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

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## Editorial.

### A SPENT FORCE AND ITS MEANING.

A spent force gets its significance from the bullet fired from a gun whose velocity shortens its speed from the moment it leaves the muzzle until it reaches its limit and falls harmlessly to the ground. Toward the end of its flight it becomes a spent force. If it hits its mark at that point it does no execution. Its force is exhausted. The application of the phrase is many fold. Take a preacher, for instance. He is young, full of energy and fire. He enters upon his mission and moves out in his ministry with wonderful vitality, and he brings things to pass. But he learns to depend upon the vivacity and flush of his young manhood. He does not give himself to close study and deep thought. Such is his zeal that he does not give time to a systematic reading of good, solid books. He is naturally bright, has a good command of language, feels the throb of an earnest experience, is popular with the masses and he is in demand among the Churches. He has a keen wire edge on his mind and he meets with success. But as the years pass by his zeal somewhat abates, his energy runs a trifle lower, his language becomes flippant, his brightness is dimmed and he has no rich and fresh intellectual replenishment. He becomes dull and monotonous in his ministrations and he finds himself a spent force long before it is necessary. The reason for this condition is not hard to divine. As long as his natural forces remained intact he was all right, but when these began to fail him he had no well developed resources upon which to fall back. In other words, he exhausted himself without reinvigorating his mentality by close and persistent research and study. If you work a field persistently without fertilizing it, it will eventually become impoverished. It will exhaust its own substance. So it is with the mind. It requires constant fertilizing to keep its productiveness up to a high standard. Otherwise it will become a spent force. So it is with the Sunday-school teacher and with the good worker in any department of Church activity. Hence the Church is on the lookout for men and women whose resources are not exhausted. We want those who are in the vigor and prime of manhood and womanhood. Spent forces in the Lord's work can do nothing. Are you a spent force? If so, why?

### THE STATUS OF THE CHURCH.

While there were some practices in the olden days that have passed out of use among us as Church people, and which we would do well to recall and to reinstate, still the trend of our religious work and thought is upward and onward. Upon the whole, we firmly believe that the present status of religion, viewed from a Methodist standpoint, is an improvement over its past life and work. This is, in no sense, a reflection upon the fathers who inaugurated the movement to which we belong; were it otherwise it would speak but poorly for the work they founded

and helped to project. They laid the foundation, but did not complete the structure; they sowed the seed, but did not live to gather the harvest. To us they committed the work of continuing the enterprise, and our part in the great undertaking which they began has not been a failure. To admit as much would advertise our own lack of fidelity and prove to the world that the fathers were idealists who wrought unwisely. The same may be said of the work of Christ and his disciples. We make no such admission. We believe that the Church, from the beginning, has made steady progress, notwithstanding the burdens it has had to carry and the mistakes of many of its adherents. We think the same of our Methodism. When Mr. Wesley died he left a great religious enterprise on the hands of his followers, but this enterprise was only in its formative state. In the years following it has taken shape, and through its adopted methods and wonderful energy, its organized work is being felt throughout the world. It is not perfect yet, as it was not perfect then, but its great mission is pressing toward completion. Christ is in the work to-day as he was in the work two hundred years ago, and we have the evidences of his blessing now far more than in the years that are gone. It would be passing strange were the opposite the truth. For the Church is of God and will remain such till the end of time for the promotion of his glory and the spread of truth among the nations. Mark you, we are not all that we ought to be, and there is large room for greater improvement, but God is still in the movement, and he is leading the hosts. We rejoice in the success of the Church, and especially that branch of it known as Methodism. Christ is still our mighty inspiration and his blood is the hope of the world's salvation.

### LIVING EPISTLES OF CHRIST.

The most consistent epistles of Christ to be found in this world, and the most influential for good among men, are not always those written on paper with ink and committed to the reading public, but they are those written by the Holy Spirit in the hearts and mind of people and reproduced in their daily lives. These are the living epistles to which we invite attention. The figure of speech is an apt and a suggestive one. Writing material is made from rags. Often these rags have served their purpose as wearing apparel and have been cast aside as useless. The ragman gathers them up for a trifle and sells them to the commission merchant. He in turn sells them to the paper manufacturer. He takes them through a cleansing process, runs them through machinery, cuts them into shreds and reduces them to a pulp. Then he takes them through several other processes and they come out beautiful white paper. The retail merchants buy this and sell it to their customers. Upon this paper we write our sacred messages of friendship and love and send them upon their missions of business or of affection. They become epistles through which the business of the world is carried on, or they go into book

form to enlighten the minds of mankind, or they go into the newspaper for the spread of knowledge, or they bear our tenderest and most endearing regards to those we love. They are our epistles. Now for the application of the figure of speech. God sometimes finds us worn out and cast aside. Sin has practically ruined us. We are worthless to our families and to society. His Spirit awakens within us a desire for something better and nobler. We repent and turn to him through faith in the Savior. We are taken through a spiritual process and we come out healed of infirmity and saved from the iniquity of sin. We are new creatures in Christ Jesus. He writes his law in our minds and puts his testimony in our hearts. A new song is given to our lips and our feet rest firmly upon the rock. Thus we become living epistles, known and read of all men. The eyes of the world look upon us and read the power and the mercy of God in our salvation. Our light shines before men and they see our good works and glorify our Father, who is in heaven. In our thought and in our purpose and in our conduct can be read the mercy, pardon and moral rectitude of renewed life and character wrought by the power of God through faith in our Lord Jesus Christ. Therefore all regenerated persons, with God's name written within them and upon them, are Christ's living epistles to be read and understood by mankind. He sends us forth that mankind may be convinced of the genuineness and power of our holy religion. It follows then that good lives become the power of God unto the salvation of men. No man, however skeptical, can find any flaw in a good and pure life. He may find fault with creeds, with dogmas, with doctrines, with Churches, but when he stands in the presence of a good and consecrated life his skepticism is dumb, his fault-finding lips are silent. In such a life he reads one of the living epistles of Christ.

### THE PREVALENCE OF HEART FAILURE.

According to the physicians of the country there are more people dying of heart failure to-day than of most any other disease. And we are told by our medical authorities that the tobacco habit produces a very weakening effect on the heart action. Whether this is true or not we are not in a position to say, but our physicians ought to know. Excessive use of tobacco imposes a very heavy tax upon the nervous organism, because it exhausts those forces which normally belong to digestion and respiration. When President McKinley was shot one of his physicians said: "He has a tobacco heart, and this fact is very much against him." Mr. McKinley was an intemperate user of tobacco. He was a constant smoker. Hence his heart was not able to meet the additional demands placed upon it by the assassin's bullet, because tobacco had seriously impaired it. But tobacco is not alone in its serious effect upon the heart's action. Intoxicants are even more exacting in this respect, because it makes even heavier demands upon the action of the heart than tobacco. When the

whiskey drinker has an attack of any sort of serious sickness he is at a great disadvantage because of this fact. His heart is already under high tension, and the result is almost invariably fatal. Thousands of people die annually of heart failure, when in fact the real cause is ardent spirits. But we did not begin this article as a lecture on tobacco or whiskey, but to use the above facts as a means to a spiritual lesson. The heart is the seat of sentiment, emotion, moral character. It is with the heart that we hope and despair, and with it we love or hate. The heart is the source of motive. It is also the seat of sin or of righteousness. When the devil controls the heart the effect is disastrous; when God controls it the best results of thought and motive and action and character are obtained. Hence the Scriptures make their most importunate appeals to the heart. Sin weakens and deranges it. No man is at his sanest moment when his heart is estranged from God. He is spiritually abnormal. This sort of a heart is at a great disadvantage, and not much that is good can come of it while in this condition. Hence thousands of men and women are dying annually and going to hell because of heart failure in matters moral and spiritual. They have sinned and sinned until grace seems to pass them by—rather they pass the opportunities of grace by unheeded. The Spirit of God is not able to reach and save them because of this spiritual disease of the heart. They are blind and can not see afar off; they are deaf and can not hear the divine entreaties; they are sick and faint and can not meet the emergencies of the day of their visitation. They are unsaved because sin has pre-empted their emotions, their better sentiment and their motives. Heart failure! What a dreadful disease it is physically and spiritually! Its only possible remedy, spiritually, is Christ and him crucified. But when too far advanced and the habit has become fixed, even this remedy is placed, by them, out of their reach. Yea, the habit of sin is ruinous to everything good and noble and true in the life that now is and the life that is to come.

The more you study the gospels of Christ the more you are impressed with the breadth and spirituality of his religion. He formulated no machine rules, neither did he lay down a code of specific moral enactments for the government of men. He gave to the world a few broad and comprehensive principles and then appealed to high motive for results. Love is the tap-root of all he taught men to put into practice.

Sometimes we think of the Apostolical Church as ideal in all things, but if you will read the Acts of the Apostles and the Epistles your mind will become disabused. They had some very bad people in the Church in those early days. Neither was the Church then free from ugly schisms. Nevertheless God was with it and owned and blessed it. And he is the same to-day. A few unworthy people in the Church do not turn God against it. It is his institution, and he is making progress with it, notwithstanding all its hindrances.

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## TOUR OF THE NORTHWEST.

Every man who goes abroad wants to annoy those who stay at home with what he saw and did. As this was my first pleasure trip, I, of course, must scribble something, and as I have no descriptive talent, must confine myself to the impressions received on a rapid jaunt of seven thousand miles in a little over thirty days, which, of necessity, must be imperfect.

On the 4th of July, the anniversary of our national independence, we started from Dallas and took the Fort Worth and Denver Railroad to the city of Denver, the seat of the great union Epworth League Conference, the work of which your readers have already been informed. We had a most elegant party of both gentlemen and ladies, numbering about fifty. It was the most agreeable and pleasant party, take it altogether, it has ever been my fortune to meet. Not a sour look nor an unkind word from any one of the party toward another. Every one seemed to vie with all the rest to make each other happy. This scribe being the eldest in the coterie, every one was as kind and considerate of his comfort as they could have been if he had been their father. It would be a great pleasure to call each one by name, but to mention one and not all, where all are so worthy, would be out of place, and to give the names of each one would make this article too lengthy.

We must, however, be permitted to say that Mr. Frank Reedy so wisely planned the itinerary, and so carefully prearranged all the details that in a travel of thousands of miles we never missed a connection, and in the good providence of God we had no accidents and not a case of serious sickness. As Frank is a tourist to the manner born, the party, as evidence of their appreciation of his services, gave him a magnificent traveling case; for we judged from his attention to certain young ladies that on his next trip he will need two grips.

The city of Denver is a joy forever. Its streets are broad and at right angles, and as clean as can be, impressing me as one of the prettiest I ever saw. The parks, museums and buildings are all of the best.

From Denver we visited the Yellowstone Park, and thence to Seattle, Tacoma, Portland, San Francisco, Los Angeles, and Salt Lake City, and from there through Pueblo back to Texas.

From the time we saw the first mountains in New Mexico we were never out of sight of them until we got back this side of Pueblo. Level prairies never looked so beautiful to me before. I could see farther and breathe easier.

As to the country, I must confess I was sadly disappointed. I expected to see a veritable paradise, and it may have been, but, alas, it was after it had been cursed for man's sins. It was after God in his wrath had blown up the whole face of the earth and let everything fall in wild confusion. Rocks and mountains are piled upon each other in the most fantastic disorder, impressing one with a fearful sense of God's mighty power. In all this vast stretch of country there is comparatively little level or tillable land, and, strange to say, these valleys are not rich, and but for irrigation and the best of tillage, would produce nothing. But Divine wisdom in many places has sent forth many beautiful perennial streams of water clear as crystal, which water many of these little valleys, and the people cultivate these little spots like a garden, which makes them bloom and blossom like the rose. There is scarcely a spade full of dirt in garden, field or orchard which is not as loose and clean as a plant bed. With the finest culture I ever saw, and constant irrigation, it is not surprising that the yield of fruit and vegetables is fabulous. The great drawbacks to all this vast area of country are only two. The first is, they can raise nothing without irrigation, and the next is, for every one acre of level, irrigable land there are thousands of acres of mountains and rocks, which can never be utilized for any agricultural purposes. It is but just to say it is a land of flowers, and they are of mammoth size and exquisitely beautiful. They raise a great variety of fruits, and of the best quality. Where they can irrigate, there are in a few valleys large farms; but we might safely say the country, as a whole, as far as we saw it from the railroad, is made up of small, well cultivated patches and fine cities or towns and innumerable mountains and rocks. The farm houses, for most part, are either dugouts or very small cabins built on the lowest places they can find. The landlords live like nabobs in the towns and cities and cultivate their land with Mexican or Chinese laborers, who live in tents or huts while cultivating the crops.

