted in 1855, transferred to California in 1859 and superannuated in 1900; hence was effective, including the local, fifty-three years.

"E. K. Miller joined the Missouri Conference in 1851, went to California in 1863, came back in 1877 and was superannuated in 1903; hence was effective fifty-two years.

"R. A. Young, T. M. Finney, C. R. Rice and possibly a few others were, and have been, effective fifty years.

"Except George W. Brinsfield, of Arkansas, who is 106 years old, we think we have the oldest Methodist preacher in the United States in the person of J. C. Berryman, who is ninety-five, and has been a preacher seventy-six years, though an effective itinerant a little less than fifty years. Dan Penny is ninety-three, and has been a preacher seventy-five years. W. H. Lewis and H. N. Watts are eighty-six years of age, and have been preachers more than sixty years."

I just happened to think of it. You, Mr. Editor, passed through Missouri and preached awhile in Kansas City. That is the reason why you are so fresh, vigorous and vivacious. Great in Missouri!

Please allow me to notify J. A. Bourland, S. C. Littlepage and J. W. Bond that our Veteran Missouri Methodist Preachers' Association, of which they are members, will meet in Butler, Mo., September 13, 1905, and we expect them to be there in person or by letter. Brother Littlepage was to have preached our annual sermon last year, but failing to get to Columbia, Dr. Bourland took his place and preached, I presume, the finest sermon he ever delivered. It was such a sermon as one hears only a few like it in a lifetime. For the want of paper this must close.

W. S. WOODARD. P. S.—After the above letter was written we received a letter from our daughter in Fayette, Mo., telling us of the great meeting of three weeks' duration in Fayette, conducted by Evangelist R. E. Brown, which closed Monday morning. For two weeks the battle raged night and day, with from eighteen to forty penitents seeking pardon at the altar every service—sometimes eighty; on the last Sunday 120. The mayor, one saloonkeeper, the keeper of a gambling den and quite a number of the town toughs were converted. One druggist announced Monday morning that no more whiskey would be sold from his drug store. For more than twenty years there has not been anything like such a meeting held there. It will greatly help Central College. W. S. W.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists 75c. Take Hall's Family Pills for constipation.

Character must surmount custom.—Ram's Horn.

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H. & T. C. R. R. If you are going to take a trip it would be A GOOD IDEA for you to see a representative of the H. & T. C. R. R. before you decide on the route Summer Excursion Tickets on sale daily at low rates QUICK TIME BETWEEN SOUTH and NORTH TEXAS 2-Through Trains Daily-2 PULLMAN SLEEPERS between HOUSTON and GALVESTON and AUSTIN WACO GALVESTON AND DENVER via G. H. & N. to Houston, H. & T. C. to Ft. Worth, F. W. & D. C. (The Denver Road) and Colorado & Southern to Denver. ST. LOUIS via G. H. & N. to Houston, H. & T. C. to Dallas and Denison and M. K. & T. to St. Louis. For further information see ticket agent or address M. L. ROBBINS, G. P. A. Houston, Texas.

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#### THE APPOINTMENT WILL BE A WISE ONE.

In the event of the appointment of Judge Thomas S. Reese to the Court of Civil Appeals of the First District and his resignation as first assistant in the Attorney General's Department, Attorney General Davidson will appoint as his first assistant Mr. W. E. Hawkins, of Dallas. Mr. Hawkins is believed to be well qualified to fill this very important position. He is a graduate of one of the leading Universities and for years has been actively and successfully engaged in the practice of law at Dallas. Upon the resignation of Judge Yancy Lewis as Dean of the State University Law School, the Bar of Dallas gave Mr. Hawkins their hearty endorsement for the position vacated by Judge Lewis.

#### DEATH OF REV. N. M. McLAUGHLIN.

In the last issue of the Advocate we announced the serious illness of Rev. N. M. McLaughlin, of the Northwest Texas Conference, and now it is our sad duty to announce his death. He was brought to this city to have an operation performed for appendicitis, but his condition was such that after an examination was made it was thought best to insert a drainage tube and postpone the operation, with the hope that his physical condition would improve before further steps were taken. But the case was too far advanced, and Bro. McLaughlin failed rapidly until death came to his relief. He died at the St. Paul's Sanitarium last Friday night about 11 o'clock. His end was one of peace and triumph. The last word he spoke to us in a whisper was, "I am perfectly happy. All is well." He had been a member of the conference about fifteen years, and was serving the Abbott charge in the Waco District. He was 47 years old, and he leaves a wife and eight children, together with a host of friends, to mourn his departure. He was a good preacher, a faithful pastor, a devoted friend and a manly man. His funeral took place Sunday afternoon at the First Methodist Church. Dr. Nelson had charge of it, with the assistance of a number of the brethren. His remains were interred at Oakland Cemetery in this city, and, as we understand, his family will make Dallas their residence. Sister McLaughlin's parents reside here. It was sad to see this noble man of God go from us, but it was inspiring to witness his faith and triumph in the hour of death.

#### THE SAD LAMENT OF JUDGE DON A. BLISS.

In the recent Grayson County local option campaign, Judge Don A. Bliss, of Sherman, lead the antis down to hopeless defeat. He was their chairman and in his hand was committed the destiny of the anti cause. But it was not his fault, for had it been possible to entrust their issue to even abler and more skillful hands, it would have shared the same lamentable fate. It is but natural, therefore, for the Judge to mourn over the result and refuse to be comforted. So in the Denison Herald, a rabid anti paper, he pours forth his doleful threnody in two or three columns, and confesses that, to him, the result is a woeful disappointment. In fact, it nearly broke his heart, for he had persuaded himself to believe that such was his high standing in Grayson, all he had to do was to place himself at the head of the anti-movement and the pros would be annihilated. But in his great disappointment, politician like, he endeavors to analyze the vote and to extract therefrom a few grains of comfort. He demonstrates beyond doubt that if the pros had not outvoted his side by about 800, the antis would have certainly won a great victory! And we heartily agree with his floundering logic. He tries to show from the result that while we carried the county by an overwhelming majority, we lost votes, in comparison with the former election, in Sherman, Denison and the country precincts. Yet his figures prove also that the antis lost more than did the pros! Well, there was not so large a vote polled as in the former election. In the first place we did not get out all our country vote in the last election by a hundred or so, because of the crop conditions. In the second place, we had the poll tax amendment in the first election, but no Terrell election law. So the antis polled a much larger vote than they were entitled to. They had poll tax receipts in blocks and they used them freely on the day of election, especially in the Denison Precinct. This time the Terrell election law was in full force, and their illegal voting was practically eliminated. The last election was a fair election, and as a result the pros won by a larger majority. This is all there is to it.

But the Judge not only "exploits his expletions" in his effort to get comfort out of his defeat, but he goes further and shows what a great financial loss local option is entailing on Grayson County. This very seriously hurts his feelings and adds materially to the grief of his humiliating defeat. He also points out how local option is bent on electing men to the county and State offices; and that when this is accomplished he shows how ruin will overtake the interests of Texas, and how the liberty of the citizens will be abrogated. To prevent these coming calamities he calls on the antis to rally their forces, to organize their strength at once, and get ready for the conflict in the State campaign next year, and the local option fight in the county two years hence. He sees hope only in the beginning of an anti-campaign of education. Well, it occurs to us that in the recent campaign he and his forces made it one of education. They sowed down the county from center to rim with the rankest of their anti-literature, and they put all the speakers they could command in the field. The Wholesale Liquor Dealers' and Brewers' Association went to the Judge's relief with the sinews of war. They even put their great Secretary at his disposal. But the more the people became educated and the more they became apprised of the methods and the arguments of the antis, the larger the anti majority! So we beg Judge Bliss to do his best to educate the people of Grayson in the virtues and excellencies of the dives and bar-rooms, and it will save us a vast amount of hard work. The more they learn of the liquor shop the better for our side. Really, the antis have been educating them up there for years and years, until they are very well informed of the doings of the licensed liquor business.

The result is seen in the two local option elections held in that county.

The Judge, in his marvelous analysis of the recent vote in the county, makes one startling admission. We are surprised that he thus gave way his side. He was explaining why the anti vote was hard to bring out and why the pro vote was easy to move, and said: "Doubtless some on both sides remained away from the polls for business and other reasons; but the principal reason is that with the most of the pros the question is one of conscience or religion; while the majority of the antis look at the question from a purely business and economical standpoint." Read the above quotation again, and you will be surprised at its frankness. He admits that the pros carry their "conscience and religion" into their votes on this question; but that the antis carry only their "business and economical" ideas into their votes on the same question. We have always believed that in a contest of this sort the antis fling their consciences and their religion to the wind; but this is the first time we have ever known one of their leaders to openly confess it. But we rejoice that he is honest enough to ascribe our opposition to the liquor shop to our consciences and our religion. In this particular he is eminently correct.

But the Judge is very greatly disturbed over the attitude of this writer, whom he dubs as "the great champion of prohibition in Texas," and of the attitude of the other "political preachers" to the question at issue. The phrase "political preacher" is a favorite one with him; yet we well remember some years ago when this same Judge Don A. Bliss was a candidate to succeed the late Judge Hurt on the bench of Criminal Appeals, his campaign manager at Sherman, wrote an urgent appeal to this writer asking him to use his utmost endeavor to help the Judge reach the goal of his ambition; and we were given many reasons why we should let ourselves out in his behalf. Perhaps other "political preachers" received similar appeals. It was all right then for us to enter the realm of party politics to help elevate Judge Bliss to a high judicial position; but now in his righteous esteem it is all out of place for us to enter the fight against the dramshops of the State and ask people to help us to overthrow them. The consistency of the Judge is overwhelmingly stunning! So he lifts up his voice and says, "Hee haw! Hee haw!"

And he is even further off the track when he calls upon the antis to enter the field and get ready for the political fight next year. Several Willacyites tried that little game in the last campaign, and ignominious defeat followed their effort. No other silly set of politicians will ever meet with any better success. If Judge Bliss imagines that he is greater than the gang that went down under the leadership of Willacy, Stafford, Hanger, Davidson et al., just let him polish his castor and shy it into the ring. The leaders in Texas have placed the question of local option on "the conscience and religion" of the pros; and on the "business and economic" ideas of the antis, and there it will remain. Not even so great a man as Judge Bliss will ever be able to make it a State issue. If he undertakes it he will find himself as badly defeated as he did in his effort to get on the Court of Criminal Appeals, to say nothing of his recent experience as the leader of the Grayson County antis.

#### OTHER HELPERS IN GRAYSON COUNTY.

In our account of the great battle in Grayson County and of those who took a prominent part in it, we were not able to mention all the active workers and friends, because they were too numerous. But we omitted to mention two of them whom we ought to have made exceptions to the rule. And we will now make the amends. One is Mrs. Nannie Curtis, who lives in Grayson County. She is a noble Christian woman, a member of our Church and one of the finest temperance workers among our good women in Texas. In

the Grayson County campaign she was a telling factor in the work of organization, and she added much to the success of the movement. The other one is Mr. J. K. Wells who was one of the secretaries of the Campaign Committee. He not only helped in all the correspondence, but several times he took the field and made a number of telling speeches. His work was invaluable. There were scores of others who did noble work and their record is well known to the people of old Grayson. All the great host of workers did nobly.

#### REV. J. SAM BARCUS.

In another place Rev. J. Sam Barcus makes the announcement that he has been appointed by the rightful authorities to take charge of the Chair of Theology at Southwestern University, recently created by the Board of Curators. He will, therefore, surrender his charge at Corsicana and enter upon the duties of his new position. He will not only teach in the University, but he will also have charge of directing some outside work for the institution. Brother Barcus is well qualified for this place. He is an honored alumnus of Southwestern, and since she sent him out, his work has been a success. Now she calls him back and he will give to her the best of his talent and all his time. We predict for him a successful career as one of the faculty of our great central school.

#### A LESSON TO THE COURTS.

Some weeks ago a negro committed a nameless offense on the person of a respected white woman in McLennan County. Several days afterward he was captured and turned over to the proper authorities. The enraged people were assured that justice would be meted out to him at once through the legal channels. The people accepted this assurance and waited the due course of the law. The Grand Jury at once found an indictment, and the case was called for trial. The unfortunate victim of the outrage went on the witness stand and under great embarrassment gave an account of the crime in open court. The jury promptly found him guilty and placed his sentence at death. This gave satisfaction to the people and they all peacefully dispersed. But a few days thereafter the court granted the negro a new trial on a mere technical point. This greatly disturbed the minds of the people who lived in the community where the crime was committed. They did not accept this delay in the administration of justice, and they did not fancy seeing the victim of the negro return to the witness stand and again go through with that awful ordeal. So last Monday night a great gathering met at the jail, battered down the doors, got the negro and hanged him till he was dead. When courts delay in crimes of this sort, mob violence is sure to follow. Our courts ought to learn a lesson, if they want the law to take its course.

#### NO. BISHOP HOSS DID NOT WRITE IT.

We clip the following from the Cumberland Presbyterian Banner:

It is our opinion that the following, from the first editorial page of the Texas Christian Advocate, Dallas, is from the pen of Bishop E. E. Hoss. It has always appeared to us that the Southern Methodist Church dispossessed itself of the value and influence of its most resourceful editorial material when it lowered Dr. Hoss from the editorial chair of its general connectional organ at Nashville to the office of Bishop. Our own late Dr. D. M. Harris was the peer of Dr. Hoss on the editorial tripod of religious journalism.

We reproduce the above paragraph because it is a compliment to the editor of the Advocate, though not intended as such. In fact, Bishop Hoss never wrote the editorial thus referred to; but the editor of the Advocate wrote it, as he writes practically all the editorials that appear in this paper. When we were sick with the grip several months ago, and during our absence on a tour of Mexico, the Bishop wrote three or four most excellent editorials for us; but all the other matter he has written for the Advo-

cate has appeared over his own name. Sometime back when Rev. J. Frank Smith, of the Cumberland Presbyterian Church of this city, was getting the worst of a tilt with us, he also jumped to the erroneous conclusion that Bishop Hoss was doing the editorial work on the Advocate. We are very, very sorry that the good Bishop does not do more editorial work for us. He does it well and thoroughly. He never deals in untempered mortar, and the more of it we can get from his pen the better for the Advocate and its readers. We would be more than willing to have two or three from him a week; but it is very rare that he has time to serve the Advocate in this way. But our Cumberland editor is excused for making the above mistake, for it often happens that our editorials are mistaken for those of the Bishop! This may not be complimentary to our great and good Bishop, but the fact remains. We agree with our genial conferee that it was a serious loss to our connectional organ when Bishop Hoss was taken from its tripod; but with all his great gifts and extensive learning, Bishop Hoss did not write the editorial above referred to, namely, "The Glory of a Finished Life."

#### BLAYLOCK-OWENS WEDDING.

A happy event was consummated last Saturday at Colorado Springs, Col., when Louis Blaylock, Jr., and Miss Margaret Owens were united in marriage. The bride's parents are spending the summer at that resort, and the parents of the groom came back that way from a Western trip, and the marriage took place as above stated. Young Mr. Blaylock is a son of Louis Blaylock, Sr., the Publisher of the Advocate, and Miss Owens is the daughter of Rev. G. W. Owens, of this city, well known to our readers. We wish them all the happiness possible in their wedded life, and bid them bon voyage. They are excellent young people and deservedly popular among a very wide circle of friends and acquaintances; and we extend to them our heartiest congratulations.