The cities are beautiful and are largely owned by men of large means and millionaires, while the common people live off of tourists, by either selling them worthless souvenirs or by keeping restaurants or hotels. Seattle, Portland, San Francisco and

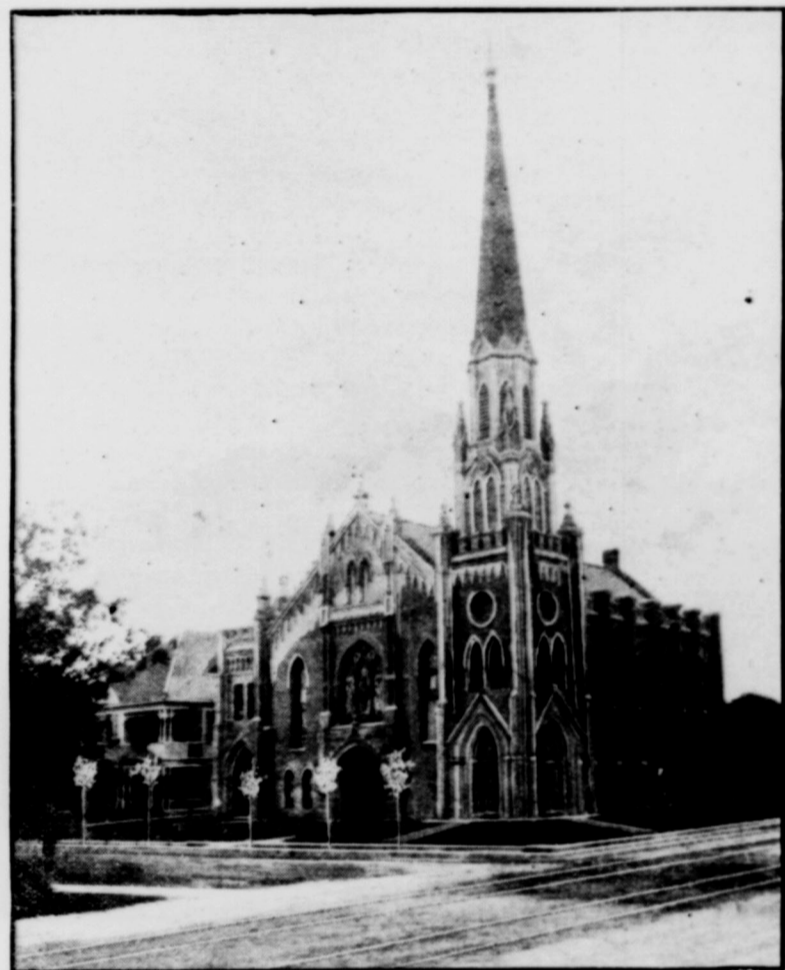
Los Angeles are beautiful cities, with commodious harbors, and are important as commercial points. The climate in these places is very uniform, and quite too cold in summer to suit me. This is especially true in San Francisco.

The most horrid thing we saw was a crematory in this city. It was the crematory for the bodies of human beings. There was the furnace, capable of as great heat as was the furnace of Nebuchadnezzar, who tried to burn the Hebrew children, when he in his rage commanded to "heat the furnace, one seven times more than it was wanted to be heated." In this little hell heartless fools pay to have the dead bodies of their loved ones incinerated. Why the government of the United States will permit such unnatural brutality in so-called civil life, I cannot tell. Wolves, while they eat their dead, are

not 400 yards apart, burst out of the side of the mountain fifty or a hundred feet above the gorge below. This is clear as crystal and almost as cold as ice and as large as a small river, and rushes down the side of the mountain almost as rapid as Niagara. About half way from the bottom to the spring, in the center of the rapid fall, a stream of water about two inches in diameter comes jutting out at least fifty feet high, with rainbow colors, and then falling like diamonds on the stream below.

A word to Texans: I believe we have the prettiest and best country on earth, and if we were to cultivate our orchards and farms like they do in the West, we would have to pull down our old barns and build new ones to store away our products.

After traveling over seven thousand miles, through nearly every Western



FIFTH STREET M. E. CHURCH, SOUTH, WACO, TEXAS—REV. JEROME DUNCAN, PASTOR.

to be pitied. When one of our soldiers are killed in battle we look upon it as the natural result of war; but if the enemy mutilates the dead body of the fallen, our men kill such heartless wretches without judge or jury. When the savage Indian killed the frontiersman and then burned the dead body, all civilization was shocked. Then, we ask, why is the same thing better when done by misguided friends? This soul-harrowing practice had its origin in infidelity, and will have its reward where the "worm dieth not and fire is not quenched."

The Yellowstone Park is simply sublime. Its weird scenery is simply bewitching. It presents nature unmarred by human meddling. The most wonderful things we saw in this glorious exhibit of nature were numberless lakes, springs and geysers of boiling hot water. Some of these springs would spout, at stated periods, boiling over and throwing volumes of hot water and steam 150 feet high, and then sink back to a boiling, seething cauldron until the time came for it to gush again. To my mind, the most unaccountable and strange thing connected with these boiling hot springs was a small circular spring, not over six or eight feet in diameter, called the Handkerchief Geyser. Into this pool we threw our handkerchiefs and they were drawn down into the bowels of the earth. I know not how far, but in the course of fifteen or twenty minutes they were thrown back to the surface and washed as clean as linen can be made. It even took off the name, written with indelible ink. My handkerchief, a coarse one, and very dirty, was the very last one to come up, which convinced me that the old washwoman was a little aristocratic.

The thing which interested me most in the park was the Yellowstone Lake, which abounds with trout, a number of which I landed in short order. We crossed the dividing line twice in the park which divides the waters of the Atlantic and Pacific Oceans. Here the quiver of a leaf may turn the drop of water to the former or latter sea. I thought how small a thing in man's life turns the whole current of his life for good or evil.

The Shasta Springs were the prettiest things I saw. These two springs,

State, I return with gratitude to God for his good providence over all our party. I return to grand old Texas, addressing her in the language of Ruth to Naomi: "Entreat me not to leave thee, or return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest I will die, and there will I be buried. Ought but death shall part thee and me."

W. H. HUGHES.

## WHERE SHALL THE CHILDREN BE EDUCATED?

No greater question confronts parents to-day. Though they themselves may not have had the advantages of an education, they are determined that their children shall have them. They want them educated where they will get the best possible equipment for the duties and responsibilities of life. To meet this demand, the faculty should be men of high Christian character and the students should be imbued with the spirit of democracy. A boy must learn these from the very atmosphere he breathes. He had better be limited in the library and laboratory facilities and rich in the spirit of devotion and self-sacrifice than to have abundant material equipment and be poor and mean in spirit.

It is easy to boast of our greatness. It is much more important to reflect on the cause of the nation's greatness and avoid the possibility of becoming little, as individuals and as a nation.

It was of peculiar interest to me to observe that the very first line of recorded utterance of English law was, "God's fee twelve-fold." This was the fine, "twelve-fold," for theft of God's property. It is to be found in the laws of Aethelbert, King of Kent. This is the oldest record of English law, and dates back to A. D. 600.

A man does not have to be visionary and gifted with a fertile imagination to see the greatness of English institutions, as a result of the greatness of English character, which was founded on the recognition of God. Also, I see, thus early, laid deep and well, the foundations for the future triumph of the spirit of democracy. This consisted in having the laws writ-

ten in the common language of the people, not in Latin, the language of the learned aristocracy.

Some erudite may here suggest that my Methodist enthusiasm has run away with my judgment. I hope not. The long struggle with the Danes and the Normans is not forgotten; the wickedness of English kings is not forgotten. Also Bishops Theodore, Wilfred, Anselm; St. Dunstan, John Wycliff, and a host of others, are not forgotten. These labored valiantly for the cause of Christianity, and the spirit of Christianity is fundamentally democratic.

So powerful was the influence of Rome that the spirit of democracy made slow progress. In spite of this influence, the leaven of having laws written in their native language, and later Wycliff's Bible, also in their native language, was sufficient to resist the long continued efforts to substitute the Latin, and then the French, for the language of the plain people. Their kinsmen on the continent wrote their laws (Lex Sallica), not in the common language, but in Latin. They prepared these laws about a century before those in England were written. They had more culture and refinement in general than did their kinsmen across the channel. But proximity to Rome was their undoing. The spirit of aristocracy prevailed and the French Revolution is the conclusion of the story.

Washington, with his sword, and the New England Puritan, with his Bible, helped to fight the battle of English liberty. America to-day is in the very forefront of the fight to guarantee to every man a chance to realize in his own life that "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." (1 Tim. 4:8.) This democratic spirit is entirely consonant with the teachings of the Bible. Abraham and Sarah each took part in the preparation of the meal for the entertainment of their guests. (Gen. 18:6-8.) Paul in coming from Athens to Corinth, found a home with Aquila and Priscilla, tent makers. "And because he was of the same craft, he abode with them and wrought." (Acts 18:3.)

The European universities have departed largely from this democratic spirit. Oxford and Cambridge are the embodiment of the aristocratic spirit. The universities of Leipzig and Berlin represent imperialistic tendencies. The large universities of America are an expression of both democratic and aristocratic tendencies. "The small colleges . . . in every State of our magnificent Union are the expressions of the democratic spirit, which is the true American spirit." (President W. R. Harper in "The Prospects of the Small College," p. 17.)

An Englishman, Mr. A. Moseley, saw such efficiency in the Americans who went to South Africa, that "I paid my first visit there (United States) for the purpose of seeing what sort of country it was that was responsible for sending so many level-headed men to the Cape . . . and was astonished at what I saw around me. (Reports of the Moseley Educational Commission, preface, vi.) He then (1903) induced the authorities to appoint a commission of twenty-seven prominent Englishmen to visit the United States and study the educational system. The report is a volume of four hundred pages. Emphasis is laid upon "the boldness and character of many students at American colleges and universities . . . in working their way . . . waiting at table . . . tending furnaces and lawns . . . lighting street lamps." "The existence of such cases shows up a side of the university character which is long since dead in England, and which I fear is dying in Scotland, where it was common twenty or thirty years ago . . . Such students are the very salt of the earth, and the nation is robust in health which rears such virile spirits." (Page 54 of Report.)

By the will of the late Cecil Rhodes, each of the forty-five States of the United States may keep two boys at Oxford University. Each boy gets fifteen hundred dollars for each of three years. A most level-headed Southern boy won the prize, and after spending the winter at Oxford, is spending his vacation this summer in Chicago. Living in the same house with him, I have had ample opportunity to talk with him about Oxford. Also, there is in the same house a Southwestern student. He had to work his way at Georgetown, but had the privilege of personal contact with Dr. Hyer and the other men there. The other one has spent fifteen hundred dollars of Cecil Rhodes' money, but came into contact with only the subordinates at Oxford. One method fits the boy for English aristocracy; the other fits him for American democracy.

In choosing an American college or university there are three classes to be observed. The very small college is likely to have no very strong men on its faculty. The very large university has strong men, but not for undergraduate students. The other class is between these two, having strong men who can, but will not, go to larger institutions. It is possible for any col-

lege, even the weakest, to vaguely hint that her men are wanted elsewhere. But a certain great university by the clearest implication sought to get Dr. Hyer, and he refused to go. Also, the president of a strong university with large endowment and paying salaries nearly double what Southwestern pays, wrote me a letter and specifically requested me to make some investigation relative to his securing Dr. Hyer on his faculty. Dr. Hyer promptly refused to consider the offer.

If a Methodist worth, say, twenty-five thousand dollars, should, once in his lifetime, make a contribution of one thousand dollars to the cause of education, we should call him liberal. Then, what shall we say of a professor who is not worth half that amount, but contributes every year more than a thousand dollars by refusing a salary with that much increase over what he now gets? Adapting the language of the report quoted above, I would say: "Such . . . are the salt of the earth, and the nation is robust in health which rears such virile spirits."