#### SPASMS OF SPLEEN FROM THE TEXAS LIQUOR DEALER.

In order that the decent people of the State may see the esteem in which the Texas Christian Advocate is held by the adherents of the liquor shop, we quote a few samples from the "Texas Liquor Dealer," the official organ of the rummies in this State; and we venture a few comments as we quote: "Bro. Rankin in the Texas Christian Spit Ball, has discovered that the whiskey clubs in local option districts can be closed up. Of course the whiskey clubs run in open defiance of law can be closed up—it is the people who want the toddy that the Sheriff or Bro. Rankin and all his hosts of driving idiots can't close. Local option prohibition is the mother of more law-breaking than all other crimes combined. There is positively no hope for a local option prohibition community going to heaven. Throw spit balls, Bro. Rankin; you hit Christ in the face every time you do it." The above is a fair sample of the sheet that has the official indorsement of the liquor business in Texas.

"The Christian Advocate, Bro. Rankin's spit ball, is awfully outraged because August Busch & Co., brewers, are using as an advertisement an analysis of their beer made by the chemist of Baylor University. It is as good an ad. for Baylor as it is for the beer." Yes, and we know a number of good Baptists who share our outrage at the use the brewer is making of Baylor. Besides, what do the rest of the good Baptists think of the statement that "the ad. is as good for Baylor as it is for the beer?" But this is the estimate placed upon Baylor by the official organ of the rum holes in Texas. We voice the sentiment of the Baptists in Texas when we say that this unwarranted fling at Baylor by the "Liquor Dealer" is a piece of flippancy in keeping with the moral ideas of this rum defender.

"If we could shove Bro. Rankin, of the "Christian Spit Ball," through one of the breweries this hot weather he



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would very likely wish that heaven was as pleasant a place." This piece of irreverence is in harmony with the thinking of one who gives his thought and conscience to the dirty dives and bar-rooms of Texas. Nothing better can emanate from such a source. A brewery or a bar-room is his ideal-aven of heaven.

"Bro. Rankin, in the Texas Christian Advocate, gives an elaborate description of the new Methodist Church recently thrown open in Waco;" and then the "Liquor Dealer" quotes what we said about Fifth Street Church, and adds: "The meek and lowly Savior made the sad complaint that he had no where to lay his head. But this Church is as elaborate as a first-class saloon." The rummies can see nothing except through the medium of a saloon. Not even the Savior nor his Church can get before their vision except as a dive looms up before them. But this is their idea of things in general. In their thought everything must come down to the level of a liquor shop. These are a few of the choice references which find their way into the columns of this bloated whiskey organ about us, the Advocate and local option. We have quoted them so that the decent people of the State may see just the sort of pabulum that is fed to the patrons of the bar-rooms by their organ. Outside of bar-room circles this bar-room sheet has no circulation, and the law-abiding people never know what it says about them. So we lower the columns of the Advocate long enough to let our readers see the sort of thing that arrays itself and its following against them and the moral sentiment of Texas. No wonder that conscience and religion are rising up and smiting the coarse, irreverent, profane and godless institution known as the liquor shop. Back in its den it hates God, despises the Church, ridicules religion, and caricatures Christ. Only those who go to such places, and those who happen to see their purient organ, understand their real inwardness. Read the above excerpts from the "Liquor Dealer," and you will see the real beast in his native lair.

TEXAS PERSONALS.

Dr. Frank C. Smith and Miss May Gable were married the 26th of July, at the home of the bride's parents in Dawson. Rev. J. M. Armstrong officiating. The happy couple are now at home in Kerens.

Rev. O. F. Sensabaugh, Rev. J. H. Stuart, Rev. J. G. Putman, Rev. J. P. Mussett, and Rev. T. S. Armstrong came to the city and attended the funeral services of Rev. M. M. McLaughlin. They are brethren of his Conference and were present to aid in this last service to their comrade.

Rev. Abe Mulkey was in to see us the past week. He was just from a great meeting at Lampasas, where he had many conversions and accessions to the Church. He was on his way to Myrtle to begin another meeting. Bro. Mulkey has had some of the best meetings of his life this year, and he is full of engagements.

Rev. W. W. Moss, of Groesbeck, has been appointed to fill out the unexpired pastorate of Rev. J. Sam Barcus at Corsicana. Bro. Barcus goes to the faculty of Southwestern, as announced elsewhere in this issue. Bro. Moss will take up the work at Corsicana and carry it on successfully. He is a good preacher and a painstaking pastor.

We had a delightful call from the Hon. W. D. Williams, of Fort Worth, the other day. He is a member of the State Legislature from Tarrant County, and he was one of the most astute and conspicuous members in that body during its session. He was one of its leaders, and he stood by the people in every measure he advocated. He is a man of pure character, clean record, and a lawyer of first-class ability. Mr. Williams is now a candidate for a position on our Railway Commission, and he is in every way qualified to fill such a responsible place. He is a true man and has convictions, and he has the courage to stand by them.

Bishop H. C. Morrison announces changes in both the Pacific and Los Angeles Conferences. The former will be held at Selma, Oct. 4th, and the last named at Redlands, Oct. 26th, instead of Oct. 12th.

CHURCH NEWS.

Bishop Candler laid the cornerstone of the Kentucky Wesleyan College July 24th.

Dr. John Mathews is much improved in health and strength since his illness of some weeks past.

Bishop Galloway was recently invited to address the Senate and House of Representatives of the State of Georgia on the "Life and Character of L. Q. C. Lamar."

The last sentence Bishop Joyce uttered in the sermon which was interrupted by his illness was: "I have preached this same gospel in pretty nearly every nation of earth, and have found that it meets the needs of sinful men everywhere."

Mr. Green T. Dodd, who recently died in Atlanta, left an estate estimated at \$500,000. His will provides that \$5000 shall be used to erect a new structure for our Nellie Dodd Memorial Church; that \$1000 shall go to our Orphans' Home at Decatur and \$1000 to our aged and needy ministers.

A private letter from Rev. H. C. Tucker, of Rio de Janeiro, written July 5, says that Bishop Hoss had arrived, and after spending a week in that port had gone into the interior to perform the work. He expected to be able to visit all but one of the presiding elders' districts before the Annual Conference met. It was to assemble on July 27.

The great connectional building which the Wesleyan Methodists of England expect to build on the site of the Royal Aquarium in London will have a magnificent dome 170 feet high and twin towers 140 feet high each. Four large rooms will be grouped around the entrance hall, which may be used either separately or together. The great Assembly Hall will be on the first floor, and will provide seating accommodations for over 2500 people.

MOSTLY PERSONAL.

I have received notice, through my presiding elder, that the Bishop has ratified the action of the authorities of the Southwestern University, in electing me to a position in that institution. It is generally expected that candidates for positions of trust announce the various planks in their platform. As I was elected without being a candidate, and therefore without a platform, perhaps I should state my principles. I am informed that I am expected to fill the chair of Biblical Literature and Practical Theology in the University, and, if after this there is anything left of me, I am to present the work of the institution to the people. My platform in the capacity of a Bible teacher contains about three planks:

1. That the Bible is a revelation from God to man, contains all things necessary to salvation, and is authority in faith and morals.
  2. That students should avail themselves of the best light possible in getting a clear understanding of the contents of the Book.
  3. That the truest and best life is secured by yielding implicit and loving obedience to Bible precepts.
- Efforts in the field will also be of a threefold nature:
1. To emphasize the already established truth that Southwestern University is the best place for Methodist Texas boys and girls to secure college training.
  2. To impress those young people that mean to make the most of life with the thought that they owe it to themselves, their parents, their Church and their State to secure for themselves the advantages the University offers. The best is none too good.
  3. To remind the friends that in order that the University may continue to meet the demands of a growing Church and civilization, contributions for its equipment and maintenance must be continued and enlarged.

Upon a recent visit to Georgetown I was impressed anew with the ideal location of our great school. Occasionally a newcomer among us, or a "globe trotter," proclaims from the house-tops that a university must be located in the center of population or commerce, and offers free and unasked his opinion about changing the center of our educational system in Texas. Such men, visiting England, would no doubt modestly suggest that Oxford and Cambridge should be moved from the towns that have been educational centers for a thousand years, to London, which has the reputation of being a big town. Visiting the Pacific slope they would doubtless lament the folly of locating the richest university in America in a little town of less than three thousand inhabitants, and reached by only one railroad, and privately predict its early removal from its quiet retreat among the green hills to some such bustling commercial center

as San Francisco or Los Angeles. Fortunately, however, the Church and State do not trust such important matters to such plethoric penmen. The vision of a prophet is not needed to foresee that the men who are to mould the policies of Church and State in Texas and become the ruling spirits in its great centers are to come from the halls of its universities, controlled by the State or one of the principal denominations, not one of which is located at a commercial center. Exception is of course made in the case of the medical department, that must be near hospitals and sanitariums.

It is with a feeling of genuine regret that I give up my most pleasant pastoral charge in Corsicana. But, like other Methodist preachers, I have learned to leave unfinished work. I was called from Fort Worth to Clarendon six months before the end of my quadrennium, when it seemed I needed just that much time to complete the affairs of the new church. I was taken from Clarendon College in the midst of my plans for its enlargement. I now lay down my charge in Corsicana just as I thought I was getting ready for effective service. But as other men have taken up loads that I laid down in other places, I doubt not that some one will be found to complete the plans here. "And herein is that saying true, one soweth and another reapeth." And our Divine Leader so presides over the entire process, "that both he that soweth and he that reapeth may rejoice together." J. SAM BARCUS.

REVIEW OF MAGAZINES.

The August number of the Atlantic Monthly has been carefully planned to be a summer picture number. The suggestion of such titles as "The Clammer," "In Swimming," "An Apology for the Country," "Above the Clouds at Metepec" are found to be cooling and seasonable. No literary study could be more appropriate for a fiction number than Mr. Henry James' notable paper on "The Lesson of Balzac." Largely devoted to fiction though the number is, it contains an exceptionally important and timely paper upon "The Literature of Exposure," by George W. Alger, whose terse discussions of important contemporary issues have found so much favor with Atlantic readers.

The August number of Scribner's is artistically gotten up. The cover and illustrations are beautiful. It is largely a fiction number. The great serial by Edith Warton, "The House of Mirth" continues. It vividly portrays the rottenness of Gotham's so-called high society life, and is destined to be widely read. Other numbers are "The Emblem of Home," by Eleanor Stuart; "The Good Ticket," by Lucia Chamberlain; "Patsie Oddie's Black Night," by James Conolly; "Dan Conroy's Triumph," by Edward Townsend; "A Second-Hand Paradise," by Mary Hart. A very instructive article is "The Fruits of Japan's Victory," by Thomas Millard. "The Passing of San Juan Hill," by Richard Harding Davis, is very interesting.

AMERICAN REVIEW OF REVIEWS.

The special features of this number are a character sketch of Secretary Hay, by Walter Wellman; a careful resume of Mr. Hay's work in diplomacy, by Prof. John Bassett Moore; brief sketches of the Russo-Japanese peace plenipotentiaries; a striking account of the progress of the Russian revolution, by E. J. Dillon; a study of German-American tariff relations, by Wolf von Schierbrand; a description of the Japanese Merchant Marine, by Winthrop L. Marvin; an exposition of Hungary's side in the controversy with Austria, by Count Apponyi, and illustrated articles on "Canada's Canal System," by M. M. Wilner; "Electric Traction on German Rivers and Canals," "What the People Read in Holland, Belgium and Switzerland," "The Solar Observatory on Mount Wilson," by Paul P. Foster, and "The Coming Solar Eclipse," by P. T. McGrath. In "The Progress of the World" and the other editorial departments of the magazine many important topics of the day, in addition to those mentioned, are discussed at length.

TO W. T. AYERS.

"Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." With this doctrine taught in the Bible, why should it be thought a thing incredible that God afflicted Hezekiah for his good?

W. O. ADDISON.

Tyler, Texas.

PREACHER WANTED.

I want a young man to take charge of a right good circuit of four appointments, all on the railroad, from Sept. 1 till conference. Will pay about \$100 for the three months. Write and have your pastor or presiding elder to write to me at once.

O. T. HOTCHKISS,  
P. E. Beaumont District.  
Beaumont, Texas.

REV. ABE MULKEY'S JOTTINGS.

We opened up at Lampasas ten days ago our 433d revival, and my fourth visit to this place. We held forth in a large tent owned by the city. Yet the seating capacity was not sufficient for the crowd. Brother Renfro, with a committee, visited the business men, getting their consent to close one hour and a half each day for the services. Sixty-one heeded the request, which gave us an audience of 600 or more at the day services. All the Churches which were interested in the saving of souls co-operated with us, and each one profited by the meeting. Our conference is aware that our Church here has gone through severe trials, but through her wise ministry she has arisen above the waves and is sailing victoriously toward the port, with Rev. W. T. Renfro at the helm. This is his third year, and he is in high favor with his people. This is now one of the best charges in the West Texas Conference. Many of the working members of the various Churches are converts from our meeting of thirteen years ago, led by our sainted Dr. Mackey, whose name is greatly revered by all. Have one of the best Boards of Stewards in Texas with Brother Vernor president. The Home Mission Society ladies have just made a fine trade in the way of a parsonage. The lot is superfine and worth the price paid for the whole. The house is large, but in need of repairs. I never served a more painstaking pastor. His interest was for the Church, the development of the city and the individual. He is a constant worker, refined in thought and feeling. We loved to serve him. We were most hospitably entertained at his home, and his noble wife and little Katherine graced the home in elegance and added the charm of cheer and sunshine to all who entered. I often looked at Sister Renfro and wondered why she did not travel a little more before she married old Renfro.

Lampasas is a business town from the jump. Her trade comes from nine counties. Hundreds of visitors stop there during the summer and partake of the curative properties of its waters. A more beautiful camping place is nowhere to be found than "Hancock and Hannah Parks," on the bank of the river, with the bubbling springs, bathing and swimming pools right on the grounds and the wells of Lithia water also a few hundred yards distant. We met old friends from many places camping for the summer, and who speak in praise of the great benefit derived—even of a few weeks' stay.

Our next meeting opens up at Merkel August 4. From thence to Pilot Point, August 18; Eagle Lake, September 1; Elgin, September 15; Denton, September 29; Austin, October 13, etc. ABE MULKEY.

A LETTER FROM SISTER ELLIOTT.

Mr. Elliott's condition continues critical, though the doctor is not entirely without hope; says there is a chance if he keeps up his courage and makes a brave fight. Last February, during the Mexican Border Conference, he contracted a severe cold which, in a little while, the doctor pronounced tuberculosis. His intense suffering, dreadful cough and expectorations, and emaciated form, but prove the diagnosis correct. He is not able to answer the many kind and sympathetic messages that have come to him from the preachers and friends in the West Texas Conference, but asks that they remember him in their prayers, and begs to assure them that he is deeply grateful for their kind words. There is no way to express the depth of love, thoughtful kindness and goodness shown us by the people of Laredo. Not only our own people, but those of every denomination, are standing by us in our time of trouble and need.

And our physician, Dr. Halsell, has proven himself one of God's noblemen. May the heavenly Father abundantly bless them all.

MRS. F. H. C. ELLIOTT.  
Laredo, Texas.

MARRIED.

Hines-McCan.—On Aug. 6, 1905, by Rev. Daniel Morgan, Mr. T. P. Hines and Miss Ollie McCan, all of Lometa, Texas.

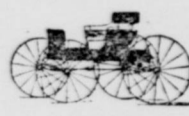
Miller-McNeeley.—On Aug. 2, 1905, at the parsonage in Milano, Texas, Mr. J. K. Miller, and Miss Mary McNeeley, Rev. J. D. Burke officiating.

Rev. B. L. McElroy, D.D. has been elected to the faculty of Ohio Wesleyan University. For five years he has been pastor of Broad Street Methodist Episcopal Church, Columbus, Ohio.

Casey-Dodd.—At the residence of the bride's mother, Mrs. M. E. Dodd, Dallas, Texas, Mr. Will G. Casey and Miss Evelyn Dodd, Rev. E. H. Casey officiating.