S. H. MOORE.

## A MASS MEETING.

For the co-operation of your city readers, I send you this account of our law and order mass meeting held in our Emmanuel Baptist Church, on last Friday night, August 4.

The interest was good and the meeting profitable.

After devotional exercises, I announced the object of the meeting, viz: This is a mass meeting of the people and for the people. It is non-political; only for good order, better morals and a happier people; non-denominational, hence all law-abiding and liberty-loving citizens are equally and cordially invited to participate.

Our first speaker was Mr. J. H. Dee, a tradesman of Birmingham, England. He said:

"I've been a citizen of Birmingham for forty-six years. We have in England something as you have in America, only instead of base-ball and football Sunday desecration, we have in Birmingham open doors; much business that might be transacted on other days is attended on Sunday. Theatrical performances in the city parks on the Sabbath days are distressing. When our boys and girls grow into their teens our Sunday-schools and Churches lose them, and the Sunday desecrating theatrical park performances get them. On Sunday, before I left Birmingham, three weeks ago, I saw an estimate of 50,000 people, mostly young people, engaged in one of these park theatrical Sabbath desecrations. There is less respect for the Sabbath to-day in Birmingham than was forty years ago."

This English gentleman was interesting and instructive. Come again, brother; we wish your detention in Dallas over our next meeting.

Deacon R. L. Francis considered the subject from an official point of view. The difficulties of our best men getting into office, and the many impediments in the way of officials discharging their sworn duties.

Rev. S. E. Hatter spoke on the social side of the question, showing that all kinds of Sunday sports and desecrations now indulged in tend toward detracting youthful minds and affections off holy things.

Bro. Thompson stressed the importance of educating the people for higher and better lives. The people are now reaping what they have been sowing, and the evil results of a wide open city will become manifest later on.

Bro. Cunningham said: What we sow, that shall we also reap. The seed sown in youthful days will reap in mature age. "Perilous times shall come," and if this is the seed time, what will the harvest be?

Deacon Boyles advanced the idea that some people are afraid their business will suffer if they express their honest convictions on this subject, hence the silence manifested on the part of many business men, and likely some of the preachers are silent about the matter, for fear they offend some of the influential members of their congregations.

For encouragement I stated that information and agitation over our city and throughout the county would help the officers enforce Sunday laws and give us a better citizenship throughout the county.

Amid the darkness and discouragements we have sunshine, in the right, all along. I learn that the Glenn Brothers closed one of their meat markets Sunday, and two other markets and one drug store are contemplating closing soon. Come in, brother; let's join hands and hearts for a united uplift of morals; a plus rather than a sporting people; a Sabbath observing, God honoring people. There is much in these meetings, for the old, and especially for the young, women as well as men.

Our next meeting will be at 8 p. m., August 25th, with Emmanuel Baptist Church and congregation, on South Belt car line, near cotton mills. Come, Bro. Editor, and all others.

W. T. COMPERE, Pastor.  
Dallas, Texas.



# Devotional and Spiritual

## THE HOUSEHOLD OF FAITH.

A lady from New York was on a train going toward Buffalo recently. At a certain station a gentleman entered, looked about and, seeing no other seat vacant, courteously asked if he might sit by the lady. He placed his belongings on the rack and read his paper. After a time he addressed some remark to her. She saw that he was a good man and evidently a clergyman, and entered into conversation. She was carrying a burdened heart.

Widowed a few years ago, left with a little boy to care for and little to do it with, she had undertaken various means of self-support, and with reasonable success. A Jew, whom she met in a business transaction, taking advantage of her supposed helplessness, sued her in court for money for which he had not a shadow of a claim. He was, of course, beaten in the suit, but at much expense to her of time, money and stress of mind. A New York business man of good family and social standing secured an introduction to her, and induced her to loan through him small portions of a small estate which had come to her from her father, just deceased. He professed not to desire to invest the money for her, but, because he was moved by her position, he was willing to place her money where it would be perfectly safe and bring her large returns. In the course of a few months he had gradually secured all her funds and invested them, giving her the securities. It then appeared that the securities were worthless, the man having used her money to buy from his own firm worthless securities which that firm had unwisely taken, thus unloading them upon the widow. Upon her urgency he procrastinated, evaded, vanished. She had no recourse, and his relatives, although comfortably placed and in good society, were of little help to her. She was now on a trip connected with her business, which thus far had been unsuccessful because some one in a similar line had just preceded her along her route.

In talk with the good man, although her troubles were not discussed at length, she found sympathy, comfort, help, strength to go on her trip. He talked of the heavenly Father and his providence, which was what her spirit needed. As the train drew into Buffalo, having learned that he was a minister of the Presbyterian Church, of which Church she was a member, she said: "What a happy thing it is to belong to a great company of people, scattered all over the world, who love Christ and are bound together by ties of fellowship in the same Church; so that when one is wearied and troubled and far from home, one may come upon a friend through whom Christ can speak to us."

Each of us, who belongs to the Presbyterian or any other Church, receives many benefits from that connection, which need not now be detailed at length. Do we realize that the connection and the benefits received entail upon us certain responsibilities and duties toward all members of our Church? Are we com-

monly and sufficiently obedient to the Christian exhortation of Paul when he says: "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." This exhortation of Paul follows that noble passage in the opening of the sixth chapter of Galatians, in which we are told meekly to restore those who are overtaken in a fault, to bear one another's burdens, each to bear his own burdens, and to help our teachers, because whatsoever we sow we shall surely reap; and, therefore, we must not be weary in well-doing. Everywhere men are dropping seeds of food-producing plants into the earth, and women are dropping seeds of flowering plants; shall we not sow, to the present sustaining and joy of other members of the household of faith, and for our own harvest of sustaining and joy hereafter, seeds of kindness to them that are of the household of the faith?—New York Observer.

## OUR GREATEST POWER.

Prayer is the mightiest power in our hands to-day. Is it not a great sin that we do not use this talent of all talents? What blessings we are withholding from ourselves, the Church, and missions by not praying! If, like Pastor Gossner, we could learn to "ring the prayer-bell rather than the beggar's bell," we might have his success—one hundred missionaries put into the field, who gathered thirty thousand converts before his death, at sixty-three—and he worthy of his epitaph: "He prayed mission stations into being, and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands."

But prayer is a costly exercise, and this, possibly, is why so few people dare pray really in earnest. If you pray earnestly a year for China, you will feel you ought to go. If your Church prays earnestly a year for China, she will double her missionary offering. If at the family altar a father and mother plead earnestly for India or Africa, God will ask a son or daughter of them for far-away service. If we pledge the price we can claim the power.

The picture in my boyhood was that of Atlas holding the world on his shoulders; but the picture for boy and girl, for man and woman, for minister and missionary to-day is Christ bearing the world upon his heart. The world with Atlas' shoulder under it we know is a myth, but the world with Christ's heart under it is the mightiest reality of the ages.—Western Christian Advocate.

## 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 Savior 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.—Gerard B. F. Hallock, D. D.

## IN THE UNLIGHTED CHURCH.

Three miles to the evening appointment, and a heavy rain. The young home missionary was tired, and the night was near. The morning service at Bolton had brought out a bare dozen through the rain; and the afternoon service, which had brought him five miles through the mud, had been little larger. "Don't go over to Kenwood to-night," the people said. "What's the use? There won't be anybody out. The church won't even be lighted."

Half tempted not to go, the young preacher hesitated. The dull clouds shut in closer and the night was descending early. Within the fire was bright, and without the rain was heavy and the mud deep. But something pulled at his heart-strings. "There might be some one there," he said. "I think I ought to go."

He never remembered the ride as unpleasant; rather there was an anticipation of something good at the end that made him more cheerful than usual. And when the end of his journey drew near he felt less tired than when he started.

There was no light in the church. He saw that as he entered the straggling little settlement, and he drove to his stopping place and put up his horse.

"We didn't hardly look for you," said his host. "It's such a bad night. There won't be anybody out. You must be wet. Here, I'll take care of the horse; you go in and get dry."

"Thank you!" said the preacher. "I'll just run over to the church a minute, and be sure there's no one there."

He pushed open the door; the little room was empty enough. The tick of the little nickel clock on the cabinet organ sounded very loud in the silence. He groped forward to the pulpit, and kneeling a moment asked God's blessing on the work of the day. Then, his eyes a little more accustomed to the darkness within, he moved toward the door.

Just inside he met a man and a woman, who had come from a cabin some distance away.

"We thought it was a pity, if you should come, not to have no one here," explained the man, apologetically.

"It was kind to think of me in that way," said the preacher. "And it would be good if I could say something that would reward you for coming through the rain. You came because you thought of me, and did not want me to fail of some hearers. But have you no need of your own?"

There was silence in the darkness, and the clock ticked on. After an interval the woman said, "It was a year ago to-day the baby died."

"It was that that brought you," said the minister. "Yes, and I know the word you want to hear. No, we will not light the lamps. Sit here while we talk a little."

There in the dark they sat, and he talked till the place seemed light with the beautiful truths to which they listened.

When at last he said, "Let us

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pray," they knelt together, and the man and woman were in tears, but the tears were the welling forth of a new hope.

"It was her little angel brought you thought the rain," said the woman. "I somehow knewed you'd come, and we was so hungry for comfort."

Six months later the rough man lay dying. He clasped the hand of the preacher as the end drew near, and said:

"Parson, you 'member that night—and what brought you? It's sorter like that to me. Kinder dark, but seems like she's guidin' me—like she did you that night."—Selected.

## FEVERISH FAULT FINDING.

A great deal of harsh and hurtful fault-finding would be avoided if people would get the facts before passing judgment. A mother sent her child, six years old, to a neighbor's for some baking powder. She was in a hurry and told the child not to talk to any children by the way. The little fellow hurried off, and meeting a company of children, said, as he walked past, "My mother says I must not speak to you." The mother was severely criticised on the ground that she thought her children too good to speak to her neighbors' children, a thing farthest from her thought.

A lady residing in another State said to me, "I was courted in the poorhouse and married in jail." The way in which it was told me led me to suspect that her father had been keeper of the poor, and afterward Sheriff of the county. How easily, in repeating this incident and withholding some of the facts, I might have given a wrong impression.

Many make their own lives miserable and mar the happiness of those about them by hot and hasty judgment. We generally find what we are looking for, and if we are searching for faults in others we will at least think that we have found them; but the result will be the darkening of our own lives. If we will but calmly wait, and lovingly investigate, our feelings may change. Critics say that Thomas Carlyle scolded at everything. But sixty years of dyspepsia were enough to make any man scold. When people are hard to get along with, inquire into the case, and before you get through your hyper-criticism will turn to tenderness, and the clouds of your indignation will rain tears of pity.

When tempted to find fault with another, kneel before your heavenly Father and ask him to help you to judge righteously; then let him answer you with his own word, as you listen to the Lord Christ on the cross, "Father, forgive them, for they know not what they do." I am not alone in believing that the destructive work of the tongue is doing much to choke the channels of divine grace and hinder the world-wide revival for which so many are praying. Let us bring as much of heaven to our homes and communities as possible.—Lutheran Observer.

## FACE TO FACE WITH JESUS.

A gentleman who is well acquainted with the devotional practice of Dr. Campbell Morgan said the other day: "Do you know that you can never see Campbell Morgan

in the morning? His mornings he keeps religiously for study of the Bible and for meditation. This is his practice in prayer: He takes two chairs and places them opposite one to the other. He seats himself in one, and imagines Jesus Christ seated in the other. And then he talks to his Lord of what is in his heart, and seems to hear his Lord speaking freely and tenderly to him."

It is because of this deliberate and determined attitude to the world, which he compels to "let his religious hours alone," that Campbell Morgan has become, not indeed the greatest preacher of the age, but perhaps the greatest exegetical preacher of the times. He has come intimately to know his Bible because he takes time to know his Lord. Not all may have Campbell Morgan's call, but all may have his opportunity. The way to gain power—whether to address assemblies like Peter, to stitch on tent-cloth like Paul, or to serve with much serving as did Martha, is to be face to face with Jesus. In the intimacy of a divine communion—sweet, tender and free—is to be found the renewing of strength day by day for life's task.—Zion's Herald.

## FALSE HUNGER

A Symptom of Stomach Trouble Corrected by Good Food.