Grubbs-Wright.—At the home of Bro. Mel Wright, in Hansford County, Texas, July 24, 1905, Mr. J. T. Grubbs and Miss Myrtle Wright, Rev. J. M. Sherman officiating.

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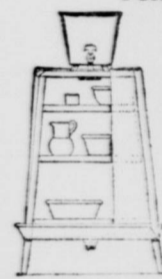
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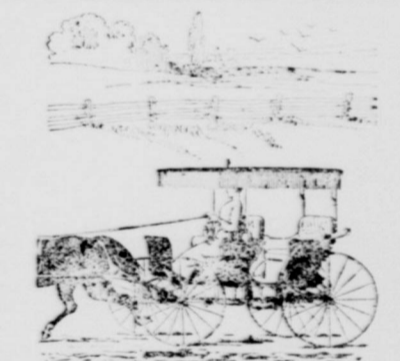
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P. E. BOCK, Second Vice-Pres. and Gen. Supt., Weatherford, Texas.

# Epworth League Department



TEXAS EPWORTH LEAGUE ASSEMBLY GROUNDS, CORPUS CHRISTI. SESSION AUGUST 8-18, 1905.

(All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus W. Thomason, Van Alstyne, Tex.)

**State Epworth League Cabinet.**  
President, Gus W. Thomason, Van Alstyne. First Vice-President, Rev. A. D. Porter, Mt. Calm. Second Vice-President, Miss Laura Allison, Austin. Third Vice-President, W. A. Palmer, San Marcos. Fourth Vice-President, C. A. Lehmburg, Fredericksburg. Secretary-Treasurer, Theo. Bering, Jr., Houston. Junior Superintendent, Mrs. C. W. Henry, Cleburne.

### CORPUS LETTER.

We reached Camp Epworth Thursday night, the 3d, and found Chairman Sexton and family and a number of other Methodist people on the grounds. On the train with us were Brothers A. B. Davidson and A. J. Weeks, both of San Antonio, and a dozen or more others, all with Camp Epworth as their destination. We found a number of tents up, several occupied and a general air of industry about the camp. The number of these early arrivals, thirty to fifty, indicate the unusual interest which is being taken in the meeting. Indications still point to a very large crowd, and there seems to be no doubt but the number of campers will exceed 500. The large recreation pier, constructed by the railroad company at an expense of six thousand dollars and donated to us, has been handsomely equipped with seats and is a model of beauty and convenience. All the concession buildings are completed and ready for patronage. The dining hall and restaurant commenced operation last Monday, the 29th ultimo, and has been liberally patronized by occupants of the grounds and visitors from town ever since its opening.

There is much activity among the citizens of Corpus Christi and everybody seems alive to the importance of the 8th day of August, when the Encampment is to be formally opened. It may not be just the thing for us to tell of the extent to which this activity has led them, but we cannot refrain from doing so. We noticed to-day, in driving through the residence section, that nearly every house, every residence, had received a new coat of paint. The city has wonderfully freshened up. The Epworth League Encampment is the chief topic of conversation, the show windows of the larger stores are profusely decorated in the white and gold colors, and on every hand is to be seen and felt an earnest interest in League affairs. The citizens of Corpus Christi are building a cottage on the grounds and donating it to Rev. C. S. Mills, the pastor stationed here when the first movement was made to secure the Encampment. This cottage is being presented as a token of their appreciation for his efforts in behalf of Corpus Christi. We cannot close this letter without mentioning the work of Brother S. B. Beall the present pastor here. He has devoted much time to our interests, superintending, first, the grading of the ground, a task itself of no mean proportion, and then, directing the work on the restaurant and dining hall, and the cottages of a number of the brethren. He has rendered faithful and efficient service, and has greatly endeared himself to us thereby. About the only thing now remaining, to be in complete readiness for the meeting is the placing and raising of the two hundred, possibly three hundred tents, and this work is to be finished by Monday night, the 7th, so that, upon arrival, the delegates and visitors may be quickly and comfortably quartered.

Of course our readers cannot have failed to have noticed the extremely low rate announced by the railroads for week end excursion on the 11th. This rate is \$6.75 from Dallas, round trip, and is the cheapest rate ever put on in the State. It should bring a thousand or more people from North Texas alone, and the attendance from South and West Texas will approach, we predict, the high water mark of old. Verily a great meeting is ahead of us, and we are thankful, devoutly thankful, for the prospects of a glorious occasion.  
G. W. T.  
Camp Epworth, Corpus Christi.

### A SAD MESSAGE.

As we were about to leave for Corpus Christi a message came to us from Brother S. V. Wall, Jr., of Honey Grove, giving us the sad intelligence of the sudden death of a married sister who had been only a few days

with him on a visit from her home in the North. We deeply sympathize with our brother in this sad hour, and join him in the prayer, so tenderly expressed in his message, that God who doeth all things well, will soothe the broken heart and lead the drooping spirit from the vale of shadow to the Light beyond.  
G. W. T.

### CORPUS CHRISTI COMMENT.

August 8th will be a red-letter day in this city. The Epworth League will open its encampment on that date, the general passenger agents of Texas railroads will meet here the same afternoon, and, to cap the climax, the executive committee of the Northern Settlers' congress, recently held in Galveston, will also hold an interesting business session in this city. Three conventions of three important organizations, all taking place the same day, is a record-breaker, even in grand old Corpus Christi.

The buildings on the Epworth League grounds have all been painted, and present a pretty sight. The large Sap pavilion has also received its priming coat. The work of laying off the grounds is now in progress and everything is being put in readiness for the grand opening and dedication services next Tuesday morning.

The bay is literally alive with tarpon. Whole schools of them are seen disporting themselves daily in front of the Epworth League Encampment grounds in the north end of the city, and the same may be said of the waters in front of the Alta Vista hotel.

A party of about fifteen young people secured an ambulance last evening and went up to the Epworth League grounds for a plunge in the excellent surf there. The bathers pronounced the bathing in that vicinity the finest to be had on the entire gulf coast.—Corpus Christi Daily Caller.

### REPORT OF THE TREASURER OF THE TEXAS CONFERENCE FOR JULY, 1905.

Houston District.—Columbia and Brazoria: H. M. Whaling, Jr., foreign missions, \$45.

Beaumont District.—First Church, V. A. Godbey: Domestic missions, \$100. Port Arthur, F. M. Boyles: Bishops' fund, \$5; conference claimants, \$10.25; foreign missions, \$18.25; Church Extension \$8; education, \$10; Paine and Lane, \$1. Corrigan Circuit, A. Nolen: Foreign missions, \$10. Silsbee, S. N. Horger: Bishops' fund, \$5; Orphanage, \$5. Kountze, A. J. Anderson: Domestic missions, \$8. Sabine Pass, W. M. Sherrill: Education, \$4.50. Warren Mission, J. M. Holt: Foreign missions, \$11.

Brenham District.—Lexington H. F. Swartz: Conference claimants, \$7.50; Orphanage, \$7.50; Buckholts Circuit, H. G. Williams: Foreign missions, \$10. Rockdale, G. W. Davis: Children's Day, \$2.41. Thorndale, W. Y. Switzer: Foreign missions, \$4.50; domestic missions, \$7.10.

San Augustine District.—Shelbyville, J. I. Weatherly: Children's Day, \$5.50.

Calvert District.—Hearne, A. C. Biggs: Foreign missions, \$15; domestic missions, \$5. Orphanage, \$5. Travis, M. A. Thurman: Foreign missions, \$5; domestic missions, \$5.

Huntsville District.—Huntsville, H. M. Whaling, Sr.: Domestic missions, \$1.40; Children's Day, \$12.50. Waller, J. F. Bilbro: Foreign missions, \$18. Cold Springs, W. M. Foster: Foreign missions, \$3.

Palestine District.—Brusky Creek, I. F. Pace: Children's Day, \$2.28. Elkhart Circuit: J. J. Murphy: Domestic missions, \$5.10.

Tyler District.—Mt. Sylvan, J. H. Hamblen: Conference claimants, \$5; Church Extension, \$5; education, \$5.

Marshall District.—First Church, J. L. Massey: Domestic missions, \$60; Orphanage, \$18; Paine & Lane, \$5. North Side, W. W. Gollighugh: Domestic missions, \$15; Orphanage, \$5; Children's Day, 50c. Jefferson, J. W.

Holt: Conference claimants, \$8.80. Kellyville, J. L. Russell: Foreign missions, \$25. Henderson Circuit, E. C. Escoe: Foreign missions, \$6; domestic missions, \$6.

Pittsburg District.—Pittsburg, E. L. Shettles: Domestic missions, \$50. Texarkana, J. B. Turrentine: Foreign missions, \$40. Park Mission, J. N. McCain: Foreign missions, \$10; domestic missions, \$10. Winfield, F. O. Favre: Foreign missions, \$25. Musgrove, E. J. Morgan: Domestic missions, \$15; Orphanage, \$5. Total, \$821.69.  
L. L. JESTER, Conf. Treas.

### SOME QUESTIONS ASKED.

"Remember the Sabbath day to keep it holy." I would like to ask a few questions of our law-makers along the line of this quotation and would like to have them answered, as there is a great many things I do not understand and can not reconcile with this quotation; but to my questions please some one who knows answer me.

Why is it that our laws close the saloon on the Sabbath day, but allow a railroad company to run trains, while the first keeps hundreds of men from their families, and the other thousands, and the railroad man has no recourse but to work and break God's law or to hunt another job? Why do our laws close the grocery store and permit the daily paper to get out the biggest edition on Sunday of all the week? Why do they permit baseball on Sunday when played for money and gate fees and close every other legitimate business or that is legitimate on any other day except Sunday? Again, how can we expect as individuals or as a nation to escape the punishment of our transgressions when the Bible is full of instances where God destroyed persons as well as nations for their sins? Now, if some one of our law-makers who know will please answer these questions so as I may be at ease about them, he will confer a very great favor on his humble and ignorant servant.  
W. O. ADDISON.

P. S.: When you have answered these, I have a few more to ask.  
W. O. A.

### HAD TETTER 52 YEARS.

B. H. Turner, McDonald Mills, Ga., writes: "Tetter is the only remedy I ever sold that would cure tetter so it would not return. Sold 6 dozen boxes in a year and guaranteed every box. I have never had to return the money for a single box. I sold a box to a man who had tetter for 52 years; 2 boxes cured him sound and well." \$3 cts. a box at druggists, or from J. T. Shuptrine, Manufacturer, Savannah, Ga. Bath with Tetterine Soap, 25c. case.

### CHANGES.

The Pacific Conference will meet at Selma, Cal., Oct. 4th, in place of Fresno.

The Los Angeles Conference will meet at Redlands, Cal., Oct. 26th, in place of Carpentaria, Oct. 12th.

H. C. MORRISON.

### 2,425,000 ACRES OF GOVERNMENT LAND TO BE THROWN OPEN FOR SETTLEMENT AUGUST 28, 1905.

### A Splendid Opportunity for Home-Seekers to Locate in a Most Favored Portion of the Northwest.

Adverts are received to the effect that the Uintah Indian Reservation in Utah will be thrown open by the Government for settlement on August 28, and that on account of some individual registrations for the land will commence August 1 at Grand Junction, Colo., and at Vernal, Price and Provo, Utah, such registrations to close August 12.

Drawings to determine the order in which selections of the land may be made will be held at Provo, Utah, commencing Thursday, August 17, and the applications of those participating and drawing numbers from 1 to 50, inclusive, must be presented at Vernal, Utah, August 28, when they will be considered in their numerical order during the first day, the applications of holders of numbers 51 to 100, inclusive, to be presented on the second day, and so on until all numbers have been disposed of.

Between the time of registration and the drawing applicants will be given certificates permitting them to examine the lands. All applications for entry must be made individually, and cannot be made by agents or representatives except in the cases of honorably discharged soldiers and sailors, who may submit proofs of their qualifications through agents of their own selection. No person, however, will be permitted to act as agent for more than one soldier or sailor. The restriction is reached to advantage via a new transportation line from Mack, Colo., known as the Uintah Railway, also by stage line from Price, Utah, a station on the line of the Denver & Rio Grande Railroad.

On this account, and in order to admit of interested persons participating in the very unusual opportunity thus presented, at nominal expense, the Fort Worth & Denver City Railway (The Denver Road) will sell round trip tickets from Texas points daily at a rate of fare plus \$2 for the round trip, with a return limit of sixty days from date of purchase, and will also afford the privilege of stop-overs going and returning, in order to facilitate the interests of those desiring to investigate and file claims.

Details regarding the best plans of procedure in order to secure parts of the property will be supplied free of cost by Mr. A. A. Gilson, G. P. A. of "The Denver Road" at Fort Worth, Texas, upon application. The lands referred to are, in many respects, extraordinarily good, and, as this is probably the last opportunity of the kind which will be afforded for many years to come, it goes without saying that an immense interest will be found in the opening by parties from all sections of the country.

## Educational.

# The Polytechnic College

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### "POT-POURRI."

In the Texas Christian Advocate of July 27 appears an article from the pen of Dr. Steel on the above subject. The fifth and last definition that Webster's Encyclopedic Dictionary gives to this rhetorical nondescript is as follows: "A literary composition made up of several parts put together without any unity of plot or plan."

The article in question certainly answers to the foregoing definition; for the absence of unity is everywhere apparent.

A little boy said to his father: "Is Mr. H. a good man?" "Yes," replied the father; "but why do you ask such a question?" "Well," said the lad, "I was wondering how he could talk so much and always tell the truth." It would be remarkable, indeed, if our versatile Doctor should always "blow either hot or cold," even with his undoubted ability and resources. The inconsistencies of the ordinary "Pot-Pourri" may often be traced, it is true, not to a want of consistency in the motives of the writer, but to the fact that it has too many parts. In kitchen parlance, instead of "Pot-Pourri," you would properly say, A mess of potage.

Sometimes an otherwise good and wholesome dish is either rendered insipid by the addition of only one more ingredient. This was the trouble with that mess spoken of in II Kings: 4th chapter; and it is the precise trouble with the mess that the Doctor dished up in the Advocate of the above date. The real meats in the mess don't taste right, cooked together, but might be "taken, with a grain of salt;" but the shredding into it of the "wild gourd" of dogma utterly vitiates the whole dish.

Having carefully read this "Pot-Pourri," I wish to make the following observations:

1. Until the Doctor has identified himself, in very deed, with Texas institutions, by an investment of his time, money and affections in them, his off-hand criticisms and suggestions are gratuitous. All the "nice things" he says does not make sufficient apology for his impertinence.

2. In one paragraph he extols one section of this State as being an ideal location for a school, because of the absence of the saloon and its concomitant evils; and in the next he maintains that our central school ought to be located in a city where these evils notoriously prevail.

He says: "No community can afford to carry on a business that destroys men and women as the whisky traffic does." In the next paragraph he says, in substance, the following: "It is a pious idea for youth to receive their college training in an atmosphere free from taint; but 'men' 'must' get their university training where they can inhale the odor from the devil's own still tub. Dr. Steel maintains that rum destroys 'men,' but, nevertheless, Texas Methodists 'must' educate their 'men' in rum's environment. He says: 'The only objection I have to some places that want my school is that they have saloons. The saloon represents a low order of civilization. No man wants it near his home, and no right thinking man wants to bring up his family where the infamous agency of evil exists.'"

What of the following, in view of the foregoing: "I am delighted with Texas, and with Fort Worth." A mess of potage, sure enough, is it not?

But the parts are incompatible; the wild gourd element predominating. To a Texan, such twaddle merely reveals the actor "playing to the galleries."