There is, with some forms of stomach disease, an abnormal craving for food which is frequently mistaken for a "good appetite." A lady teacher writes from Carthage, Mo., to explain how with good food she dealt with this sort of hurtful hunger.

"I have taught school for fifteen years," she writes, "and up to nine years ago had good, average health. My diet was always generous, comprising whatever I took a fancy to. I ate freely. Nine years ago, however, my health began to fail, and continued to grow worse, steadily, in spite of doctor's prescriptions, frequent changes of residence and everything I could do. During all this time my appetite continued good, only the more I ate the more I wanted to eat—I was always hungry. The first symptoms of my breakdown were a distressing nervousness and a loss of flesh. The nervousness grew so bad that finally it amounted to actual prostration. Then came stomach troubles, which were very painful, constipation which brought on piles, dyspepsia and severe nervous headaches. The doctors seemed powerless to help me, said I was overworked, and at last urged me to give up teaching, if I wished to save my life.

"But this I could not do. I kept on at it as well as I could, each day growing more wretched, my will power alone keeping me up, till at last a good angel suggested that I try a diet of Grape-Nuts food, and from that day to this I have eaten it, finding it delicious, always appetizing and satisfying. I owe my complete restoration to health to Grape-Nuts, and my persistence in using it. My weight has returned, and for more than two years I have been free from the nervousness, constipation, piles, headaches, and all the ailments that used to punish me so, and have been able to work freely and easily." Name given by Postum Co., Battle Creek, Mich. There's a reason.

# Tutt's Pills

This popular remedy never fails to effectually cure

Dyspepsia, Constipation, Sick Headache, Biliousness

And ALL DISEASES arising from a Torpid Liver and Bad Digestion

The natural result is good appetite and solid flesh. Dose: small, elegantly sugar coated and easy to swallow.

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Secular News Items.

According to a dispatch sent from St. Petersburg July 31, negotiations for the settlement of Russo-American tariff difficulties are advancing steadily. Russia is willing to withdraw the retaliatory duties on American machinery, etc., which weigh hard on Russian industry and agriculture, and only seeks acknowledgment of the exceptional nature of the retaliatory duties imposed by her on sugar.

A league has been formed in Switzerland to preserve picturesque spots throughout the little Republic from despoliation through commercial vandalism. Switzerland's scenery is one of her chief assets, and she cannot afford to allow present day tourists to mar natural features, thus cutting off the future supply of travelers.

There have been disturbances in Crete for a considerable length of time, the Cretans being in revolt to obtain a greater degree of independence than they now possess. Prince George of Greece is the high commissioner of the island, having been nominated by Great Britain, Russia, France and Italy in 1895. The Porte recently sent a circular note to its representatives in London, Rome, Paris and St. Petersburg on the subject of the revolutionary movement in Crete, expressing the hope that the Powers would maintain the statu quo and re-establish order in the island.

A recent dispatch from Canea, Crete, says: "The Russian gunboat Kharaby was bombarded and destroyed at Kastili, on the north coast of the island of Crete, about eighteen miles east of Retimo, because the insurgents there opposed the landing of a Russian force to take over the custom house. A boat party which was sent ashore from the Kharaby was repulsed, whereupon the Russian commander, after warning the insurgents to remove the women and children, opened fire. The insurgents returned the fire with small guns, wounding two Russians. The bombardment continued, when the village hoisted the white flag."

The authorities of Cape Town, Africa, are extending the conveyance of mails by camel. The experiment has proved highly successful. It is matched by the equally grotesque use of reindeer for the conveyance of mails in Alaska. For a good while past dogs, without exciting great comment, have served as mail carriers in frigid regions.

In diplomatic circles there is not much hope of a happy termination of the negotiations for peace between Russia and Japan. A damper was thrown on the proceedings at the outset by Japan's insistence on the Russian envoys showing that they were authorized to make terms. Japan had an experience with white diplomats on one occasion and was made to tell her terms at the outset of negotiations which admitted outside nations into the negotiations with the result of great loss. The Japanese are a shrewd people and rarely make mistakes. If they make one they are sure not to repeat it.

What is believed to be the oldest Greek inscription yet discovered in Asia Minor has recently been brought to light. Although in itself of no great historic interest, it yet dates from the third century before Christ, and was found east of the Hays.

It is estimated that in 1904 nearly 12,000 bulls were killed in bull fights in Spain. The bulls killed about 10,000 horses. The most valuable bulls for the arena are raised on the vast estates of the Duke of Veragua, in Andalusia, who has made a fortune out of the bloody and detestable business.

Yosbio Kinishita, traffic manager of the Government railroads of Japan, who is in America inspecting American methods of railroad management, has been visiting New England, because it is more densely populated than are other parts of the United States, and therefore resembles the conditions in Japan most nearly. Mr. Kinishita left Japan last October, and attended the International Railway Congress. Japan started by adopting the small English engines, and the compartment cars opening on the side, but later found that the American types were better, and so adopted them in large numbers.

An oyster war of such magnitude as to materially affect the local supply for the season opening next month, unless it is promptly settled, has broken out between independent fishermen in New York waters and a combination of wealthy oyster men, who it is declared, not only control the planted beds of the State, but are now trying to get hold of those of natural growth. The fishermen have organized a protective organization and began proceedings to prevent the lease or sale at nominal figures of any oyster clam beds of natural growth to the members of the alleged trust. In 1887 the Legislature passed a law for the purpose of stimulating the cultivation

of oysters, providing for the sale of all available lands under water, fit for shell fish cultivation, but expressly preserving for the people of the State all the natural beds. It is now alleged by the small fishermen that the big planters, for a nominal sum of 25c an acre, acquired all the available lands under water near this city and began to encroach upon the natural beds.

Money is said to be more evenly distributed in France than in any other civilized country. According to the taxation returns fewer than 20,000 persons have property valued at 200,000. Of these only 6000 have fortunes exceeding \$250,000, while not more than 100 have \$2,000,000 or over. There are just ten persons in France who possess more than \$25,000,000.

Steamship interests are badly demoralized in Colon and Panama because of the inability of the railroad to handle freight. After weeks of waiting the Pacific Steam Navigation Chilean Line ships depart without a cargo or a very short one. Port Laboco is closed to commerce and is devoted exclusively to canal interests. The dock and terminal facilities at Colon are not half adequate. A general change in the shipping routes to the United States and Europe has resulted, some steamship agents claim, in closing the Laboco port, contrary to the Columbian treaty under which the railroad agents are skeptical as to the fulfillment. The failure to unload cars filled with canal freight is given as the cause of the trouble. A number of ships will be taken off the lines of both ports unless relief is afforded.

King Edward has conferred upon Sir Casper Purdon Clarke, the new Director of the Metropolitan Museum of Art in New York City, the Victorian Order in acknowledgment of his services, and has deputed him to hand to President Roosevelt, on his arrival in this country, as the gift of the King, a copy of all the works that have been published concerning royal art collections.

A rigid investigation is being made by agents of the Secret Service of the Bureau of Animal Industry and the Weather Bureau's summer annex at Belmont, Va. It is uncertain, however, whether any of the facts submitted will be given out for publication, as it is understood that both Attorney-General Moody and District Attorney Beach are opposed to publicity, and have recommended that Secretary Wilson shall observe secrecy for the time being.

Interest is already being expressed throughout the country in the proper observance of the bi-centenary of the birth of Benjamin Franklin, on Jan. 17, 1766. Franklin will be the first of the galaxy of national heroes to have the 200th anniversary of his birth celebrated with an interest in which the whole people will share.

The population of the United Kingdom on March 31 last was 43,219,773. England and Wales had 34,152,977, Scotland 4,676,603, and Ireland 4,390,208.

During the past year 946 divorces were granted in the State of Maine, the wife being the libellant in 684 actions. Five divorces were granted before the married life lasted six months, and in twenty-eight cases after more than thirty years of married life. The whole number of deaths in Maine was 11,909, and the number of births was 14,533, of which 7496 were males. The birth rate was the highest in Aroostook County and the lowest in Waldo County.

Oct. 2 has been announced as trial day for twenty-four packers and lawyers and five corporations indicted on charges of combining in restraint of commerce, accepting rebates and interfering with Government witnesses. Between fifteen and twenty fresh subpoenas returnable on the date named were issued and were served by Special Deputy Marshals. The issuance came as a surprise to most of the packers. The action by District Attorney C. B. Morrison followed quickly the words of President Roosevelt in an address at Chautauqua declaring that the prosecution of the packers would be pushed. Even while the President was uttering the words the new subpoenas in the interest of the Government's cases were being handed to Deputy Marshals. Although relatively few subpoenas have yet been served, it is believed that between 200 and 300 witnesses will be called from all parts of the United States before the trials have been completed.

The Dominion Government is about to enter upon the construction of gigantic military works in the city and district of Quebec. The old Citadel and the three forts at Point Levis are to be overhauled, and big guns placed on all of them. At Beaumont, nine miles from the city, on the south shore, two large fortresses are to be constructed, commanding a full view of the channels up and down the river, and costing about \$3,000,000.

The Chinese Government is much bewildered over its inability to participate in the peace negotiations at Portsmouth. To a certain degree an estrangement toward Japan has resulted and Japan's irritation at the unpleasant situation as expressed by Count Okuma and others has deeply impressed the Chinese Government. China's Foreign Minister, Natong, has called upon the Japanese Minister to

China and expressed his deep regret, saying that his government desires a renewal of the former close relationship between the two nations. The Foreign Minister also invited the Japanese Minister and all the Japanese legation to his villa for lavish entertainment.

The following dispatch from Cleveland, Ohio, is dated Aug. 2: "At a conference now taking place at Forest Hill between John D. Rockefeller and President Harper, of Chicago University, plans are being formulated for the further endowment of that educational institution by Mr. Rockefeller. The visit of President Harper to the home of Mr. Rockefeller is said to be one of a social nature, but it is known that plans involving the outlay of \$50,000,000 are under consideration by Mr. Rockefeller, who designs to make the Chicago University the greatest seat of learning in the world. It is believed the final steps in the matter will have been taken before President Harper leaves Forest Hill, and that his return to Chicago will be followed by the announcement that the work of enlarging the scope of the university will be begun immediately."

The latest invention of Edison, "the wizard," is a new storage battery, which is said to be capable of driving a two-ton truck at a rate of thirty-three miles an hour with half the weight of the old machines, and to propel an ordinary automobile 100 miles without recharging.

Reports from St. Petersburg show that the situation at Gomel and in that neighborhood is serious. A bomb factory has been discovered at Gomel by the police and it is asserted that the Jews there are trying to stir up disorders among the peasantry. Gomel was the scene of a Jewish massacre last year. Work has been resumed at Reval, where a serious strike has been on for some time past.

Several of the natives of Talleung, China, all of whom are heathen except one, have purchased a place for preaching, and promise to make it over to the English Mission if a preacher and pastor shall be sent them.

In his annual report, Consul Bartleman, writing from Seville, Spain, says that a great drought has visited southern Spain, which has caused disaster to the crops and has made necessary unusually large importations from Russia, India and Bulgaria. Twenty-six thousand tons of barley and wheat are calculated to have arrived during the last two months.

Parisians who suspect adulteration in the food or drink they buy may take the articles purchased to the municipal laboratory and have them analyzed free of cost. The city assumes, if need be, the task of prosecuting the offender.

Trains composed of 110 and 114 cars have lately been run over the New York Central Railroad—the cars averaging forty feet in length, and the trains being nearly one mile long, with an average weight of seventeen and one-half tons per car.

A fast eastbound passenger train on the Nickel Plate road collided with a westbound freight train Aug. 13 at Kishman, Ohio, near Vermillion, resulting in the death of twelve persons, while at least twenty-five others were injured, eight of whom will probably die.

The Federal Government is getting good control of the yellow fever situation, although reports show increased mortality. Total number of cases to date is 963; total number of deaths to date is 154.

FROM THE DENVER CONFERENCE. As there is a move on foot to annex one of the Texas conferences to the Denver Conference, no doubt many of the readers of the Texas— which is nothing if not always newsy, vigorous and original—will be glad to hear something from their prospective big sister.

The already cumbersome paragraph brings to mind what one of the Canadian delegates said at one of the recent League meetings at Trinity Church, Denver. "We are thinking now," said he, "of annexing the United States to Canada."