3. He says: "A university must be located in a center of population and power." "Georgetown is not, and never will be, a center of population." In regard to the last statement, it is sufficient to reply that the Doctor does not know enough about Texas to be aware, until very recently, that her nights are cool in July. Well, if he don't know anything about Texas weather, what does he know about her center of social or economic life? Truth is, Doctor, Texas has several cities that are "centers" for their own section, of course; but not one is as near to the center of Texas' population and commerce as Georgetown. Now, Doctor, would you count it a "treason" if a plain Texan should ask you for the grounds of that "must" in the assertion above? The writer is aware that a considerable current of this "hot air" is in circulation now, but he has never found any one breathing it that could "tell whence it cometh and whither it goeth;" and he is strongly reminded of Job's pertinent question: "Will a wise man utter vain knowledge, and fill his belly with the east wind?" But whence the imperative "must"? It is not enough to reply that this, that, or the other university is, or was, located in a great city (for, I take it, this is what you mean by "center of population and power." No one will deny that some, yea, many of our great schools, or universities are so located; but it is also true that some, yea, many of our greatest universities, are located in towns of secondary, sometimes trifling, importance, relatively speaking. What of Cambridge, and Oxford? Is

it not strange that those dull Englishmen have not long since discovered the egregious blunder of their forefathers in this matter of location, and so moved these noble institutions from their sequestered and antiquated sites to London, unquestionably England's "center of population and power"? It is true that London has her university, but, according to good English authority, it is little more in its functions than an examining board for the great schools that do the real work of education. What is true in England is also true in Germany. A number of her greatest schools, as Leipzig, Heidelberg, Tubingen, Göttingen, and others, are located in considerable towns, to be sure, but, relatively speaking, not worthy to be classed among these imperative and potential "centers."

M. A. TURNER.  
Bluff Dale, Texas.

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### PARIS DISTRICT CONFERENCE.

The thirty-sixth annual session of the Paris District Conference convened in the M. E. Church, South, Clarksville, June 27, 1905. Despite continuous rains before and during the session, all the pastors, except three, with a goodly number of delegates, were present.

The pastors gave good account of their work, and all were hopeful for a great year. Some good revival meetings were reported, in which much good had been accomplished.

If solicitude, burdened hearts, anxious care and concern, both by preachers and people, count for much, then we are to have many great revivals in the Paris District and full reports by conference this fall. We have not seen the pastors in the Paris District more solicitous for their work.

The preaching during the session was of a high order throughout and was good unto the use of edification.

The second day of the session was given to Sunday-schools and Sunday-school interests. The presiding elder, Rev. E. H. Casev, had in waiting a specially prepared programme, which was made the order of the day. It was very interesting and helpful, and no doubt will bear much good and wholesome fruit.

Such subjects as, "The Relation of the Sunday-school to the Quarterly Conference," "The Model Sunday-school Superintendent," "Sunday-school Music," were raised and discussed by specially chosen leaders and followed by general discussion.

Rev. C. A. Spradins, Missionary Secretary of the North Texas Conference; Rev. J. D. Young, business manager Polytechnic College; Prof. S. V. Wall, Principal Wall School, and Rev. John R. Nelson, Commissioner of Education Southwestern University Medical College, who also represented Southwestern University, were with us and each given ample time in which to represent their respective interests.

Rev. W. D. Mountcastle represented the North Texas Female College.

Mrs. J. H. Hancock, District Secretary Women's Home Mission Society, and Mrs. Willie White, District Secretary Women's Foreign Missionary Society, were present, and each given an opportunity to the work of these societies in the Paris District, which they did in a very happy and felicitous way.

Delegates to Annual Conference:  
N. P. DOAK,  
J. A. CATON,  
WM. HUBBLE,  
REV. J. O. GUTHRIE.

Alternates:  
J. D. Garland,  
J. D. Webb,  
A. H. Connell.

J. Coy Williams, H. H. Lilles, W. P. Midkiff and W. L. Dodd were granted license to preach.

W. P. Midkiff and H. H. Lilles were recommended to the Annual Conference for admission on trial.

Resolutions were passed relative to the circulation of the Texas Christian Advocate, Nashville Advocate, Epworth Era, Go Forward and Children's Visitor.

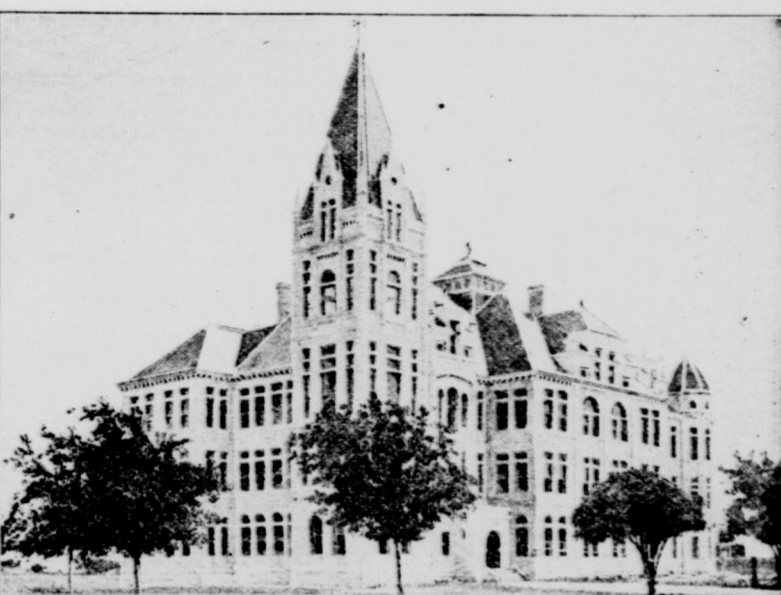
Resolution of thanks was offered the good people of Clarksville for their generous entertainment, and also to Rev. W. D. Mountcastle for his unceasing care in looking after the interests of the conference.

Annona was selected as the next place for holding the Paris District Conference.

W. R. McCARTER, Secretary.  
Annona, Texas.

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### Educational



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## The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 150 Mast. St., Dallas, Texas.

To the Members of W. F. M. S., West Texas Conference:

As some of you know I was appointed Press Reporter for your Conference Society at the late annual meeting at Lampasas. I am sure the society made a great mistake in its selection, but as it cannot be helped now I will do the best I can under the circumstances. As I am a long way from many of our auxiliaries I would like all who are interested in this branch of the work, far and near, to send me such items connected with their work and experience as they would like to give to others for their help and encouragement. Such contributions will be gratefully accepted, and given the publicity they should have.

Just now West Texas Conference Society is assuming new responsibilities, which will require "a long pull, a strong pull and a pull altogether," for their accomplishment. These call for an emptying out of our hearts all selfishness and from our purses more coin.

We are planning to support a missionary. We must do it. We can do it, and we will do it. I believe as soon as we begin this work our zeal and liberality will be quickened, our borders enlarged, and our numbers greatly increased.

Conditions are so ordered in this world that nothing great or good can be accomplished without the expenditure of money. The gold and the silver are the Lord's, and he requires that we return to him a portion of all that falls into our hands. Giving to the Lord is a safe investment and brings rich returns.

For years a prayer has gone up from many hearts in West Texas Conference Society that the Lord would raise up within its borders a consecrated, competent young woman to represent us in foreign fields and tell to those in darkened lands the sweet story of Jesus, who loves them, and died to save them—our messenger of glad tidings. She to go and we to send. A most promising case has been brought before Travis Park Auxiliary, San Antonio, for consideration, and if all conditions can be met this auxiliary has pledged itself to raise the amount necessary for her training at Scarritt Bible and Training School, Prospect Hill Church, of which the young lady is a member, and in which she has been a most zealous and faithful worker, has offered to pay \$25 on her expenses.

I cannot close without telling what the auxiliary at Tenth Street Church, Austin, is doing. The members of that auxiliary are determined to have their own missionary, i. e., they will pay the full salary of a missionary themselves, and I have been informed that they already have on hand or in sight a large portion of the \$750 required. We congratulate them most heartily, and bid them Godspeed.

And, friends, we must remember that of ourselves we cannot accomplish anything, but "prayer is the key to heaven's gate." Let us remember, too, to be definite in our petitions as well as earnest and importunate.

God can cause to flow into our treasures the money necessary for the work we are undertaking in his name, provided we do our part fully.

MRS. E. C. NICHOLS,  
105 Ninth Street, San Antonio, Tex.

### RESOLUTIONS FROM SAN ANGELO DISTRICT CONFERENCE, WOMAN'S HOME MISSIONS.

Whereas, There are a number of charges in the San Angelo District which have no Woman's Foreign Missionary Society, and feeling the need of said society; therefore be it

Resolved, 1. That we believe in foreign missions.

2. That we believe in the work of women.

3. That the work helps the women themselves, and the charge where organized.

4. We pledge ourselves as preachers, preachers' wives and delegates to go home and organize a Woman's Foreign Missionary Society in every community possible, be the number ever so small with which to begin.

F. J. FARRIS,  
M. T. ALLEN.

Report of the annual district meeting of the Woman's Home Mission Society of Waco District, which met in Mart, Texas:

The conference was called to order at 9:20 o'clock Wednesday morning July 18th, by the District Secretary, Mrs. T. E. Triplett, of Waco, who also conducted the opening devotional service.

The morning session was devoted chiefly to the preliminary business of the conference.

Fifteen delegates and out-of-town

visitors were recorded, which was a flattering number, considering the season, and the various "last minute" hindrances which invariably occur to detain delegates and those on the program.

The auxiliaries of Abbott, Fifth Street, Austin Avenue, Morrow Street and Elm Street, all of Waco, West, Mart and the Deaconess Home, were represented.

Rev. Mr. Armstrong, of Morrow Street, Waco, and Rev. Mr. Carraway, of Mart, were introduced to the conference.

Mrs. M. E. Townsend, President of Mart Auxiliary, delivered an address of welcome in her own cordial way, to which Mrs. H. W. Hubby, of Waco, responded most heartily and charmingly.

A number of interesting and instructive subjects were introduced and discussed. That "extra dollar" was as prominent and troublesome as ever, but was again laid peacefully by after a brief resume of our schools. I hope each felt that she was rightfully urged to pay this extra dollar per member.

Different phases of the work—Parsonages, Florine McEachern Brigade Work and "How to Enlarge Our Auxiliaries"—were spiritedly discussed.

Mrs. Smyer, of Mart, entertained the conference with her artistic skill and ability in blackboard, illustrating her talk on Press Work.

We were urged to take the Reading Course and to increase our subscription to Our Homes.

A new idea was suggested to the conference which might prove helpful to some auxiliary. It is the placing of news racks in the depot. Then to have a committee of ladies to collect weekly, or semi-weekly, as much clean literature as possible and place in these racks for the free use of the public. This is especially helpful to the country people whose means for the purchase of magazines and other reading matter are limited; also the town boys who often loaf about the stations and get these papers and magazines and are known to be benefited.

The subject of tithes was one of the most important as well as one of the most interesting. Every Home Mission member should be a faithful tither. We are commended and commanded to tithe our incomes, however small they may be. A sermon on tithes, which was written by Rev. Mr. Bowers, of Waco, and a masterpiece of his kind, was read before the conference.

Wednesday evening Rev. T. S. Armstrong delivered a most able address upon the Church—its foundation, beginning and course of progress down the centuries, and tracing its history through all its phases, vicissitudes and fortunes to the present time—showing its needs, past and present; and the needs of its ministers. The address closed with a tribute of praise to the women of the Church, and a summary of their efforts to uphold the Church of Christ, and to spread the gospel into all lands.

The conference closed Thursday, July 19th, at noon, with one of our sweetest services—a consecration service—conducted by Mrs. Lewis, of Waco.

I dare say each member of the conference left that little service and Mart with a faith more bright and with a greater determination to do more ardent and consecrated service for the Master during the coming year.

To the untiring efforts of our District Secretary are due the success of this meeting of the conference, and to her ceaseless, energetic service and wholesome encouragement will be due the good report which each auxiliary in her district should feel honor bound to aid her in making to the annual meeting at Taylor next May.

May the Lord's richest blessings be upon each and every member and attendant of this District Conference, and may he fold his gentle, protecting arms around our faithful little District Secretary as she so nobly performs her difficult tasks.

### TO THE NORTHWEST TEXAS HOME MISSIONARY SOCIETY.

I desire to again call your attention to the plan proposed for the circulation of our conference edition of The King's Messenger in September. This plan has the approval and support of our conference executive officers. We have written postals to every auxiliary, to pastors, to persons outside of our organization, asking assistance to scatter these papers far and wide. If all will do the small part we ask we must have a great success, and one issue will carry its message to the hearts of thousands of our people and call them to duty. We urge that the foremost Churches order not less than 100 copies. Those of small membership can easily order fifty, and there are

but few who cannot take twenty-five. Every pastor's wife will want ten or more to place where she sees the need. If your women are scattered, just call two or three together, decide how many you can use and send your order at once.

A passer upon the streets of any of our prosperous towns at this season will not fail to notice the pleasing aspect of tidy sidewalks and lawns as the result of the Mayor's call to the annual cleaning. The exceptions which here and there appear, like spots in feasts of charity, are understood to represent occupants who are dead or gone away; but the failure at one place means the fine effort of the good citizens.

The plan which we propose must have the co-operation of every auxiliary to be a success. See to it that yours does her part and let us have a universal clean up.

The few whom we have heard from are doing all that we ask and more, and are putting great enthusiasm in their effort.

MRS. S. C. FOLLIN,  
Conf. Press Superintendent.

To the Members of the Auxiliaries of W. F. M. Society:

I would urge you at once to the payment of the 5 cents assessment for printing of minutes. At the rate money is coming in they will hardly be printed this year.

MRS. W. E. SMITH,  
Conference Treasurer W. F. M. S.

To the Auxiliaries of the W. H. M. S.: Paul entreated the Philippians to help those women who labored with him in the gospel, and so I urge you to come up with your contributions and pledges for the Deaconess Scholarship. It is much needed now—at once.

MRS. W. E. SMITH,  
1st V. P. Conference Society.

### A BRIGHT LIGHT.

Sir David Brewster, the eminent philosopher, who was honored by all the nations of Europe, acknowledged upon his deathbed the sovereignty of God, and the beauty of Christ's redemption. Referring to the wonders of creation, Sir David said: "I have found them to be great and marvelous and I have felt them to be His. I have had the light for many years, and oh, how bright it is! I feel so safe, so satisfied." As the great scientist died peacefully in the Lord, so may we all, in the midst of life, have a similar confidence and assurance. We may each truly say: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

### HORSFORD'S ACID PHOSPHATE

Cures Headache

caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

O, my dear friends, you who are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive, because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing them sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead to-morrow morning; you who are letting your neighbor starve till you hear that he is dying of starvation, or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give some day—if you could know, and see, and feel all of a sudden that "the time is short," how it would break the spell! how you would go instantly and do the thing which you might never have another chance to do!—Phillips Brooks.

The Giver is the gauge of the gift.—Ram's Horn.

### READ THIS.

Yonkum, Tex., Jan. 5, 1903.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—Myself and wife have been cured of kidney and bladder trouble by your Texas Wonder, Hall's Great Discovery, and can cheerfully recommend it.

W. WIMBERLY,  
Justice of the Peace and City Recorder.

### TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women; regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis Mo. Send for testimonials. Sold by all druggists. Office, 2931 Olive Street.

THE FACTORY SAYS: "WE HAVE BEEN EARNESTLY AT WORK FOR SOME TIME IN AN EFFORT TO PRODUCE A TYPE OF SEWING MACHINE STAND THAT WOULD BE NOT ONLY DISTINCTIVELY CHARACTERISTIC OF OUR LINE, BUT ALSO COMPLETELY OUTCLASS ALL OTHERS AND MARK AN ERA IN THE TRADE—A STAND WHICH WOULD BE SO MUCH BETTER IN SO MANY WAYS AND SO MUCH HANDSOMER THAT IT WOULD AT ONCE STAND IN A CLASS BY ITSELF WITHOUT A RIVAL."



This is an AUTOMATIC LIFT drophead stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction.

The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this

stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature.

This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork, but can be furnished in walnut or sycamore, or mahogany at an extra charge when required.

The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball bearing which run about eighty per cent easier than any other form.

To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

Our prices, including one year's subscription to the Texas Christian Advocate, are as follows:

Automatic Lift, No. 44.....	\$24.00
Ordinary Drophead .....	23.50
Upright .....	22.00

The above prices will place the machine at the nearest freight depot of the purchaser. We pay the freight. Address,

**BLAYLOCK PUBLISHING COMPANY,**  
DALLAS, TEXAS

## Story of a Great Indian Fighter



Captain W. F. Drannan is of French descent. He was born in mid-ocean and left an orphan at the tender age of 4 years.

When but 15 years old he left his foster parents and walked from Nashville, Tenn., to St. Louis, Mo., a distance of over 500 miles, where he met the noted and famous trapper and Indian fighter, Kit Carson. He immediately adopted Kit as his protector, and off to the plains they went to hunt game and trap for a livelihood.

Captain Drannan soon became an Indian fighter of fame, and while but a mere youth he captured, killed and scalped five Indian warriors. For this daring feat he was promoted by Captain Elliott to the high honor of Chief of scouts, which title the captain defended with many laurels for 21 years.

He conducted and defended the first train of emigrants across the plains of the wild and woolly west to the gold fields of California and rescued the two Gordon girls from the redskins and killed their captors. He also captured Captain Jack, the noted Modoc chief, which was one of his most daring and thrilling feats.

Captain Drannan was commissioned by the managers of the St. Louis World's Fair to gather up the various tribes of Indians, as he is perhaps more familiar with the customs of the wild Indians than any man now living.

He writes of the wonderful effects of Dr. Thurmond's Catarrh Cure as follows:

Lewiston, Idaho, April 29, 1903

Dr. W. J. Thurmond, Dallas, Texas: Dear Sir—I have been a sufferer from Catarrh since 1872. I contracted the disease during the Modoc war in that foggy climate of the Lovan beds.

I have tried almost all known remedies without any permanent relief. Your Catarrh Cure was recommended to me, and I decided to try it, although I had no faith in it.

Up to the time I commenced using your remedy I had to use a handkerchief constantly during the night, many night sleep being impossible. I have not used one bottle of your Catarrh Cure yet, and I am not troubled at night at all, and but little in the daytime.

I think your Catarrh Cure is the greatest blessing and friend to the people suffering with this disease, and I would recommend it to all sufferers from Catarrh in any form. Sincerely yours,

CAPTAIN W. F. DRANNAN.

P. S.—You are at liberty to publish this letter in any way you wish. Yours etc., W. F. D.

Address New York Chemical Co., Dallas, Texas. Sold by all Druggists.

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# North Texas Female College

## and Conservatory of Music and Art.

### "Kidd-Key College."

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#### Special Announcement.

Mr. Geo. Kruger, the Director of the popular "Kruger Conservatory" of Cincinnati, has engaged with us, and comes September next as Director of our Conservatory.

Mr. Kruger needs no introduction. His name and fame as teacher and concert pianist have gone out through Europe and America.

Henceforth the Kidd-Key Conservatory and the Kruger Conservatory are united and located at Sherman, Texas.

Why go abroad when the best musical advantages on this continent are within your reach? Mr. Kruger was for two years a pupil of Leschetizky, and is master of his method. No other method taught in this Conservatory.

For information address

Mrs. L. A. KIDD-KEY, President

#### PLURALITY OF THE HUMAN RACE.

I am thankful we are not left to speculation upon this question for inspiration places it beyond cavil.

First, the Bible plainly declares the unity of the human race. "And Adam called his wife's name Eve, because she was the mother of all living." (Gen. 3:20). "And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the time before appointed and the bounds of their habitation." (Acts 17:26). "Holding," says Baumgarten, "with the Old Testament that in the blood is the life. (Gen. 9:4). The apostle sees this life stream of the human race to be one, flowing from one source." Here Moses and Paul under inspiration affirm the unity of our race. Moses says that Eve was the mother of all living, and Paul in that the whole human race is of one blood. Either of these plain, simple, Biblical statements is worth a thousand conjectures from "Science, so-called."

Secondly, the fall in its universal effects declares the unity of the human race. "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22.) How can these modern theologians (and thank God they are very few) account for the universal effects of the fall and at the same time contend that the progenitor of each race was a separate and distinct creation? The Bible account is that it was done in Adam, but they virtually say not. Will they tell us when these progenitors fell? Will they tell us what was their sin?

From Christian Theology, written by Dr. Adam Clarke and revised by Dr. T. O. Summers, we clip the following, which is certainly the teachings of Methodism:

"Yet God is the maker of man, and he tells us he made him in his own image, and in his own likeness. It follows, then, that man has fallen from that state of holiness and perfection in which he was created. And that his fall took place in the head and root of human nature, before any of the generations of men were propagated on the earth, is evident, not only from the declaration of God himself in his word, but also from this strong commanding fact, that there never was yet discovered a nation or tribe of holy or righteous men in any part of the world; nor is there a record that any such people was ever known.

This is a truly surprising circumstance, and a most absolute proof that not only all mankind are now fallen and sinful, but have ever been in the same state; and this fall must have

taken place previously to the propagation of mankind; for, had it not taken place in our first parents before they began to propagate and people the earth, the heads of families and their successors who might have been born previously to such fall, could not have partaken of their contagion; and consequently must have been the progenitors of nations doing righteousness, living godly with all their hearts. But no such nation exists—no such nation ever did exist. Thus we find that universal experience and knowledge agree with and confirm the account given in the book of Genesis of the fall of man." Page 92.

Thirdly, the atonement in its universal effects proves the unity of the human race. The fall was universal, but the atonement is commensurate with it, for we are told, "where sin abounded grace did much more abound." "For as in Adam all die so in Christ shall all be made alive." Paul says that Jesus Christ tasted "death for every man." (Heb. 2:9). These quotations and many others that might be given prove that every human being in a sinful state has been provided with a Savior. This is the reason Jesus gave to the Church the great commission, and said: "Go ye into all the world and preach the gospel to every creature." The Korean for the Turks, the teachings of Confucius for China, but the gospel of Christ for the world.

The Scriptures also teach that Christ became a universal Savior because he partook of a universal human nature—the nature of Adam. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." (Heb. 2:16). Again: "In all things it behooved him to be made like unto his brethren." (Heb. 2:17). He is the promised seed that should bruise the serpent's head mentioned in Gen. 3:15. What wonderful statements are these! How convincing! How consoling! How could Christ taste death for every man? By becoming "like unto his brethren."

Who are his brethren? Every human being needing a Savior. How could he become a brother to the heathen Chinese or savage Hottentot? By partaking of their fallen nature through Adam.

Inspiration teaches us that the Ethiopian eunuch was saved through the preaching of Philip. If he can be saved, then all can be saved. If they can be saved through Christ, then the Ethiopians are Christ's brethren through Adam. The apostles led by the Holy Spirit preached the gospel in Southern Europe and Western Asia and they had converts among every nation; so then these nations can claim an interest in Christ's atoning blood; and if so they, too, must be of Adamic origin. The dying testimony of the devout Indian, Esquimo or African is as bright and hopeful as that of our own loved ones. Surely then all these, and all other nations and all other tribes of earth, that can be saved through the blood of Jesus Christ, are of Adamic origin; hence Paul calls them "brethren."

Should the returning missionary bring with him evidence conclusive, that in some nook or corner of the globe he had found one nation or tribe that was so pure and lofty as that it needed not a Savior, or one so degraded that has no souls and not susceptible to gospel influence, then we must admit the existence of one tribe or nation that is not of Adamic origin. But until such evidence comes, we are forced to believe Paul, for he says: "For as in Adam all die, even so in Christ shall all be made alive."

Aside from the fact that this theory of each race having a separate progenitor, is unscriptural, I further object: First, its advocates can never tell us which race is the Adamic race and which are not. If they have ever made any such attempt, that is worthy of notice I have never seen it. Neither do they tell us whether these non-Adamic races have any souls or not. If they have no souls, will they tell us how far they are removed from the plain of the brute? If they have souls I wish they would account for their fallen nature and tell us who is their Savior? Jesus Christ is the Savior of the Adamic race because he is of the "seed of Abraham," but when and where did he or any other being take on himself the nature of the non-Adamic races? I am exceedingly anxious for these questions to be answered lest it should dawn upon this writer and the advocate of this theory that we are not of the tribe of Adam, therefore have no Savior to plead our cause, or heaven to gain. In all seriousness do not deceive any human being along this line by taking away his "blessed hope."

Secondly, I object to this theory because its promulgation is not only devoid of any good, but is very detrimental to Church work, and blighting to every missionary interest. I do not say that there are not exceptions to the rule, but if there are they are exceedingly rare.

I know a man, the son of a local

Methodist preacher, who was, when young, very active in Church work. For the last few years he has been a strong advocate of this book entitled, "The Negro a Beast," and in doing so he has wrecked his faith and that of his family. He seldom goes to Church and when he does it is more to ridicule than otherwise. In his community he has quite a following, some of whom at one time were active Church members and liberal supporters of her institutions, but they have suffered a like fate with their leader. I preached on the great commission with all the earnestness of my soul only to find that they pulled their purse strings the tighter. To every appeal they will answer, the mixed bloods have no souls, why send them the gospel? There seems to be something in this theory that suits the selfish man. We know the cause of missions is the manspraying of the Church. Whatever affects that cause affects the Church itself. This theory then destroys the love of the sanctuary, and dries up the fountain of Christian giving. Thus we see that evil and evil continually flows from such a theory. This maxim is true: Anything that tends to evil and that continually, the evil is in the theory per se. If this be true, then the doctrine of more than one progenitor of our race is not of the Bible, but of the pit. JOHN W. HOLT, Jefferson, Texas.

#### UNANSWERED LETTERS.

- Aug. 3—V. A. Godbey, subs. A. H. Hussey, sub. J. M. Armstrong, sub. C. A. Spragins, subs. S. D. Horger, subs.
- Aug 4 and 5—J. O. Peterson, sub. A. D. Livingston, sub. J. W. Allbritton, sub. S. J. Vaughan, sub. V. G. Thomas, sub. C. F. McKinney, sub. W. W. Watts, sub. Minor Bounds, change. J. D. Dorsey, sub.
- Aug. 7—J. J. Calloway, sub. W. B. Wilson, sub. J. C. Wilson, sub. A. L. Seales, sub. E. V. Cox, subs. have attention. R. B. Moreland, o. k. P. B. Sims, subs. C. A. Evans, thanks.
- Aug. 8—W. F. Packard, sub. S. A. Barnes, sub. E. R. Patterson, sub.
- Aug. 9—M. Phelan, subs. T. W. Ellis, sub. W. B. Wilson, sub. D. H. Aston, sub. C. B. Garrett, sub. J. A. Old, sub. O. A. Shook, sub.

#### NOTICE.

After the League Encampment I will be ready to assist in meetings or preach and work anywhere I may be needed until the meeting of the West Texas Conference, Nov. 1. Write me at Corpus Christi, Texas. Could go now if necessary. W. C. BRACEWELL.

#### WHERE ARE THE BOYS?

If any one will visit the closing exercise of the public schools at this season, the most striking thing to a thoughtful observer will not be the speeches made or the essays read, but the great disproportion between the number of girls and the number of boys in the graduating classes. It is possible that he will go from school to school and find six girls to one boy, and in many cases a fine group of bright girls, and not a single boy. The inevitable conclusion is that in the future we shall have an educated womanhood mated with an untrained manhood.

Now, this situation in the schools, the disheartening dearth of boys who finish the course, represents a serious problem. They seem to go only a little while, through the sixth or seventh grades in the city schools and to the point where they can barely read, write and "cipher" in the country schools, and then, for some reason, drop out. But what is this reason? One father is reported as saying that he took his boy from school because "he had no head for books." The boy himself says that the father took him away because "he needed him to work." Possibly both were partly right. The boy was perhaps slow, or a bit dull, or not interested in his books, and the father really did need a "hand." So it was easy enough to satisfy both—the son who did not care to study and the father who did not care to put to the expense of hiring an extra hand on the farm or an extra clerk in the store.

While such an attitude may satisfy for the time the boy who does not know what he is giving up and the father who thinks "he has no head for books," it does not satisfy the future of the boy and the divine right of training which belongs to him as a human being. This right, however, he himself is not conscious of, nor does he know the value of it and its influence in determining his future success. He is a mere boy, with all his blindness and stupidity, with all a boy's natural resistance to anything which is irksome to him. It is the father's duty, therefore, to use the compulsion which is his by the natural responsibility of parenthood and by the acquired right of law and society, to see to it that his child receive, yea or nay, whatever power there is in education. If he does not, the son will

rise up one day to reproach him for it. We ourselves have heard more than one man in middle life, looking back upon the neglected opportunity of education, speak with something like bitterness and anger because their parents yielded to their boyish whims and did not "make" them remain in school.

We believe that this loss of boys from the upper grades in the school is greater in towns and cities than in the country. Very early the streets and stores and shops swallow up numbers of immature, unripe, undeveloped boys. With minds untrained and un-informed, with bodies still in the growing stage, they enter upon modes of life which dwarf the body and stunt the mind. It is no wonder that the human wreckage in town and city is so great as to simply be appalling. Boys are permitted to go into the fierce, turbulent currents of life before they are strong enough, and they are soon cast up as mere flotsam and jetsam—the pitifully tragic human waste that modern conditions tosses aside as useless—useless because weak and untrained. It behooves all parents, therefore to consider the question, Where are the boys? They are not now in the schools.—Southern Christian Advocate.

#### A JOLLY GAME FOR BOYS AND GIRLS.

Tear a piece of paper into as many pieces as there are players, and on each piece write some number representing an hour in the day. As there are only twelve hours, there can only be twelve numbers, but if more than twelve are playing, you can make some of the figures half-hours, until there are the required numbers.

On one piece mark a cross, and then shake all the numbers in a hat, each player drawing out one. The one who gets the slip with the cross on it is "it," or "wolf," while the other players are called the "sheep."

A ring is then formed by the sheep, the wolf standing in the middle. The sheep then calls out, "What time will you dine to-night, old wolf?" and Mr. Wolf calls out any hour he happens to think of. The sheep who holds the slip corresponding to the number called by the wolf, starts to run. If he can get around the ring three times before being caught by the wolf, he is safe; if not, he must be "wolf." The game keeps up until all have had their turn at being "wolf," and this does not take long, for the wolf is not supposed to call the same number twice.—Philadelphia Inquirer.

#### IN PUBLIC PLACES.

Here is one thing everybody should remember when they are thrown among strangers, as on the street-cars or railroad-trains, and that is that people who do not know us, judge us, not by what we are, but by what we appear to be.

There is no place in which we can better show our good breeding and thoughtfulness for others than on a crowded railway car, and no place in which bad manners are more prominent and quickly noticed.