Your readers will be glad to hear that all your delegates acquitted themselves well while our guests at the recent League gathering. They made an impression for good upon our great Colorado.

It was our pleasure to fall in with two magnanimous Texans for a day's ride on our way to Denver. I refer to Rev. J. M. Barcus, of Corsicana, and Rev. R. C. George, formerly of Galveston, but now a respectable and successful (honor to his wife) preacher of the Denver Conference, located at Trinidad.

The popular and corpulent (and I was about to say opulent) Hon. W. C. Everett, of Dallas, was also on hand. Wherever he was, he was all there. To be both frank and modest, I speak the truth for the brethren of my own

HAY-FEVER AND ASTHMA CAN BE CURED.

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. Dr. W. H. Kelly, 317 4th St., Newport News, Va., writes Jan. 23, 1905, was a hopeless invalid and was cured of Hay-Fever and Asthma, by Himalaya after 15 years' suffering. Mrs. J. R. Kordyke, of Hill City, Kans., writes Jan. 24, 1905, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalaya. Dr. B. H. Gossett, 128 Morris St., Philadelphia, writes Jan. 15th, 1905, Doctors did me no good but Himalaya cured me. Dr. W. E. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalaya cured his son. Dr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 15th, 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 to-day to the Kola Importing Co., 1162 Broadway, New York.

conference when I say that Everett is one of the most genial and best beloved brethren of all the number who visit us from year to year. He comes often, too. That pleases us. His specialty is books. He is authority on the subject, too. Just ask him about the author, style, price, binding, etc., of anything (good) published, and if he hasn't it on his tongue's end, a letter of information, without any further solicitation, will follow in due season. May his tribe increase, for it's certain that he is one of the noblemen of God.

The recent session of the Denver Conference was in some respects the most unique and harmonious ever held. The year was six weeks shorter than usual, to accommodate our people who wished to attend the great League Conference. Yet this scribe has been the Conference Treasurer for several years, and reports over \$300 more money received on the conference collections than any previous year. One district paid everything in full.

Many visiting brethren from Baltimore to San Francisco, and on to Texas, looked in on us and were introduced to the conference. This goodly company numbered nearly 500.

Bishop Hendrix' morning talks on "The Master Words of Paul," "Peace," "Love," "Grace," were helpful, spiritual and comprehensive. By every token of refinement and accomplishment, he can speak with authority. This good man expressed himself to the effect that this was the most harmonious session of any conference he ever held, and the only one where every preacher was returned to his former charge, except one, and he was left as presiding elder, on the same district he was serving. The time limit was the compulsion in this single case.

It is said that the Denver Conference is the seasoning ground, where many men are prepared for future service and increased responsibility. This being true, we have sent you some seasoned servants—Rippey, Howard, Sen-sabaugh; but the list is too long to mention.

Across the Continental divide, we send you our love and our greeting, with the assurance that if ever the time comes when our Farmington District, or even our entire conference, shall become a part of you, we are willing to become the more modest and humble part (though no less an important part—the heart, hands or feet—with no aspirations to become the "Head of the Body."

"Great is Texas. The eyes of the world are upon her." More anon! Faithfully and sincerely, yours in the work. H. A. WOOD. Walsenburg, Colorado.

YES, GIVE US THE "OLD ORDER OF WORSHIP."

I second Bro. J. T. Smith's motion to return to the old order of worship. 1. Because the new has in its optional provisions the elements which paralyze and prevent harmony. 2. Because the more the new order is used the less time is left to the sermon. 3. (This reason should be the 1st.) The more attention that is paid to order and form, posture and position of the body, the less attention will be paid to spirituality. 4. Because the longer the order, and the more items it contains, and the fact of so much that is optional, all brought together, render it very improbable that it can stand, as these taken together make the new order a hindrance to harmony and unity. 5. Because the shorter, fewer items and less optional give promise of greater harmony and unity. 6. The old order lacks only one item, i. e., let every believer bow in secret prayer always in entering the sanctuary (not optional). H. B. HENRY.

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Notes From the Field.

Pleasant Grove.

J. J. Shaw, August 8: We closed our camp-meeting at Pleasant Grove last Sunday night. It was a good meeting. There were thirty-four conversions and reclamations and a good revival in the Church. Rev. D. A. Gregg was with us, and did the preaching. He is good help in a meeting. We are building a new church at Maxwell. Hope to have it completed in a month or six weeks. Salaries and collections are all behind at this writing, but think everything will be in full by conference.

Salado.

C. S. Cameron, Aug. 6: We had a great success in our Bell Plains meeting. Rev. L. G. Grines, of Belton, was with us from the first, and did faithful and effective work. He is splendid help. Our meeting resulted in twenty-one conversions and reclamations, and eight additions to our Church. Some men hardened in sin were reached and saved to God and the Church in this meeting. Nearly all the conversions were grown men. On the 2d of August Dr. Chapman, our beloved, held our third Quarterly Conference, and the reports of the officials were good. Bell Plains is a fine community, and they are well pleased with our great success there in the four meetings on Salado charge. We have had 100 conversions and reclamations.

Matador.

J. T. Hicks: Have just closed a great meeting, the most far-reaching ever held in this town; took in some very fine material. The Church is highly edified, and built up on all lines. J. W. Hill, of Denison, did the preaching. It was as good as I ever heard. It had the true deep gospel ring. No chaff about Hill's preaching. His visit was of great worth to us. The results will only be known in eternity. Matador charge is getting on finely. Our third Quarterly Conference will be held Saturday, the 12th. Expect to make good reports and all in full at Hillsboro in November. We are going on to perfection.

Paint Rock.

S. J. Drake, Aug. 9: We began a meeting at Millersview, July 22, and continued nine days. The Lord was with us from the first, and it was a meeting of much power. About thirty were converted and several reclaimed. The Church was greatly revived and did fine work in the meeting. We had three splendid sermons by Rev. J. D. Young, of Fort Worth, one from the pastor of the Baptist Church and one by Bro. W. A. Bynum. The pastor did the remainder of the preaching. Bro. W. J. Wilcox led the singing, and did fine work in many ways. Some of the best people in Texas live in this community. Our Church here is composed of splendid people, and our recent meeting added a good number of fine ones to it.

Walnut Springs.

R. F. Dunn, Aug. 8: We are now in the midst of a glorious meeting at this place, which is getting better every day. Strong men and women of mature life are being converted. Already thirty have given their names for membership in our Church, and some are going to other Churches. Rev. John E. Green, of Houston, is doing the preaching, and the power of God is with him. He preaches a full gospel and a high standard of Christian life, and our people are drinking deeper from the wells of salvation than ever before. He is an evangelist after the Scriptural pattern, and his work bears the seal of the Holy Spirit. How these railroad men hang upon his ministry! Some are laying off at a loss of \$4 or \$5 per day, just to hear this man of God preach his unique and powerful sermons. Such a man should have an appointment at large to call sinners to repentance and holiness of life. He seems divinely commissioned and equipped for reaching railroad men; but is not a hobbyist in any sense, and all classes listen to his preaching with profound delight and appreciation. To God be all the glory for salvation at Walnut Springs.

Alvarado.

Robert E. Goodrich: Once more has the arm of the Lord been laid bare and the "sound of a going in the tops of the mulberry trees" has been heard in Alvarado. We began our meeting on the third Sunday in July, and closed on the night of August 22. From the very first service to the last God was with us, and victory came. Sinner after sinner was converted, and saint after saint was quickened in zeal and service for the Lord. I am quite sure I have never seen a meeting in which the church was so thoroughly aroused to activity. Old men and women, fathers and mothers, on down to little boys and girls, would thread the great congregations, seek-

ing out the lost. The spirit of Elijah was with us, and one man would dare a thousand. Bro. A. P. Lowrey was our preacher, and, assisted by his consecrated wife, he was an inspiration to the whole community. I feel that one service alone was worth all that the meeting cost us in effort, time and money—the service in which more than thirty heads of families knelt in the altar as a sign of their purpose to erect family altars. I set my seal of approval to Brother Lowrey's work. He is consecrated, and therefore fearless before sin. All denominations assisted us most faithfully. "Where the Spirit of the Lord is, there is liberty" of creed of work and of worship, and of pursestrings. Witness this in the love offering of \$240 to the evangelist and wife. And then on top of that a gift of \$190 to the happy preacher in charge. Blessed be the presiding elder and the Bishop and the Lord for ever sending me this way! Old Alvarado's path is leading upward. The results of the meeting expressed numerically would be 125 conversions and reclamations.

Collinsville and Tioga.

E. R. Edwards: We are happy to report two good revivals on this charge. Our meeting at Collinsville closed July 22 with many conversions and twenty-seven accessions. Bro. F. O. Miller, of Whitesboro, was with us. We began at Tioga July 29, and continued twelve days. Rev. M. L. Hamilton, of our Oak Cliff Church, in Dallas, being with us. The additions in this meeting were twenty, and a still larger number of conversions. We appreciated the presence and labors of these visiting pastors, and their work with us was crowned by the Lord with large success, as is shown by the above report. Besides the great number saved our people themselves have been placed on a much higher plane of Christian living. In these meetings the altar of prayer was magnified as the best place to seek religion; and so, under the preaching of a strong, positive, yet earnest and tender gospel, sinners came, the workers crowded about, sang the old-fashioned songs, exhorted, prayed, and when a soul was saved, rejoicing filled the place. Much more could be written about the meetings, but enough to say our people are greatly encouraged and thankful, and now for a strong effort to bring everything in full by Annual Conference.

Sweetwater.

R. S. Helzer, August 12: We are well on in the fourth quarter of the conference year, and it will be but a few months until we will round out for conference. We have held meetings at Sweetwater and Roscoe, but with little visible result. Rev. C. W. Byron was with me at Roscoe, and did faithful preaching for six days. Brother Byron's sermons were noted for their length, ranging from one to two hours, but the audience gave the best of attention to the close of the meeting. We did not have any conversions or accessions, but it is to be hoped that good was done. We are making an effort to build a church at Roscoe, and already have part of the rock hauled for the foundation and about \$700 subscribed toward the building. We also have under way a parsonage enterprise at Sweetwater. The present parsonage is old and badly in need of repairs, and we have decided to sell it or tear it down and put up a nice, comfortable dwelling to cost about \$1000. This preacher is serving a kind people, and we are becoming more and more attached to them as the year goes by. The people of Roscoe loaded our buggy down with good things when daughter and I started for home last Tuesday morning, and the Sweetwater people have been sending in little tokens all the week. Allow me to say to all these kind friends—thank you. We hope to be able to report everything paid in full at conference.

Commerce.

R. C. Hicks, August 11: We have just closed a great meeting, in which there were ninety or more professions of faith. Most of them were in the altar, though a few were in the homes. I have received forty-three members, and have names of about fifteen others who will join soon. A few of those already received, however, were converted in meetings held earlier in the year, but had not united with the Church. The names of thirteen have been taken for membership in other Churches. Several of the converts were already Church members, but some confessed they had never been converted, while others had once been, but had fallen entirely away. Every business house in town closed from 10 to 11 o'clock each day the last week of the meeting. From 400 to 600 people attended in daytime and from 1000 to 1200 at night. The preaching was done by Rev. John B. Andrews, of Sloom Springs, Ark. Along revival lines he is easily one of the greatest preachers in the South. His preaching is deep and searching. There is no com-

promise with sin on any part of the ground, nor clap-trap in methods of work. He is entirely in line with the old ways of Methodism, and leaves the pastor in closer touch with his people than he was before. The singing was led by Rev. J. Allen Ray, of Chickasha, I. T. He is a very fine singer, and one of the best choir directors I ever saw. His influence is very fine, especially among the young people. He preached three or four times, exhibiting the elements of a great preacher. Together they make the strongest team I know of. Quite a number of the converts were leading men in the town. As an expression of appreciation our people gave Brother Andrews \$422.50, and did it cheerfully and gladly. I now begin to close out my fourth year in this charge, and feel sure that I will carry to Conference the best report, by far, that this Church has ever made in its history.

Randolph.