I traveled recently on a night excursion train on which there were no sleeping cars. Every seat was occupied, and some had three people in them. Of course, there was a jolly crowd, all of whom were going to the football game at Chicago and the "college yells" and merry

# HIMALAYA

(THE KOLA COMPOUND)  
The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

# HAY-FEVER

—AND—  
**ASTHMA can be CURED.**

Mr. W. H. Kelley, 217 48th St., Newport News, Va., writes Jan. 24, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalaya after 15 years' suffering. Mr. J. E. Novak, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalaya. Mr. B. L. Gossett, 115 Morris St., Philadelphia, writes Jan. 26th, doctors did me no good, but Himalaya cured me. Mr. W. F. Campbell, Sanbornville, N. H., writes Feb. 26th, that Himalaya cured his son, Rev. Frederick F. Watt, the noted Evangelist of Abilene, Texas, writes April 13th, 1905, I never lose an opportunity to recommend Himalaya, as it cured me of Hay-Fever and Asthma, and have never had any return of the disease. Hundreds of others send similar testimony proving Himalaya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1102 Broadway, New York.

jokes were abundant. We did not mind that, but the behavior of two different parties of girls, one going and one coming, was so disgraceful that the whole carful of people were disgusted.

I say "girls," for while they were accompanied by young men, or rather boys, most of them, the girls were so much worse and so evidently responsible for the bad behavior of their companions, that one felt like excusing the actions of the latter.

These young people seemed to think that no one but themselves was aboard the car. They would not sleep, nor allow any one else to do so. They laughed, shouted, whistled, threw things at one another, pounded one another, scuffled, chewed gum, played the mouth-organ, drank beer, threw fruit at other young men, and in fact did everything that was rude and unmannerly. I could not help wondering what sort of mothers and homes they had, and whether they had ever been taught to behave. They disgraced not only themselves but their parents, and were a laughing-stock to all decent people. And yet they were well-dressed, rather good-looking, and might have been taken for respectable, if seen at their places of work, as they were evidently employed in offices and stores. It was a sad exhibition of Young America, uncontrolled and unabashed.—Northwestern Agriculturist.

- Blaylock Pub Co., Dallas, Tex.
- Dear Sirs: Received the No.
- 44 Sewing Machine all right,
- and in good order. Wife is well
- pleased. J. T. WRENN.
- Savoy, Texas.

Palmore College, Chihuahua, Mexico, has had a good year with a total enrollment of 450 pupils. It is recognized now as one of the leading institutions of that State. The Governor presided at the recent commencement, signing and delivering the diplomas.

# Dr. Lapponi

Physician to the Late Pope Leo XIII., and Now Physician in Ordinary to Pope Pius X., Finds

# BUFFALO LITHIA WATER

Of "Marvelous Efficacy in Gout, Rheumatism, Gastro-intestinal Dyspepsia, and in all the Various Forms of Uric Acid Diathesis."

Following is an Exact Translation of Dr. Lapponi's Testimonial as Written by Himself:

ROME, August 24, 1903.—In the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, directed by myself, I have largely experimented with the natural mineral water placed in commerce under the name of **BUFFALO LITHIA WATER** and am glad to attest that, by its richness of composition of lithia, it is of marvelous efficacy in cases of Gout, of Chronic, Articular, and Muscular Rheumatism, of Hepatic Congestions and Functional Disorders, of Gastro-intestinal Dyspepsia, of Gravel and Renal Insufficiency, of light Nephritic Affections and of all the various forms of Uric Acid Diathesis. The same water is also to be recommended highly in the initial processes of Arterio-sclerosis and in obstinate forms of Bronchial Asthma.

May also be used as a good table water. So much I declare for the truth. (Signed) PROF. GIUSEPPE LAPPONI, Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

**BUFFALO LITHIA WATER** is for sale by Grocers and Druggists, generally. Testimonials which defy all imputation or question sent to any address.

Hotel at Springs now open.

**PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.**

## OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

**SEWELL.**—J. C. Sewell was born in Randolph County, Ala., January 6, 1872; died at his home in Houston County, Texas, March 11, 1905, aged thirty-three years, two months and five days. He professed religion and joined the Cumberland Presbyterian Church, with Liberty congregation, Lincoln County, Tenn., August 1, 1885, being then about thirteen and one-half years of age. With his parents he came to Texas December, 1886, and to this county December, 1888. He was ordained an elder in the C. P. Church January 22, 1899; married to Miss Maud Lively November 3, 1901. In his death we suffer great loss, as he was true to every charge. In his business relations impartial, upright, punctual and accommodating toward all. In his social relations, modest, polite and respectful. In his family relations, devotedly affectionate. To know him was to love him. The characteristics of his personality were, in a true sense, the outgrowth of the religion he professed; that of a true soul born of the Spirit. He was a man upon whom one could always rely; true to his convictions, firm in his obligations, faithful to his promises, and observant of all his responsibilities. It was his rule to be regular in his attendance at Church and Sunday-school, never failing to be in his place, as Elder, Sunday-school Superintendent, or teacher, performing each duty faithfully, with pleasure and with credit, unless prevented by unavoidable circumstances. He was deserving of the confidence which he easily commanded of all who knew him, as he lived up to his profession; a man of strict, Christian integrity, chaste and pure in his conversation and actuated by upright principles in all his dealings with men. His religion was a ruling passion in his life. Thus is exemplified the great worth and powers of proper parental training; for back of this beautiful example of genuine, Christian manhood is the fact that a faithful father and mother had, in the formative period of his life, observed with steady aim the Bible injunction "to bring up their children in the nurture and admonition of the Lord." To those sorely bereft parents, both of whom survive him, we feel that we owe this grateful mention in this sketch; and may it please God that many parents emulate their worthy and well compensated example. Bro. Sewell's sickness consisted of some days of intense suffering, which he bore with marked patience and Christian fortitude. His attending physician advised an operation, as a last resort. To this he consented, placing himself in the hands of the surgeons, hoping only in the possible, but doubting the probable, desiring to live, but ready to die. His condition was pronounced by the surgeon a suppurated appendix. After the operation he rallied and was apparently better, but this was of short duration, terminating in the most excruciating and unbearable suffering, from which the death angel kindly released him, to take his flight to the regions of eternal rest. A funeral service was held and a sermon preached by the writer, at 11 o'clock a. m., the first Sunday in April, 1905, at the home church of deceased, to a solemn and appreciative audience. Together with his father and mother, his brother and sister, his faithful and loving wife, and a darling babe, a host of friends mourn their loss. His pastor, J. C. BRALY.

**TRICE.**—Rudolph Trice, son of F. P. and Eula Trice, was born October 12, 1902; departed this life June 28, 1905. His life was short, but so sweet that every one who knew him loved him. His lovable disposition and winning ways admitted him to the hearts of all. He was a child of great promise and many fond hopes were centered in him. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." Just a little while and we will meet you, darling.

MAMMA.

**Painkiller** PERRY DAVIS  
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CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup, Tastes Good. Use in time. Sold by druggists.  
CONSUMPTION

**WALLER.**—Mary Virginia Waller was born in Powelson, Hancock County, Ga., May 9, 1835. Her father, Mr. Shivers, was of a good Virginia family. Her mother was of a steady Pennsylvania Dutch family. From her early childhood she read everything that she could get hold of. At the age of thirteen Sister Waller joined the Methodist Church, of which she was a faithful member until her death, which occurred in San Antonio, Texas, July 22, 1905. In her seventeenth year she was married to W. A. Waller, a well-to-do Georgia planter. To them were born five sons and six daughters. Two sons and two daughters have preceded her to the better world. One son is lost to the family, not having heard of him in twenty-five years. Sister Waller's home when she had plenty was ever open to the preachers. Since then she has always given to her Lord her best, Rev. I. K. Waller, one of our best, most faithful and useful preachers, bears this noble testimony to her worth: "If I am anything, I owe it to my mother." To be the mother of such a son and to have trained him and given him to the Church and the world is a contribution to the good of our race for which any mother might be thankful. She could fully realize that she had not lived in vain. The writer has known Sister Waller for a number of years and can bear testimony to her modest and consistent Christian life, her sterling piety and her great worth to her family, the Church and the world. She was always in her place in the Church and was always ready to do any work that might be assigned to her and which she felt she was capable of performing. She seemed to the writer to be one of those among God's people who was seeking not her own ease or pleasure, but service whereby her Master could be honored and glorified. From all her toil and care she now sweetly sleeps in Jesus. Sister Waller did not desire to live beyond the time in which she could be of service to her family and the Church. She did not want to be a care to any one, and she felt if the time had come that she could not be of service to some one, she wanted to go and be with her Savior. She knew she was ready, death had no terror for her, and she had a desire to go to the better world. Her wish was granted. She had not outlived her usefulness, but she felt that she might be a burden to others, and God gave her a sweet release. For such an unselfish and consecrated life we thank our Father who gave her to us. Servant of God, well done. B. HARRIS.

**ADDINGTON.**—Sister M. M. Addington (nee Hardiman), beloved wife of the late Moses H. Addington, was born of devout Methodist parents in DeKalb County, Georgia, in February, 1840. At about the age of 13 she was converted and joined the Methodist Church. She was married in her native county to M. H. Addington March 28, 1855, and for forty-seven years these two devout young Methodists devotedly kept "the vow and covenant between them made." In 1856 they moved to Anderson County, Texas, where they both finished their earthly pilgrimage. Her husband passed away in 1902, and sad but patiently she continued the journey until May 29, 1905, when, while she slept, God the Father opened the pearly gates, her loved ones awoke to find her gone, but she awoke in His likeness, inside the pearly gates. She led a quiet and blameless life. Three things seemed to completely fill her life—her Lord, her family and her Church. No Church ever had a more devout member, no husband a more faithful wife, or children a more devoted mother. She thought far more of their souls than of their finances. While they lived within the bounds of a circuit their home was ever the itinerant's home. Sister Addington was the mother of nine children—three daughters and six sons—four of whom survive her. She leaves behind her four children and three brothers, all of whom are members of the Church and good citizens. Her influence with her children and brothers was such that "she being dead yet speaketh." May they follow her example, serve her Lord and enter into the same rest that "remaineth unto the people of God." H. C. WILLIS.

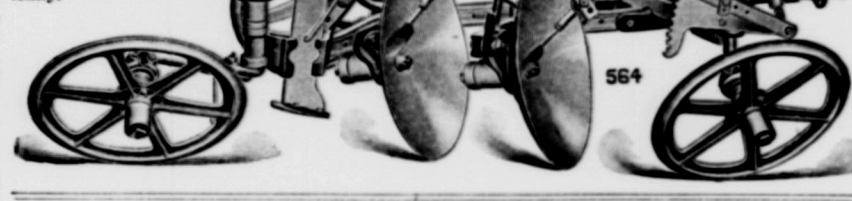
**PEE.**—Eddie Ann Pee was born June 24, 1890, and died July 25, 1905, aged 15 years, 1 month and 1 day. She professed religion at the age of 13 and lived a consistent Christian life to the day of her death. She was a good girl, kind and patient and a great help in the family among the smaller children. She was very dutiful to her parents and a general favorite among her friends. She expressed a willingness to die. Death had no horrors for her. She bade her parents a calm and affectionate good-bye and fell asleep on the bosom of her Savior. We buried her in the Merkel Cemetery and a large concourse of people attended the funeral. We deeply sympathize with the family and friends and can only point them to a better and grander land than this. C. S. FIELD.

**WRIGHT.**—Little Georgia Ada, daughter of Bertie Wright of Ada, I. T., was born September 8, 1900; died July 24, 1905, near Montalba, Texas. This lovable little girl was very suddenly taken from her dear mother and this is hard on her, but she is bearing it with Christian courage that is beautiful to behold. The loved ones know they can not call her back, but they are pressing on to meet her in heaven. All things work together for good to those that love good. May this sad event be sanctified to the spiritual good of all the family, and may the grace and love of God be ever present and sufficient to sustain and comfort her mother, grandfather and grandmother. Our heart goes out in deepest love and sympathy to the bereaved ones as they suffer. We know something of losses and crosses. God is our refuge and strength—a present help in time of need. Our loved ones are waiting on the happy golden shore. Some day we will go to meet them, where there is parting no more. W. A. MILLICAN.

**JONES.**—Willis David Jones, son of W. D. and Jolla M. Jones, was born July 31, 1904, and died June 8, 1905, at their home near Patterson, Waller County, Texas. Loving hands and medical attention endeavored to prolong his life, but all in vain. Jesus loves the little children, and calls many of them to his companionship in heaven. By the grace of God, we shall meet him again. The Lord comforts the parents and loved ones. G. H. COLLINS, P. C.

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The Standing Cutter is the greatest improvement ever made on Disc Plows. Makes a square furrow for horses to walk in, besides lightens the draft. The plow is constructed, however, so that you need not use it unless you desire, as it raises automatically.



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The wheels have large oil-carrying capacity protected by dust-proof bearings. Can be quickly changed into single plow when desired. Cuts 16 to 22 inches, 33 1/2 per cent more than others with same team. Our No. 3, three Single has same improvements as the Double and can be made into Double with small expense. Cuts from 10 to 16 inches, 3 1/4 more than any other with same team. Don't be deceived, but buy the Canton. Full descriptive Catalogue free.

We are Headquarters for everything that is best in Implements, Vehicles and Wagons. Write us for your wants.

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DALLAS, TEXAS.

**TAYLOR.**—Again the death angel has visited the home of Mr. and Mrs. J. W. Taylor and claimed for its own the little babe. Robert Lee was born May 13, 1905, and died July 18, 1905. This was indeed a hard stroke for the parents. It was not quite a month since they had lost their eldest little boy. But all things work together for good to those who love the Lord. May this sad event be sanctified to the spiritual good of all the family. Little Robert Lee's stay was only a short one, but O what a ray of sunshine he was in that home and how he had entwined himself around the heart-strings of father, mother and sisters. But we must submit knowing that He doeth all things well. While in your hearts and home, dear parents, there is a vacant place that can never be filled, your precious sweet babe is just one more jewel that Jesus has gathered as his own, so you have another star in heaven, another beckoning hand—we can't afford to miss heaven. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. E. L. SISK.

**ADDINGTON.**—Sister M. M. Addington (nee Hardiman), beloved wife of the late Moses H. Addington, was born of devout Methodist parents in DeKalb County, Georgia, in February, 1840. At about the age of 13 she was converted and joined the Methodist Church. She was married in her native county to M. H. Addington March 28, 1855, and for forty-seven years these two devout young Methodists devotedly kept "the vow and covenant between them made." In 1856 they moved to Anderson County, Texas, where they both finished their earthly pilgrimage. Her husband passed away in 1902, and sad but patiently she continued the journey until May 29, 1905, when, while she slept, God the Father opened the pearly gates, her loved ones awoke to find her gone, but she awoke in His likeness, inside the pearly gates. She led a quiet and blameless life. Three things seemed to completely fill her life—her Lord, her family and her Church. No Church ever had a more devout member, no husband a more faithful wife, or children a more devoted mother. She thought far more of their souls than of their finances. While they lived within the bounds of a circuit their home was ever the itinerant's home. Sister Addington was the mother of nine children—three daughters and six sons—four of whom survive her. She leaves behind her four children and three brothers, all of whom are members of the Church and good citizens. Her influence with her children and brothers was such that "she being dead yet speaketh." May they follow her example, serve her Lord and enter into the same rest that "remaineth unto the people of God." H. C. WILLIS.

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**BARTLETT.**—Sadie, daughter of H. W. and J. Bartlett, was born October 24, 1890, at Ramsey, Ill., came to Texas with her parents in 1900, this being her home until her death, which came July 22, 1905. Sadie was such a good girl, so sweet-spirited, a favorite of all the family. She had never united with the Church, but had often said, when she reached sixteen, she was going to join the Church. Her sweet life was an index to his heart, telling us it was pure, and Jesus said of such shall see God. Sadie had a dear mother and two sisters waiting for her up in heaven. She leaves a brokenhearted father, two sisters and four brothers to weep for her. Sadie is greatly missed. Earth is poorer, Heaven is richer. Cheer up, weeping ones. Sadie is at rest, and will be waiting to welcome you home in heaven. G. C. CRAVY.