R. L. Ely, Aug. 14: We closed our second meeting here at Randolph last night. Rev. W. F. Clark has been with us for the last three weeks, doing most of the preaching. Bro. E. A. Manes preached once at Edhube. The first week at Edhube it rained most every day, yet the people came in droves. Bro. Clark preached repentance, justification, regeneration and the witness of the Spirit. He called mourners, and sinners came to the altar repenting, and left shouting. There were twenty-nine conversions and twenty-two additions, and the Church wonderfully revived at Edhube. We held only one week at Randolph. Had twelve conversions and the Church greatly benefited. We have a nice new \$2000 church and a new \$600 parsonage, with a good barn, cistern, yard and lot fence, all built since conference; also parsonage nicely furnished, and since April 26th we have realized what it is to have a happy home. We have two more meetings to hold.

Musgrove.

J. N. McCain, Aug. 12: I am just home from Musgrove, where I have been assisting Bro. Morgan in his meetings. I was with him the two last days of his meeting at Musgrove. He had a real good meeting. The Church revived and a number of conversions and accessions to the Church. Bro. Morgan was born and raised at Musgrove, and no preacher is loved by any people better than Bro. Morgan is by the people of Musgrove. On Friday evening, Aug. 4, wife and I went to Marvin's Chapel to begin Bro. Morgan's meeting. His wife and oldest girl being sick he did not get to Marvin until Sunday. At Marvin we had a great meeting. The Church revived; about forty-five or fifty conversions and about fifteen additions to the Methodist Church up to Friday night, and among them a Protestant Methodist preacher. We left Bro. Morgan Saturday morning for home. Bro. Morgan is very popular all over his work, and loved by all. I begin my meeting at Park to-day. Expect a great revival. Let all Christians pray for us.

Weimar.

H. B. Henry, Aug. 14: Our annual camp-meeting at Osage closed last night. Rev. D. A. Gregg was my helper, and let me say, while I've had several evangelists to help me. Bro. Gregg is the best. He can hit sin harder than any of them. The oldest members say this is by far the best meeting for twenty-two or more years. Old grudges healed, forty or more conversions and reclamations, a weekly prayer-meeting organized, a token of appreciation of over \$61 to Bro. Gregg for six and one-half days' work, and at last a subscription more than covering all the salary of pastor and presiding elder; and everybody happy and in love with God, with Bro. Gregg, their pastor and each other. Praise God for the victory! Bro. Gregg is a power. Our folks are happy here in Weimar that we are to have him two weeks in September. Having had him a week last spring, they know a good thing. We give God all the glory. Collection in full is our watchword.

Bay City.

H. R. Kimbler, Aug. 14: Hear a good report from Bay City. We started this year under very unfavorable circumstances. You know that we voted local option last fall, and this, and with the extreme low price of rice, cast a gloom over this entire region. My stewards, notwithstanding this, raised the assessment \$50 this year over what it was last, and that was a \$350 raise above the year before. So you see that there are folks that have confidence in this great country. The assessment this year for the support of the pastor is \$800, and I feel sure that this will be paid in full before the roll call at Pittsburg this fall. Our Sunday-school work is doing quite well. I have just closed a very fine meeting at Bay City. Expect one sermon by the "beloved." I had no outside help. Rev. J. E. Fow-

ler, a local elder (who expects to join with us soon), of the M. E. Church, did some fine work. He did about one-third of the preaching; the rest was done by the pastor. My people were earnest and faithful from the start. I had eleven additions to the Church, and this shows what can be done when a man has the co-operation of his Church. I am sure that they feel rewarded for their faithful work. I have had twenty-four additions this year, and there are some others that will join later. The Board of Trustees have recently sold the old church, which was badly located, and this puts us out of doors and at the same time puts in the way of a new church, which we hope to be able to report completed by conference. This new church will locate us in the very best part of the city. We then will ask to be made a full station, which ought to be done at the next sitting of the conference. We have a parsonage at Matagorda, and by all means ought to have a pastor there. With best wishes for the Advocate, and its force, let me say "On with the battle."

Vernon Circuit.

M. L. Moody, Aug. 14: Our summer campaign began July 5th at Bells. L. W. Carlton, of Chillicothe, was with us from the first for eight days and preached a plain, practical gospel. He is a splendid preacher. Bro. Russell, our local preacher, preached two good sermons. The Church was greatly revived and built up, and two splendid young men were converted and joined the Church. Under all the circumstances this was a very fine meeting. Our next was at Thalia, where we were much broken into by rain and high water. The meeting did not result as we expected, there being only one conversion so far as we know. Our next was at Wesley's Chapel, where we were assisted by our old-time helper, Rev. Jas. A. Walkup. He preaches the same old gospel of repentance and faith. The Church was greatly revived and eleven were added by baptism and vow—five baptized. Six infants were baptized. We thank God for the victory achieved. We greatly appreciated Dr. Walkup's work among our people. He is helpful to both people and preacher, and we believe his work will abide. We begin our next meeting this week. We have three others to hold, of which more later. This country is in very fine condition so far as prospects are concerned, and old Vernon Circuit is going to be ahead of anything in the district at Hillsboro unless Vernon Station and Thornton wake up. Our people are forging to the front. They have the element in them.

Gatesville Mission.

Neal W. Turner, Aug. 14: Owing to the fact that we have done so little on the Gatesville Mission this year up to the present I have not mentioned our work in the Advocate. But now that we have seen some of the fruits of our labor in the conversion of souls, we feel like telling others of the good work. We have held only one meeting so far, but will be in the midst of revivals from now until the last of September. Last night we closed a very successful meeting at Newland. The Lord was with us in convicting and converting power. There were fifteen conversions and the Church and community were greatly awakened. We received into our Church only two of the converts, and two by certificate. However ten of the others gave me their hand before the congregation as a pledge that they would unite with some denomination. We are glad to see souls saved, whether they unite with the Methodist Church or not. This makes seventeen additions to this congregation this year. Rev. L. K. Malone, from Killeen, did most of the preaching, and he certainly leaves no room for a sinner to stand on. And the member of the Church who is living in sin gets considerable attention from Bro. Malone. I feel very grateful to him for the work he has done, and am sure that in yonder world he will reap the fruits of his labor among us. We were also very much assisted by Bro. G. F. Boyd, Chaplain of the Reformatory, and Bro. J. S. Williams, our local preacher. These brethren were with us several times and rendered valuable service in preaching praying and working. Next Friday night we begin at Winfield Chapel, and there we hope to have a gracious revival.

STATION SUPPLIED.

I have secured Rev. John S. Davis to supply Abbott charge the remainder of the year, made vacant by the death of our dear Bro. N. M. McLaughlin. J. D. PUTMAN, P. E. Waco, Texas. There is more worship in the music of the heart than in all the art of music.—Ram's Horn. The heart on the eternal hills Abides secure from earthly ills.—H. A. Lavelly.

SAN ANTONIO FEMALE COLLEGE.

President Harrison reports that the faculty of San Antonio Female College for next year will be a very efficient one, being strengthened both in members and in proficiency. Agent Harrison reports that the attendance for the year 1905-6 will be largely in excess of any previous year. The demand for catalogues has nearly exhausted the supply. Business Manager Harrison informs us that he is nearly ready to start the workmen to putting in the steam heating plant for the college. He says this plant will have all the latest improvements in heating by steam. Editor Harrison announces that the college quarterly will hereafter be published in our own printing office and by our own printers. This periodical is the pioneer publication by a President or faculty of an institution in the South. In starting out upon its tenth year there is a probability of its becoming a monthly.

MARRIED.

Davis-Caples.—Near New York, Texas, Sunday, August 6, 1905, Mr. Jim Davis, of Anderson County, and Mrs. Lizzie Caples, Dr. Hall officiating minister. Barry-Robbins.—Near Brownsboro, Texas, at the home of the bride, August 10, 1905, Mr. J. W. Barry and Mrs. Anna Robbins, Dr. Hall officiating minister. Many friends and relatives were present. Stearns-Holmes.—At Beaumont, Texas, August 8, 1905 Mr. Merton E. Stearns, of New Orleans, La., and Miss Nellie Holmes, of Call, Texas, Rev. Smart officiating.

Cuero District—Fourth Round.

Victoria, Sept. 2, 3. Flatonia, Sept. 6. Shiner, at Sweet Home, Sept. 8, 10. Yoakum, at night, Sept. 10. Runge, at Runge, Sept. 16, 17. Leesville, at Leesville, Sept. 20. Hallettsville, at Hallettsville, Sept. 22, 24. Rancho, at Bundick, Sept. 25, 26. Clear Creek, at Seal's Chapel, Oct. 1, 2. Edna, Oct. 7, 8. El Campo, at El Campo, Oct. 8, 9. Palacios, Oct. 11. Port Lavaca, at Port Lavaca, Oct. 14, 15. Nursery, at Thomaston, Oct. 20, 22. Cuero, Oct. 28, 29. J. C. Wilson, P. E.

Georgetown District—Fourth Round.

Temple, Seventh St., Sept. 2, 3. Belton sta, Sept. 9, 10. Temple, First Ch, Sept. 16, 17. Taylor (Edelman ms), Sept. 23. Taylor sta, Sept. 23, 24. Gainger cir, at Gainger, Sept. 29, Oct. 1. Bartlett sta, Sept. 30, Oct. 1. Salado cir, at Prairie Dell, Oct. 7, 8. Florence cir, at Corn Hill, Oct. 8, 9. Moody sta, Oct. 14, 15. Bruceville and Eddy, at B. Oct. 15, 16. Hutto cir, at Hutto, Oct. 18. Holland cir, at Holland, Oct. 21, 22. Troy cir, at Troy, Oct. 22, 23. North Georgetown cir, at Wier, Oct. 25. Rogers cir, at Rogers, Oct. 28, 29. Belton cir, at Mlaway, Oct. 29, 30. Georgetown sta, Nov. 4, 5. Jas. S. Chapman, P. E.

Corsicana District—Fourth Round.

(In Part.) Frost, at Frost, Sept. 9. Corsicana, Eleventh Ave, Sept. 11. Cotton Cir, at Cedar Island, Sept. 16. Mexia, Sept. 18. Wortham, at Wortham, Sept. 19. Corsicana cir, at Pleasant Grove, Sept. 23. Kerens, at Bazette, Sept. 25. Blooming Grove cir, at Crayer Cr, Sept. 29. Brandon, at Brandon, Oct. 2. Blooming Grove sta, Oct. 9. Barry, at Tinkle, Oct. 13. Horn Hill, at Horn Hill, Oct. 22. In the stations the Quarterly Conferences will be called at 8 o'clock p. m. On the circuits the people are urged to bring their dinner so that we may have preaching at 11 a. m. and the conference at 2 p. m. Pastors will please see to it that there are reports from the Women's Societies and from the trustees. Stewards are urged to do their utmost to bring up the pastors' salaries in full. Jno. M. Baneus, P. E.

Dublin District—Fourth Round.

Dublin sta, at Dublin, Sept. 2, 3. Greco's Creek, Sept. 9, 10. Clairette, Sept. 15. Iredell, at Iredell, Sept. 14. Hico, at Hico, p. m. Sept. 14. Fairy and Lantham, at Fairy, Sept. 16, 17. Cisco cir, at Rich, Sept. 21. Cisco sta, at Cisco, Sept. 22. Eastland, at Eastland, Sept. 23, 24. Hackabay, at Oak Dale, Sept. 30, Oct. 1. Stephenville, at Stephenville, Oct. 1, 2. Carlton, at Carlton, Oct. 5. Duffau, Oct. 7, 8. De Leon, at De Leon, p. m. Oct. 11. De Leon cir, Oct. 11. Desdemona, Oct. 12. Carbon ms, at Flat Woods, Oct. 14, 15. Carbon and Gorman, at C. p. m. Oct. 15, 16. Glen Rose, Oct. 19. Granbury cir, Oct. 21, 22. Granbury sta, p. m. Oct. 22. Morgan Hill, at Wesley Ch, Nov. 4, 5. E. A. Bailey, P. E.

Brownwood District—Fourth Round.

Robert Lee, at Hay Rick, Aug. 26, 27. Winters, at Winters, Sept. 2, 3. Balinger, Sept. 3, 4. Glen Cove, at G. C. Sept. 16, 17. Wingate, at New Hope, Sept. 23, 24. Cross Plains, at Dressy, Oct. 1, 2. Rising Star, at Rising Star, Oct. 7, 8. Sipe Springs, at Sipe Springs, Oct. 8, 9. Comanche cir, at Cottonwood, Oct. 14, 15. Comanche sta, Oct. 14, 15. Blanket, at Blanket, Oct. 15, 16. Gustine, Oct. 21, 22. Precor, Oct. 23, 24. Indian Creek, at Indian Creek, Oct. 28, 29. Brownwood, Oct. 29, 30. Santa Anna, at Santa Anna, Nov. 4, 5. Bangs, Nov. 5, 6. Coleman ms, at Junction, Nov. 11, 12. Coleman sta, Nov. 11, 12. B. R. Bolton, P. E.



# The Home Circle

## ILOE'S BROTHER.

By TOM DEMMING.

The quiet of a Sabbath evening was stealing o'er the little town of K—. Golden light upon the hilltops contrasted sharply with purple shadows in the valleys below from the river swollen by the spring rains. An incessant murmur spoke of rest in the cool south wind. A mere suggestion of summer ripeness and fullness of life to come floated in a dreamy undertone.

The tones of the church bell breaking clear and soft upon the evening air announced the hour of vesper service and many were responding to the call. White-haired men and their wives, grown old and worn in God's service; the sober man of business, studious youths and laughing, careless children—all joined the stream that was flowing churchward.

This night a new singer was to make her appearance in the choir, and the fashionable little church promised itself a rare treat. She was not quite a stranger; in fact, Iloe Daven had lived and grown beautiful for twelve sunny years of her life in K—. It was here her mother had died while Iloe was yet a baby. In the years that followed Capt. Daven had lived only for his one motherless child. She had known no wish that was not gratified, and in return had given him her undivided attention.

Those bright days had ended more than four years ago. Another love had come into her father's life, and far from sharing it, Iloe had chosen to look upon the new wife as an intruder. Iloe had gone away soon after the wedding, and after some aimless visiting among relatives had been sent to Boston to be educated.

All the village gossips had known of her since it was that her father visited her often and that she persistently ignored the stepmother.

She was now sixteen, of sweet, gracious manners, talented and aristocratic, but with neither love nor care in her heart save for her father—and a life of fashion.

Her early life and training had made her what she was—cold, unfriendly, self-centered. She loved her father—no one came before him in her affection, nor had any come after.

There was a small circle of acquaintances in the college she attended who were eager to make friends with her wealth and station; these she accepted as her right and used in whatever way most pleased her fancy.

Now her father's health was failing and she had at last decided to visit him in his old home. During all the long journey she was nursing her jealous pride and steeling her heart against the hated stepmother and baby brother. She wondered bitterly how her father regarded his second child; in his letters he had kindly refrained from saying. And she wondered if Mrs. Daven (she had never called her "mother") was still youthful in appearance and pretty.

Iloe felt that her own stronghold was her beauty and decided to stop before reaching K—, to rest over night and make herself presentable. Accordingly the next day found her arrayed in most bewitching costume and hoping that she might contradict her own pleasing appearance by her chilly dignity.

The afternoon was half gone when she stole into her father's house. They were not expecting her so soon. She meant to surprise them. But she was hardly prepared for the greeting that awaited her. The room into which she peered was bright and sunny and seemed to have but one occupant, who shyly rose from his seat on the floor and greeted her with a bright smile and a cherry, "Well, how di' do?"

A slight fairy-like figure clad in a dainty suit of lavender—a very frail-looking but wondrously bright and attractive face framed in soft golden curls and dark pleading eyes of blue—surely this was not the little intruder—the little boy she had meant to hate!

While she stood hesitating on the threshold a woman's face appeared at the opposite door and a pleasant voice cried: "There, Rex; that's Iloe."

Then they had talked to him of her. He was expecting her.

The baby did not answer, but came quietly to her, raised his small arms to her neck and held the little face up for a kiss.

It was a strange thing for Iloe to do. She had meant to do so different. She simply could not help it. She fell upon her knees, clasped the little form tightly to her breast and pressed the fragrant lips warmly to her own.

When she looked up her father was standing by her side. She pretended not to see the look of glad surprise which lit up the face of father and

mother as they bade her welcome. That was the beginning of bright days for Iloe and her entertainers. The visit which was to have been very brief lengthened into weeks and baby Rex crept closer to her heart each day.

She was hourly surprised by his quaint speech, his thoughtful moods and careful consideration for others.

On the second evening of her visit Rex took her to the large swing in the corner of the yard. He insisted upon giving her the first swing and made brave efforts toward pushing the swing for her. Then at her invitation he climbed in and laughed merrily as Iloe tossed him up to the branches of the old cedar.

A little neighbor saw the fun and came over to share it. Rex quite willingly gave up his place to the caller, who took a long "turn." Finally Iloe suggested that he get out and let Rex swing, but he was not ready to get out, and Rex graciously offered to let him swing "two dozen more times." The "two dozen times" were given and Iloe, whose family pride refused to see Rex imposed upon in his own stronghold, stopped the swing.

"It is Rex's turn now," she said politely and Rex advanced to the swing and waited for his visitor to get out. The other child made no effort to get out, but sullenly hung his head. Suddenly he turned to Rex and without a moment's warning struck him a blow in the face.

The hot blood rushed to Iloe's face and she sprang forward to move the offender without further ceremony. Then she looked at Rex and stopped. The pretty lips were quivering, tears stood in those blue eyes and across the delicate face a cruel white mark showed where the blow had fallen.

Not a word or look of resentment escaped him. "I'm going to the house," he said shortly as he tried to hold back his tears, and away he marched.

Iloe was so surprised that the offender slipped away unreprieved.

She followed to the house and found him on the bed in a back room, his little face wet with tears. "That was right," his mother said in explanation. "Rex has such a hot temper that I have told him he must not strike back until he has 'cooled,' and then he never wishes to." It was a new doctrine to Iloe. She could not but respect the little child who so nobly lived up to his principles of right.

This little incident was in her thoughts as she walked to Church on that quiet Sunday evening. All eyes were upon her as she went up the aisle to her seat. No wonder the Captain was proud of her. From the crown of golden hair to the trim, neat foot she was perfect. The clear white complexion in its transparent purity rivaled the lily itself. The fragile face and straight slender figure were an inspiration for poet or artist; but in the dark, soulful eyes—eyes on which was breaking a light of which the world knew nothing—lay the triumph of her beauty.

Silence fell upon the little congregation as Iloe rose to sing. Clear and sweet the bird-like voice rose in tones of exultations and stole into the hearts of the listeners—

"Take me, Jesus, to thy bosom,  
From this land of sin-born woe."

Could it be that the singer knew nothing of Him with whom she pleaded?

"Let me feel Thine arms about me  
In the raptures angels know."

Whether it were of earth or heaven there was no resisting that voice. Like a mighty rush of many waters, it carried all before it. As the last note died away the listeners were left dimly conscious of an aching in the throat—a pleasure realized for a moment, then lost forever. The services were over and the church was almost empty. Iloe lingered for a few moments to speak to the minister, then hurried home. She had entered upon a new experience—the joy of a life hid with God in Christ.

There was no allusion to her solo as Capt. Daven and his family walked home, but Iloe knew the evening's work had been successful. She was not in vain, but she was glad, so glad.

Baby Rex was wide awake and insisted on having a frolic before going to bed, and his audience was convulsed with laughter by his array of quick-motived antics and comic faces until throwing himself across Iloe's lap he exclaimed: "Oh, dear! I'm so tired; I've to rest awhile."

"He says that so often," his mother said as Iloe rocked him. "If he did not look so rosy I should think he was not well." But here Rex raised himself and, looking at Iloe, said: "That song you sang at church—sing it to me, Iloe." It was growing late, but

Iloe complied. "What does it mean?" he asked when she had finished.

"That question follows every song Rex hears," said his mother, noting Iloe's confused look. Then turning to Rex she said: "The one that wrote that song, dear, was tired, so tired of everything that he wanted to be with Jesus in heaven."

The little one was silent for some time, then he spoke again to Iloe: "We had the nicest horse last summer; I just liked him so well. But he's dead now, and papa had him put into the ground. But I think he'll come up some time; he was the good-est old horse, and all the good people come up and go to heaven when they die—like Jesus did—don't they, mamma?" Then Rex continued: "We all must die some time, mustn't we, Iloe? Makes me so sorry, but it's all right though, 'cause Jesus will take care of us. Mamma said He would."

Poor Iloe! Every word from those baby lips was a stinging rebuke for her past conduct. This work had been wrought by the woman she had slighted, almost insulted. She wished in that hour that such an one had been her own instructor. She felt that she would then have been a different girl. She lay awake until far into the night wondering, as every young girl sometimes will, what the future held for her.

Whatever that future might reveal she felt that she must hold to baby Rex. He it was that had awakened in her a longing for a better life. Except she became as little Rex, she felt that she had no share in Christ's kingdom.

The next day passed as those before. There was the same sound of pleasant household duties, the same unique conversations with Rex as he helped feed the chickens, water the flowers or romp with Cute, the dog.

In the afternoon he asked her to go walking. Then went so far that Iloe was tired and several times asked if they should not turn and go home. But Rex walked on and on until when he had finally reached home he threw himself upon the sofa saying to his mamma that he had "worked like a little turkey."

Iloe never knew how the events that followed came about. She remembered that Rex stood on the sofa with a stick in his mouth; that she started to him to take the stick away and that he laughingly sprang toward her. Of the rest she had only a sickening sense of having picked up a limp and bleeding little body, of drawing the sharp point from the little throat and trying to raise the curly head that bent to one side and could not be moved.

Through many weary days and sleepless nights no one watched and worked and prayed by the little sufferer's side more faithfully than Iloe. She could not give up hope, though the physician pronounced it "a very serious case." Rex was so patient, so good, and they loved him so! She could not realize how love so strong could be utterly powerless in this dire extremity.

After three days the terrible pain was allayed and baby Rex could speak again. "He is better now. Rex will get well," the loving watchers said; but he answered wearily, "No, no; I can't get well. I'll have to die. It's all right though, for every one must die some time; mustn't we, mamma?" And as the dreary days dragged into weeks and he grew weaker and thinner the sad truth was borne in upon their aching hearts that little Rex was right.

Again the thin lips assured them that "he loved them;" that "he would not sell them for all the money in the world, but he must die—every one must die some time." He wished the piano was in his room so that Iloe might play and sing for him. They brought it in and Iloe sang until her voice was drowned in tears. When she could sing no longer she stole away to cry and pray: "Father, spare him, spare him," was the cry that rose from her stricken heart, not in her way, but in one infinitely better—His own way—did the good Father spare baby Rex.

Another Sabbath evening had come. The two parents and Iloe were with Rex. He had been in a stupor for several hours. Suddenly he opened his eyes and said: "Iloe, hold my hand; mamma, my other hand; tell papa to come here."

There was a silence again. Tick-tock, tick-tock; how loudly the old clock ticked. Steadily, pitilessly, hard and fast time was pushing out into eternity. "It is time for his medicine," mamma said.

"No, no!" How strong and clear his voice rang out! "I don't need it. I'm tired—let me rest. Wait just six minutes." Presently he looked up and said: "Now." The medicine was taken without a word of complaint. "I wish Iloe would sing," he said as they took the medicine away. "Sing 'Stand Before the King.'" Poor Iloe had never been called to so hard a task. She knew he would soon listen to the

### The Only One That Stands the Test—The Father of All Disc Plows

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TEXAS DISC PLOW COMPANY, Dallas, Texas  
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songs of the angel host and the hot tears streamed down her cheeks as she softly sang for him—

"We shall stand before the King;  
With the angels we shall sing,  
Bye and bye, bye and bye,  
Walk the bright and golden shore,  
Praising Him forevermore,  
Bye and bye, bye and bye."

"That means God, Iloe; mamma said he was the great King; sing more." His voice was weaker now. Iloe went on with the next verse—

"Ring, ye bells of heaven, ring;  
We shall stand before the King,  
Bye and bye, bye and bye,  
There our sorrows will be o'er,  
And His name we will adore,  
Bye and bye—"

"Iloe!" That sharp cry interrupted her. "Hold my hand; hold tight, mamma." Thus holding both their hands he fell into a deep sleep only raising now and then to murmur: "Oh, bye and bye; sweet bye and bye."