**BAGWELL.**—Mrs. Allie Bagwell (nee Terrell) was born August 15, 1878; married to W. G. Bagwell, near Vaughan, Texas, August 3, 1895; died near Stamford, Texas, July 8, 1905. She had been a member of the Methodist Church since childhood and ever lived a consistent Christian life; and how manifest was this spirit of Christ

in her last days, for though having consumption and suffering much and long, she was ever meek and patient and had a bright smile and cheery greeting for every one coming into her room. Her last months were spent among strangers, but all were so kind and nothing was left undone that would add to her comfort, and, when in the midst of many ministrations she, turning to me with beaming eyes, says, "Truly the Lord is good," thus recognizing the hand of the Lord in all things. May the husband be led by this same Christ in rearing the four little ones and the same Spirit comfort the aged mother, lonely sister and two brothers, and that all may be united in that paradise where Allie now awaits their coming. OLLIE STANFORD.

**CLIBETT.**—Mrs. M. C. Clibett was born in Columbia County, Georgia, July 15, 1826, died in Waller County, Texas, July 22, 1905; joined the Methodist Episcopal Church in Americus, Ga., in 1836; moved to Alabama in 1844; was married to Thomas C. Clibett near Tuskegee, Ala., in 1848; moved to Texas in the fall of 1858, and lived in and near Hempstead, then Austin County, three years, when she moved to the home at which she died. She was the mother of nine children, three of whom preceded her to the better world. She was a self-sacrificing, devoted mother, a consistent Christian, a good neighbor and true friend. Her last illness was of several months' duration, and at times her suffering was great. As she neared the other shore, her devoted son asked, "Mother, are you ready to go?" To which she bowed her head and said, "I think I've been ready a long time." Then raising her thin, weak hand, she bade each of her children, who were with her, good-bye. Her life was a living example of the faith she professed. She had kind thoughts and words for every one. Her children are trying to follow in her footsteps. G. H. COLLINS, P. C.

**CHILD.**—Willie May, the little daughter of W. T. and Minnie Childs, was born September 28, 1904, and went home to heaven June 23, 1905, after loving hands and medical skill had done all in their power to save. Willie May was a beautiful child, loving and kind, the pride and sunshine of the home. We know where to find this precious babe. Jesus has received her to himself. Weep not, sorrowing parents, but remember that little Willie May's home may be yours. She has only outstripped you in the race to welcome you home. Strive to meet her beyond the river. God's grace is all sufficient for your trial. S. A. BARNES.

**HEARD.**—Mrs. Emma Heard was born in 1840, near Bolivar, Tenn. She had lived in Texas since a child of ten years. In 1858 she was united in marriage to Mr. Joe A. Heard, who, together with six children, survive her. She was converted and joined the M. E. Church, South, about the year 1853. She led a consistent Christian life to her death. She was one of the most modest, non-assuming Christians the writer has ever known. Never seeking personal renown or aggrandizement, but ever unconsciously living a gentle, lovely life, the glorious halo of whose dying sunset still lingers, and will abide with all whose good fortune it was to know her. What a shock to her many friends, when, after an illness of seven weeks, she passed away! While we knew that she was not strong, yet none were prepared to then sustain the loss of such a noble and good character. But alas! we must submit to the inevitable. With tearful eyes and aching hearts we carried her to the church, thence to the silent city of the dead, where, with appropriate services, we tenderly laid her to rest. At both the church and grave all eyes were filled with tears. Exclamations of bitter grief came from friends as well as from nearest relatives. Strong men wept like children. All recognized her intrinsic worth, and mourned her sad departure. The rich floral offering was but a tiny symbol of the pure and spotless life that had

been lived here by the deceased. Observing the footprints that she has left upon the "sands of time," one can not help but note a likeness therein to the footsteps of the meek and lowly Nazarene, whose word proved a lamp to her feet, illumining the rugged pathway of life, until by and by, June 8, 1905, its rays burst into effulgent glory as they fell upon the pearly gates and gold paved streets of God's celestial city, and amid the music of the heavenly choirs, and the glad songs of the redeemed, the spirit of this good woman entered into happiness everlasting. Her pastor, W. H. VANCE.

**NOBLE.**—Alma Louise, daughter of T. W. and Maud Noble, was stricken with diphtheria. She lived five days, dying Dec. 21, 1904. Little Alma was just about 2 years old—a precious child, the delight of her grandparents, the pride of her mother and father, and much loved by a large circle of friends. No sweeter angel has gone from us to join that innumerable host of earth's redeemed. The destiny of the little one is assured, for our Lord said of her, "For of such is the kingdom of heaven." We planted her little body in God's garden, knowing that the Great Gardener will care for His own. She will watch and wait for the coming of her loved ones. May they all be there. W. W. WATTS.

**PALMER.**—W. H. Palmer was born August 14, 1836, in Louisiana. He professed religion in early life, united with the Methodist Episcopal Church, South, and lived a consistent Christian life until death. The wife of his youth preceded him to the land of rest in 1882. He leaves six children—four sons and two daughters—all married, three of which are members of the different Churches. He came to Texas in 1858, returned to Louisiana when the war broke out, enlisted in the Confederate army, served through the war and surrendered at Port Hudson and returned to Texas in 1867 and settled in Rusk County, where he lived until 1883 and then moved to Rockwall County. He lived there several years, then moved to Thornton, Texas, where he died at the home of his daughter, Mrs. A. S. Bradley, July 17, 1905. He was a humble, devout Christian and died the death of the righteous. He had a great desire to educate his children and set them up in business. He leaves a host of friends to mourn his death. His body lies in the cemetery at Thornton to await the resurrection more. Weep not, loved ones, you know where to find Pa. May the good Lord bless the loved ones. J. O. JORDEN.

**GURNSEY.**—Miss Jewel L. A. Gurnsey, born August 9, 1890, died at her home near Athens, Texas, July 28, 1905. Loving hands and medical attention endeavored to prolong her sweet life, but all in vain. The angel of death came for her and found her ready. Jewel joined the Methodist Episcopal Church at seven years of age and lived a devout, sweet, Christ-like life, dutiful and obedient to mamma and kind to sister and brothers. She kept the home lit up with sunshine, but now the little light has gone out in the home, but shines bright in glory, beckoning to loved ones to come home. So look up, loved ones, through your tears. It is not far to where Jewel has gone. You know where to find her with papa and loved ones in glory. May the Holy Comforter abide with the loved ones and sustain them in this, their time of sore afflictions. D. F. PULLEY.

**HEARD.**—Mrs. Emma Heard was born in 1840, near Bolivar, Tenn. She had lived in Texas since a child of ten years. In 1858 she was united in marriage to Mr. Joe A. Heard, who, together with six children, survive her. She was converted and joined the M. E. Church, South, about the year 1853. She led a consistent Christian life to her death. She was one of the most modest, non-assuming Christians the writer has ever known. Never seeking personal renown or aggrandizement, but ever unconsciously living a gentle, lovely life, the glorious halo of whose dying sunset still lingers, and will abide with all whose good fortune it was to know her. What a shock to her many friends, when, after an illness of seven weeks, she passed away! While we knew that she was not strong, yet none were prepared to then sustain the loss of such a noble and good character. But alas! we must submit to the inevitable. With tearful eyes and aching hearts we carried her to the church, thence to the silent city of the dead, where, with appropriate services, we tenderly laid her to rest. At both the church and grave all eyes were filled with tears. Exclamations of bitter grief came from friends as well as from nearest relatives. Strong men wept like children. All recognized her intrinsic worth, and mourned her sad departure. The rich floral offering was but a tiny symbol of the pure and spotless life that had

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WEST TEXAS CONFERENCE.

Beeville District—Third Round.
Beclair, Aug. 19, 20.
Joe F. Webb, P. E.

San Antonio District—Third Round.
Travis Park, Aug. 19.
West End, Aug. 11.

San Marcos District—Third Round.
Dripping Springs, at D. S., 2d Sun Aug.
San Marcos, 3d Sun Aug.

San Angelo District—Third Round.
Junction City, at Bode, 2d Sun Aug.
San Angelo sta, Aug. 19.

Llano District—Fourth Round.
Bertram, at Bertram, 4 p. m. Aug. 12.
Liberty Hill, at Leander, 4 p. m. Aug. 14.

Austin District—Fourth Round.
Bastrop, Aug. 19, 20.
Egin, Aug. 26, 27.

NORTHWEST TEXAS CONFERENCE
Gatesville District—Third Round.
K. and Nolville, at campground, Aug. 10.
Ogley, at Ogley, Aug. 14, 15.

Gatesville District—Fourth Round.
Meridian, Sept. 3, 4.
Crawford, at Coryell City, Sept. 9, 10.

Corsicana District—Third Round.
Thornton, at Locust Grove, Aug. 12, 13.
Alma, at Reynolds, Aug. 19, 20.

Georgetown District—Third Round.
Troy, Aug. 11.
Rogers, Aug. 12, 13.

Brownwood District—Third Round.
Santa Anna, at Salem, Aug. 11.
Bangs, at Frickham, Aug. 12, 13.

Fort Worth District—Third Round.
Azle, at Silver Creek, Aug. 12, 13.
Joshua, at Benton's Ch, Aug. 19, 20.

Ablene District—Third Round.
Haskell, at Ward, Aug. 12, 13.
Sweetwater, at Eskota, Aug. 19, 20.

Colorado District—Third Round.
Claimont, at Jayton, Aug. 12, 13.
Snyder and Dunn, at Ennis, Aug. 19, 20.

Dublin District—Third Round.
Dendemonia, at Alameda, Aug. 12, 13.
Duffau, Aug. 19, 20.

Weatherford District—Third Round.
Whitt, etc., at Salesville, Aug. 12, 13.
Peaster, at Poolville, Aug. 16.

Graham mis, at Salem, Aug. 25.
Graham sta, Aug. 26, 27.

Waxahachie District—Third Round.
Bardwell, at Bird, Aug. 12, 13.
Grandview, Aug. 19, 20.

Vernon District—Third Round.
Matador cir, Aug. 12, 13.
J. G. Miller, P. E.

Clarendon District—Third Round.
Princeton, at Blythe's Chapel, Aug. 12, 13.
Canadian, at Miami, Aug. 16.

Waco District—Third Round.
Fifth St. Waco, 11 a. m. Aug. 13.
Elm St. Waco, 8:30 p. m. Aug. 13.

NORTH TEXAS CONFERENCE.
Bowle District—Third Round.
Gibtown, Aug. 12, 13.
Decatur cir, Aug. 19, 20.

Dallas District—Third Round.
Cedar Hill and Duncanville, at C. H., Aug. 12, 13.

Greenville District—Third Round.
Fairlie, at Olive Branch, Aug. 12, 13.
Leonard, at Orange Grove, Aug. 16.

Sulphur Springs District—Third Round.
Birthright, 2d Sun in Aug.
Purley cir, at Pleasant Hill, 3d Sun Aug.

Gainesville District—Third Round.
Aubrey, 2d Sun Aug.
Bexter, 2d Sun Aug.

Terrell District—Third Round.
Reinhardt, at Rose Hill, Aug. 10.
Kemp, at Becker, Aug. 12, 13.

McKinney District—Third Round.
Allen, at White's Grove, Aug. 12, 13.
Coppelville, at Millwood, Aug. 19, 20.

Bonham District—Third Round.
Lannius, at Allen Chapel, Aug. 12, 13.
Ladonia sta, Aug. 19, 20.

Paris District—Third Round.
Whitterock sta, Aug. 12, 13.
Bagwell, at Lone Star, Aug. 19, 20.

Waxahachie District—Fourth Round.
Hasca, Sept. 2, 3.
Hillsboro, Line Street, 8:15 p. m., Sept. 3.

TEXAS CONFERENCE.
San Augustine District—Third Round.
Cushing, at Sacul, Aug. 19, 20.
Geneva, at Rock Spgs, Wed, Aug. 23.

Tyler District—Third Round.
Snyder Spgs, at China Grove, Aug. 12, 13.
Edom, at Ben Wheeler, Aug. 12, 13.

Calvert District—Third Round.
Pettway, at Boon Prairie, Aug. 12, 13.
Rosebud sta, Aug. 19, 20.

Marshall District—Third Round.
Jefferson sta, Aug. 12, 13.
Harrison, at Karnack, Aug. 19, 20.

Pittsburg District—Third Round.
Daingerfield, Aug. 12, 13.
Queen City, Aug. 16.
Quitman, Aug. 19, 20.

Redwater, Aug. 24.
Dalby, Aug. 26, 27.
J. T. Smith, P. E.

Huntsville District—Third Round.
Bedias, Aug. 16.
Anderson, Aug. 12, 13.

Houston District—Third Round.
Angleton and Velasco, at Fair, Aug. 12, 13.
Sandy Point, at S. Point, Aug. 19, 20.

Palestine District—Third Round.
LaRue cir, at Concord, Aug. 12, 13.
Kennard mis, at Center Hill, Aug. 19, 20.

Brenham District—Third Round.
Thorndale, Pleasant Retreat, Aug. 12, 13.
Milano, at Gause, Aug. 19, 20.

Ecaumont District—Third Round.
Woodville, at Holly Ford, Aug. 12, 13.
Liberty, at Raywood, Aug. 19, 20.

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ABRAHAM'S ADVICE TO LOT.

(B. C. 1:20-196 A. D.)

Apart perhaps henceforth, our paths shall lie. Till all the race and course of life is run; We'll tent beneath the stars and same blue sky. And drink the gladness of the same bright sun But you'll be going "East," where grasses grow In endless stretches, like a meadow plain. And through the vales where limpid waters flow, And fields are ripe with nodding, golden grain. While I may go where scanty pastures lie, And waters from the valleys, sometimes fall. And bleating flocks, from thirst may often cry. While hunger makes them weak, and poor, and frail. Let it be so; some one must have the best; Why should I wish the favor should be mine? Thinking of self, forgetting all the rest, And for the first and best always to pine. Oh, no; go seek and find the fairest place, Where fruitfulness begets both field and plain; Where God has marked the earth with lines of grace, And charms of vernal summer ever reign. And I shall hope, and without ceasing pray That days of toil and nights of calm repose May lengthen out your years, till you are gray, And, full of honors, you your days may close. My kinsman in the flesh, how sad 'twould be, If menry called me back to years long fled. And told me then, I never cared to see That you as well as I had clothes and bread? What is this that in the human heart Is planted, like the seed of self-deceit? Whose shadow tortures like a poisoned dart, Whose bloom is black, and withers in light of day. Then let us strive, with might, to do the best And trust that help, in easy reach, may fall. For this is why some, more than all the rest, Are taken from the ranks of great and small. We came into this world with nought possessed, And so we'll be when we shall yield our breath; Go back to dust, "our flesh in hope to rest." No earthly wealth can pass the gates of death! Choose, if you will, the "East," its fertile lands Where smiling plenty, its pavilion spreads, And "go in peace" with all your herds and flocks, And let the dove of peace rest on our necks. And I will go to "West"—our paths apart, As "brethren," then, no strife our lives shall mar; And we shall still be ever joined in heart, E'en though toward Sodom you are tenting, far. It may not be that you and yours were right, Even in part. But what is that to me? To God you stand—must answer in His sight. Ah, let me look within, and strive to see That naught of sin lies at or near my door. Contentions sharp, and bitter, deadly, strife and feud, Between us, then, let them have place no more, (The world is wide) 'tis not the way of life. What serves you most may sometimes seem the least; I pray you hear me then, and heed my voice; Remember that in going West or East, 'Tis not for life alone you're making choice. The wiles of wicked ways, so dark and dread, In lurking wait and watch, to catch your feet, In that rich land toward which your tents are spread, Your ruin there may some day be complete. The blandishments of vice and sin's deceit; The soft, persuasive arguments of lust, Attention once they gain, there's no retreat! Beware, O rother, "living form of dust." Lest Avarice shall lure and win your eye, Like birds which serpents woo to their embrace. Yet yield, and when it is too late to fly, You find all Heaven exchanged for earthly place. Our glory, like the flower of grass, must fade, Our eyes, which see the light, at last grow dim, And visions out of which our dreams are made, Will pass beyond the twilight's deepening rim. The herds, which now in many thousands flock To waters clear and cool, and pastures green, And back to shady grove and sheltering rock, Will by us then, and nevermore, be seen. The "Bow" and "Silver Cord" will loose and break, This "mouldering dust" to earth again return; To God who gave the soul its journey take, When all the fires of life have ceased to burn. Then what of herds, and lands, "called by your name," And all the world, when gained at fearful cost, Its honors and its pleasures, wealth and fame, If you shall find at last "your soul is lost?" (REV.) J. A. CRUTCHFIELD, Chicago, Ill.

MATTERS RELIGIOUS AND ELSE.

The third Quarterly Conference of New Boston was held by our Presiding Elder on the 23d ult. His sermon at 11 a. m. was a fine Biblical presentation of the possibility of eternal apostasy. It was a rainy day and but few could attend, but the Sunday-school had a great treat. Bro. Smith is a fine executive officer and we all admire him as a man and preacher. Salary for P. E. and P. C. paid in full and a little over. Indeed, I serve a noble Christian people, and regret that I must leave this winter. I have read carefully and with much surprise, an article in the Advocate (Nashville) of July 13th, headed, "Trial by Jury," in which Judge Taft is quoted in his lecture before the graduating class of the Yale Law School, as favoring the virtual abolishing of the jury system, as it exists to-day in this country. In the administration of criminal law, and his views appear to be indorsed by the editor of our great connectional order, which is to be deplored by all good Methodists and patriots, therefore, I must take issue with the Advocate, and the distinguished Secretary. About the only reason they give, or appear to give, for advocating such a radical change in the administration of the criminal laws of our country, is that the average American citizen is not competent to sit in the jury-box on account of his ignorance—his venality—or his sympathetic nature. In other words, they put themselves up as advocates of the Hamiltonian theory, which is directly against the principles of government as advocated by Thomas Jefferson and a host of the purest and greatest statesmen that ever lived in this or any other country. They object to the present jury system because the common jurymen can be and is led astray by the cunning and craft of the modern lawyer, and thereby frequently acquit and "let go free," the most guilty criminals; which is not saying much for the District Judges and County and State's Attorneys. The first appoints men to select the names of citizens who may act as jurors, while the others have the opening and closing of every criminal case, and these men are generally able and conscientious lawyers. I claim (the past proves) that a jury of twelve good and sensible men are more apt to reach the merits of a case and do justice to all parties by a unanimous verdict than a court composed of lawyers where the majority rule holds sway. Juries, if they are men of good common sense, after hearing the evidence and a correct charge applying the law to the facts, by the court, generally bring in correct verdicts, while good judges of law are more liable to differ in the construction of statutes than the average jurymen, and this accounts for the great number of Federal and State decisions that are coming out every day, many of them conflicting with each other, although rendered in construing the same statutes and apparently the plainest law. Take, for instance, the Insular decision recently rendered by the Supreme Court of the United States and growing out of the relations with Porto Rico. There were several of these cases, but every decision was rendered by a divided court, and this court is said, and claimed to be, one of the most august tribunals in the world—composed of the most noted lawyers that can be found—selected for their great ability and moral integrity. I cite the Advocate and Judge Taft to the Hayes-Tilden Commissioners that heard and decided that famous contest. We take it that they were all able lawyers and honest men, but the Republicans held, to a man, that Hayes was elected, while the Democrats held, to a man, that Tilden was entitled to the office of President. Remember that these Commissioners were not the common, horny-handed sons of toil, and therefore their decision ought to have been unanimous, but, alas, it was not. Those who looked through Republican glasses construed (to a man) the case one way, while the impression made by Democratic spectacles upon the Democratic mind was contrary to the impression made upon our Republican brethren. Take the case of Mrs. Maybrick, tried a few years ago in an English court, a country whose judges have more power than they do in the United States, and yet they don't have the power that Judge Taft and the Advocate would have bestowed on the judges of this country. An innocent woman was pushed through the farce of a trial—was convicted and her punishment fixed at death, and this in a court from which there was no appeal (just such as the Advocate and Judge Taft seem to want in this country). The verdict of the jury in this most horrible case was dictated by the court, the jury being nothing but a figure-head. The conviction was such a shame and disgrace on the English people that the Prime Minister at once commuted the sentence of death to life imprisonment. 'Tis true that it turned out afterward that the trial judge in the case was crazy, but if Mrs. Maybrick's case could have been submitted to a jury of twelve good and

free men, and only one had refused to accept the death penalty, she would doubtless have been acquitted in her next trial, and would not have had to spend the best part of her life in an English prison. But the hands of the jury were tied by the erroneous charge of a crazy judge. Again: Take the decisions of our Court of Criminal Appeals in this State on the C. O. D. shipment in local option cases. There we have in nearly every case a divided court on a very plain statute, arising out of its construction, and yet we have three of the best judges of criminal law in the State on the bench of that court, men who are honest, upright and well up on law, and, well—it is only a difference of opinion. I am reliably informed that the last mentioned court, at the end of its last session, reported that it had reversed nearly two thirds of the cases before it and disposed of. I believe that any well informed lawyer will tell you that in nearly all of the cases reversed it was not the fault of the juries who rendered the verdicts, but the fault was in the judges who tried the cases in not applying the law of the case to the facts. The juries, doubtless, followed the law as given to them by the trial judge, and the higher court differed with the trial court on the law of the case, and yet our district judges are generally fine lawyers and honest men. All of this, and the decision of the Supreme Court about the constitutionality of the income tax, goes to show that we are living at a time when there is evidently too much of what they call "construing plain statutes." I hope that I will not live to see the day when that bulwark of human liberty and constitutional guaranty to every person—the rich and poor, all alike—to a fair and impartial trial by a jury of their peers, who must unanimously decide on the guilt or innocence of the accused, and it will never come as long as the great common people of this country have a hand in controlling the affairs of our government. Of course, should judicial, editorial, or financial plutocracy get control, then it will come and come quickly. There is a spirit in the country now, that is growing and gaining strength, to take from the State courts certain of their powers and to increase the powers of the Federal courts, which means to centralize all power in the general government, and should that day ever come to our country, then the common people will have no more rights than the common Russian has under their Czar. STUART NELSON. JACKSONVILLE NOTES. We were delighted when Bishop Hoss read us out for Jacksonville Station, and eight months' residence and service among these people have seemed to strengthen our first impression. We trust this feeling is somewhat mutual. The people have shown us kindness in a great many ways, and we deeply appreciate their generosity. Nothing extraordinary has happened since our coming. We are sailing on smooth seas, and trust we are headed for the right port. Our crying need is a new church building—one creditable to our town and adequate to our needs. The house we are now using was built when Jacksonville was a village, but now she is an incorporated town with no mean commercial standing and importance—the junction of three railroads and the center of the peach and tomato industry of East Texas. Her church building and other public enterprises have not kept pace with her wonderful progress commercially, but these will soon catch step and march on with the procession. Indeed we hope in the near future to be able to report some tangible advancement on this line; but of that I shall not speak now. Eight years' experience as a Methodist itinerant has taught me not to count frying chickens before the hens lay the eggs. I have not been urged to take a vacation, and I suppose that is an indication that my preaching has not yet reached a point beyond the power of the people's endurance. The voting a vacation should be considered a doubtful compliment, for one can never feel perfectly sure whether the Board of Stewards thought the people or preacher needed a rest—presumably both. Alexander Collegiate Institute closed in June perhaps one of the most prosperous years in its long and useful career. Bro. Strother has exhibited remarkable powers as a business manager and the wisdom of the Board of Trustees in electing him to the Presidency of the school is demonstrated beyond any question. He is increasing the capacity of the dormitory for girls and providing boarding accommodations for the boys. The outlook for the next session is sanguine. By a most happy turn of affairs Prof. A. B. Phillips, of Beaumont, has been recently added to the faculty. Mr. Phillips taught in the Institute six years prior to his going to Beaumont, and is widely known and very popular as an educator. Mr. E. L. Johnson,

who also has been connected with the Institute in the past, will be with us again next year. His coming is universally approved. Both these gentlemen were trained at Vanderbilt, and in point of thorough scholarship, teaching ability and Christian character they are the peers of any. Miss Lella Weaver, who did very successful work here last year and was deservedly popular with both pupils and patrons, we are glad to say will be at her place again next session. Those of us who had the pleasure of knowing Miss Weaver at Georgetown a few years ago are not surprised at her success. I doubt if there is a secondary school in Texas that can show as strong a teaching force as this one, and I feel sure none can show a stronger. The primary, music, art and elocution departments are well "womaned," and their work will not suffer in comparison with that of any other school of like grade in the State; but space forbids my speaking of these in detail. Work on the new building will likely be begun within a few weeks. Jacksonville contributed originally \$12,000 worth of property and will now raise \$8000 more, making a total contribution of \$20,000. If the Texas Conference will respond in the same liberal spirit the \$25,000 building will be pushed rapidly to completion. Then with a property well worth \$40,000 and equipment adequate and a faculty unsurpassed, the Alexander Institute will forge to the very front rank of secondary schools—second to none in our own great State or throughout our Southland. Our District Conference met here in May. The attendance was fairly good. We were honored with the visits of several distinguished men. The conference on the whole was a success. The Secretary will, I suppose, furnish the Advocate with a more detailed account of its work, and I hope he will do so before it becomes ancient history. F. A. DOWNS. THE GRACIOUS INVITATION. (Isaiah 55:1-13.) The picture represents an oasis in a desert. We know that an oasis is a fertile spot with trees and water, and that they are always a refuge to travelers. One man has gone ahead and found this oasis, and calls to the others who are approaching that he has found something. Why is he so rejoiced and why are they all glad? When our heavenly Father wanted to send us an invitation to be his children he spoke to us as if we were hungry and thirsty. We all know what it is to be hungry and thirsty, but not in the way the men in our picture. The great prophet, Isaiah, who was a Jew, spoke for God. He rose above his race and his day in his wide outlook into the present and future. The features in Isaiah's speeches and writings deeply impressed hearers and readers. He painted a scene which still attracts and comforts the world. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money come ye buy and eat." While the French engineers were boring for water in the African desert the Arabs looked on in wonder. They saw the stream actually gush forth. Still they would not drink it. Not until after they saw the French drink of artesian well water for days and grow strong and seemed refreshed by it were the Arabs induced to drink it and rejoice. So sinners will not heartily accept the gospel invitation, however eloquently proclaimed, unless they see that to do the will of their Father is the meat and drink of those who profess it and preach it. Without money and without price gives us four reasons: (1) God has no occasion to sell. He is a king and gives royally. (2) What he gives is beyond all price. (3) We have nothing to pay. (4) It is paid for, not with silver and gold, but with the precious blood of Christ. The climax of this gracious invitation is reached in the 6th, 7th and 8th verses. God may be found and is near to the unrighteous and sinners. He is not afar off even from the most fallen among sons of men. Before it is too late, seek Him and call upon Him. Call upon the One living and true God, not upon idols or vanities, which have no power to save unto the uttermost. KATHLEEN HEARNE. POLYTECHNIC COLLEGE POINTS. Most every one on the College Hill, at present, are making preparations in some way for the opening of school in September, and the reception of the student body. Everyone seems to realize that the college capacity will be taxed to the fullest extent, hence quite a number are adding to, repainting and repapering their homes. The old students that will return will be agreeably surprised upon their return to see the transformation in a material sense that has taken place during the summer. President Boaz and Business Manager Young have kept the "road hot" all the summer in the interest of the College. They returned the first of the week—Mr. Boaz from the Texas and



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Pacific, west, and Mr. Young from the Denver, northwest. They both report a very successful trip. Prof. Jas. Sigler and wife, who have charge of Mulkey Hall, are busily engaged since the closing of the summer school in renovating and thoroughly overhauling the young men's home. Prof. Sigler says that a large number of the rooms are engaged, and every mail brings requests for others. President Boaz leaves August 13th for the Epworth League Encampment at Corpus Christi. President Boaz is one of the program speakers, and while there will address the assembly on the "Young Man and the Church." Those fortunate enough to hear him will enjoy a rare treat. CORRECTION. Your types makes my article say our conference meeting will be at Big Hill. Please correct soon, and say it will be at Steele Creek third Sunday in August and week following. F. M. WINBURNE, P. C. Thornton, Texas. MORTUARY. Mrs. Nannie May Herring, of Union City, Tenn., died at the home of her parents, Prof. and Mrs. S. V. Wall, Honey Grove, Texas, Friday, the 28th of July. The death was very sudden. She had come home to spend several weeks with the home folks, and had only been at home six days at the time of her death. Loving friends ministered to the bereaved family in their affliction. The funeral was held in the home, Rev. J. E. Vinson officiating, and the body was laid to rest in Oakwood Cemetery at Honey Grove, Mrs. Herring leaves a husband and a little daughter. H. O. WHITE. Bowie District—Fourth Round. Chico, Sept. 2, 2. Alford, Sept. 3, 4. Fruitland, Sept. 9, 10. Bowie, Sept. 10, 11. Boyd and Garvin, Sept. 16, 17. Rhame, 17, 18. Paradise, Sept. 23, 24. Bridgeport, Sept. 24, 25. Jacksboro, Sept. 26, Oct. 1. Bryson, Oct. 1, 2. Benvenue, Oct. 7, 8. Henrietta, Oct. 8, 9. Bellevue, Oct. 14, 15. Blue Grove, Oct. 15, 16. Iowa Park, Oct. 21, 22. Wichita Falls, Oct. 22, 23. Archer, Oct. 28, 29. Holliday, Oct. 29, 30. Coalton, Nov. 4, 5. Gibtown, Nov. 11, 12. Decatur cir, Nov. 18, 19. Decatur sta, Nov. 19, 20. T. R. Pierce, P. E. San Angelo District—Fourth Round. San Angelo cir, Culbertson, 3d Sun Aug. Water Valley, 4th Sun Aug. Sterling City, at Sterling, Aug. 28. Sherwood cir, Knickerbocker, 1st Sun Sept. Sonora, 2d Sun Sept. Ozona, Sept. 11. Paint Rock, at Paint Rock, 3d Sun Sept. Brady cir, 4th Sun Sept. Brady sta, Sept. 25. Lometa, Sept. 27. Lampasas, Sept. 28. Goldswaiter, Sept. 29. Center City cir, 1st Sun Oct. Milburn cir, at Bethel, Oct. 6. Mason, at Black Jack, 2d Sun Oct. Pontotoc, at Fredonia, Oct. 9. Menardville, at Nims, Oct. 11. Junction City cir, 3d Sun Oct. Miles Station, Oct. 18. San Angelo, 4th Sun Oct. J. D. Scott, P. E. "BRO. SMITH'S BOOKS." I have a few copies of the "Life of Francis Asbury," somewhat shelfworn, which I will mail, postage paid, for 50c, or send free of charge to any preacher who feels he is not able to buy it. I will send specimen copies of my "First Catechism" free of charge to anyone ordering it. I will send a few copies of the "Life and Times of Bishop Pierce" for the price of \$1, free of mail charges. The book is now scarce and hard to get, and is full of facts interesting especially to Texans. Address GEO. G. SMITH, Vineville, Macon, Georgia. AUSTIN WHITE LIME CO. Manufacturers of the Celebrated Austin White Lime and dealers in Cement, Plaster, Hair, Fire Brick, Etc. AUSTIN, TEXAS.

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