Dawn was creeping through the closely drawn curtains when he opened those blue eyes again and said: "Turn me over." A drop of crimson forced itself out between the white lips as they turned him over. Then they knew their long watch was ended.

Kind friends came in to help or offer sympathy. But not till all was over did Iloe leave his side. Here was the hand that held the snowy linen to his lips as the precious life flowed out; hers the voice that talked to him; when others were choked with sobs, "Does it hurt you, darling?" she asked as she bent to kiss the white brow now fast growing cold. "No, it doesn't hurt—Iloe, mamma, papa—bye and bye." And Iloe stood looking on what was once their bright, patient, loving little Rex—now theirs no longer.

Their work of love was done—the little form lay cold and still in death. There is a little grave in the cemetery—so small it wins but little notice from the busy, thoughtless world; but in the three fond hearts of Capt. Daven's home it is so large as to be the gateway that leads to Christ and the life everlasting.

Iloe is a beautiful woman now, whose heart is "where her treasure is." Many a care-worn washer woman or poverty-pinched little newsboy has blessed the name of the sweet, dignified woman who can sympathize and help while she points to the world where there is no more poverty or pain or partings. Many a willful daughter has heard from her lips the story of the work of love and duty that even a little child may render to Christ—the story of Iloe's brother.—Progressive Monthly.

#### THE BUREAUCRACY RESPONSIBLE FOR CIVIL WAR IN RUSSIA.

That St. Nicholas II. and his people no longer understand each other is now becoming distressingly clear in Russia, is, indeed, one of the central facts of the situation there. And the practical consequences emanating from it are in sober truth alarming. Anarchy and violence have usurped the place of law and order; respect for property and for life has largely disappeared; class is turned against class, race against race, and civil war in its worst aspects appear to have broken out in various districts simultaneously. The mutiny of the crew of the battleship Kniaz Potemkin; the revolt of blue-jackets in Libau; the barricades in Lodz, with their hillocks of dead and dying,—are symptoms which he who runs may read. The beginnings of this social avalanche can be traced to the deliberate action of mischief-making government agents.

The zemstvo delegates now intend, it is said, respectfully to request his majesty to convoke a representative assembly within the next five or six weeks, and if their request be not

complied with form provisional boards of government for the provinces. That move would probably turn the scales by giving the Liberals of all Russia a living center around which to rally. The resolution in question is alleged to have been provoked by an attempt at further mobilization. That the autocracy is still ready to sacrifice Russian lives, if not for the control of the Pacific, at least for a partial victory over the Japanese, is an open secret. It is but a few days since the official paper demonstrated to its own satisfaction that in a few months Japan will be bankrupt. Why not carry on the war until then? The nation's answer is audible in the crackling of rifles, the bursting of explosives, the din of civil war. The pity of it all is that the autocracy, which is compromised, gibbeted, and held up to universal opprobrium for upholding regime by fomenting civil war, can win nothing by success, while it stands to lose all in case of failure. It is really risking its existence for the bureaucracy.—From "Progress of the Russian Revolution," by E. J. Dillon, in the American Monthly Review of Reviews.

Phillip had gone to bring in the new kittens to show them to a visitor. His mother, hearing a shrill mewling, called out, "Don't hurt the kittens, Phillip!" From the hall came the reassuring answer: "Oh, no! I'm carrying them very carefully by the stems."—Youth's Companion.

At a public school one of a class had committed a grave infraction of discipline. The teacher announced that he would thrash the whole class until some one told him who committed the offense. He began with the first boy and thrashed every one in the class, until finally he reached the last one. Then he said, as to each of the others: "Now, if you will tell me who did this, I won't punish you." All right sir. I did it.—Seislers.

The man who does not fear failure seldom has to face it.—Ram's Horn.

#### HEART RIGHT When He Quit Coffee

Life Insurance Companies will not insure a man suffering from heart trouble. The reason is obvious. This is a serious matter to the husband or father who is solicitous for the future of his dear ones. Often the heart trouble is caused by an unexpected thing and can be corrected if taken in time and properly treated. A man in Colorado writes: "I was a great coffee drinker for many years, and was not aware of the injurious effects of the habit till I became a practical invalid, suffering from heart trouble, indigestion and nervousness to an extent that made me wretchedly miserable myself and a nuisance to those who witnessed my sufferings."

"I continued to drink Coffee, however, not suspecting that it was the cause of my ill-health, till, on applying for life insurance I was rejected on account of the trouble with my heart. Then I became alarmed. I found that leaving off coffee helped me quickly, so I quit it altogether and having been attracted by the advertisements of Postum Food Coffee I began its use. The change in my condition was remarkable, and it was not long till I was completely cured. All my ailments vanished. My digestion was completely restored, my nervousness disappeared, and, most important of all, my heart steadied down and became normal, and on a second examination I was accepted by the life insurance Co. Quitting Coffee and using Postum worked the cure." Name given by Postum Co., Battle Creek, Mich. There's a reason, and it is explained in the little book, "The Road to Wellville" in each pkg.

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THE ROLL OF HONOR FOR BOYS AND GIRLS OF SIXTEEN YEARS OF AGE AND UNDER

Any boy or girl under seventeen years of age may enter this contest, and those who make 80 per cent will be entitled to a place on the Advocate Roll of Honor, and their names will be published in the Advocate three weeks from the date of the issue containing the list of questions they answer.

There are fifty of these questions—ten for each week for five weeks—and the boys and girls who make the required per cent for four of the five weeks shall receive special mention at the close of the series.

I have not time to write each of you a personal letter, but I will read your letters carefully, and will, each week, send the honor roll to the Advocate.

What you may do in this contest: You may, before you begin to write, take your Bible and study the lesson until you know it.

What you must not do: You must not ask the assistance of teacher, parents or anyone else, in answering the questions, or in finding the answers in the Bible. You must search them out for yourselves.

You must not take any notes while studying, and must not refer to any book or paper, nor accept any assistance after you have commenced to write.

You must not forget to write on only one side of the paper, to give your address, and to copy and sign the following:

Pledge: "I am under seventeen years of age, and I have answered these questions without the assistance of any one; I did not take any notes, and did not refer to any book or paper after I commenced to write."

Your letters must reach me not later than ten days after the date of the paper containing the questions.

Address MRS. ELSIE MALONE McCOLLUM, Haskell, Texas.

The Old Testament—First Paper—The Pentateuch.

- 1. Name all the books of the Pentateuch and tell who wrote them.
2. Give, in not more than one hundred words, a sketch of the life of Moses (beginning with Ex. 2:1).
3. Which one of the patriarchs was commanded to sacrifice his own son, but was afterward prevented? (Gen. 22:1-13.)
4. (a) Who, with a mess of pottage, bought his brother's birthright? (Gen. 25:29-34.)
(b) To what was his name afterward changed? (Gen. 32:24-28.)
(c) What was the difference in the personal appearance of the two brothers? (Gen. 27:11.)
5. (a) How were Abraham and Joseph related? (Matt. 1:2.)
6. Give, in not more than one hundred words, a sketch of the life of Joseph (beginning with Gen. 37:1).
7. To whom were the ten commandments given, and on what were they written? (Ex. 24:12.)
8. Repeat aloud, to parent, guardian, pastor, Sunday-school superintendent, or teacher, the ten commandments, asking him or her to place opposite number eight of your answers his name and the grade you merit. If you repeat them without prompting, your grade on this number will, of course, be ten. (The Commandments are in Ex. 20:3-17.)
9. (a) Whom did the Lord appoint to lead the children of Israel out of Egypt? (Ex. 3:1-12.)
10. Of what was the Feast of the Passover a celebration? (Ex. 12:1-28.)

My Dear Boys and Girls:

Again this week we have more letters than papers. We are glad to get your letters; but we want you to answer the questions, also. Study them as you would a lesson, until you know them; then with the questions—but no text books or notes—before you, write your answers.

Most of the grades on physiology and geography were excellent, and a majority made good grades on some of the other studies, but nearly all found some stony ground.

Della Young says she is ready for the Bible questions, and others express themselves as anxious for them to begin; so I hope you will enter this contest with as much earnestness and enthusiasm as you have manifested in those on former subjects. I have been pleased with your work, and have found that Texas has a bright, enterprising and ambitious set of young people.

As so many of you failed to get the name of the inventors referred to, I will tell you. They were Fulton, Merse and Marconi.

Several of you asked me to give the answer to the questions on table etiquette. They are as follows: The fork, and not the knife, should be used in conveying food to the mouth; we should put the sides, and not the point of the spoon to the lips; and guests should remain standing until the hostess is seated at the table.

Some of you need to get your dictionaries and look again for the definitions of the words Arminians, Calvinist and Pedobaptist; though a few gave correct definitions to all three words.

Yes, Price, I have seen an antelope; but I am glad you sent me the bunches of antelope hair, for I had never examined it before, and I find it different from that of any other animal I have ever seen.

Prebble, you can, any time in August or September, send in the remainder

BURN AIR-IT'S CHEAP LIKE IT!

Advertisement for Burn Air stove, featuring an illustration of the stove and text describing its benefits and availability.

ALFALFA The greatest money maker ever introduced to Southern farmers. Makes good land better. Makes poor land good by enriching soil.

Below are the names of the boys and girls who have been suggested to us as being the noblest and most unselfish young people of their respective towns:

- Joe Stephens, Bartlett, Texas.
Cora Smith, Davilla, Texas.
Fleda Burt, Lovelace, Texas.
Eugene Frazier, Lovelace, Texas.
Lydia Lynch, Leona, Texas.
Louis Durst, Leona, Texas.
Carrie Lynch, Leona, Texas.
Ewing Rogers, Leona, Texas.
Lena Hallam, Brownwood, Texas.
J. B. Boulton, Brownwood, Texas.
Taceo Messer, Tyler, Texas.
Charlie Hamilton, Tyler, Texas.
Mary Crawford, Edna, Texas.
Robert Drake, Edna, Texas.
Lois Logan, Edna, Texas.
John Rogers, Edna, Texas.
Lona Shannon, Hamilton, Texas.
Charlie McMordie, Hamilton, Texas.
Alla Clary, Prosper, Texas.
Hubert Sone, Prosper, Texas.
Myrtle Vaughan, Weatherford, Texas.
Lawrence Brothers, Weatherford, Texas.
Mabel Baldwin, Haskell, Texas.

SOUTHWESTERN UNIVERSITY.

The Southwestern University having called Rev. J. Sam Barcus to the chair of Biblical literature and practical theology, he has been appointed to that work by Bishop Key and assumed of his new role on August 7. Rev. W. W. Moss, of Groesbeck Station, has been appointed to fill out the year in Corsicana Station. Brother Barcus enters upon his new position with a due appreciation of the difficulties attending it, but also with a profound conviction of the great necessity for someone to do the work contemplated.

JOHN M. BARCUS.

BLOOMING GROVE TRAINING SCHOOL.

This school, the property of the Corsicana District and located at Blooming Grove, has now the most flattering prospects it has ever had. Prof. Marvin C. Quillian, a graduate of Emory College and Vanderbilt University, has recently been elected to take charge of it as president, and he has associated with him Prof. W. F. Brown, a local preacher and teacher of large experience, and a very fine corps of teachers in all the departments usually taught in a first-class training school.

JOHN M. BARCUS.

Equal parts of skimmed milk and water warmed will remove fly specks from varnished woodwork or furniture.

READ THIS.

Yoakum, 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.

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.

I CURED MY RHEUMATISM



I WILL POSITIVELY CURE YOURS FREE OFFER! I was in bed for months. Could not move. Could not feed myself. Perfectly helpless. Cried with pain day and night.

MARK H. JACKSON, 14 JAMES STREET, SYRACUSE, N. Y.

ANNOUNCEMENT State Fair of Texas

Dallas, Texas, SEPTEMBER 30-OCTOBER 15, 1905.

The present organization, known as the State Fair of Texas, stands today without a parallel in the history of fairs. It is owned and managed by some fifteen hundred of the most prominent citizens of Dallas, who have donated the money to build a fire-proof auditorium and exposition building on the Fair Grounds, costing \$100,000, and in addition to this have advanced the princely sum of \$90,000 for premiums, attractions, etc.

has signed an agreement to donate his stock for the good of the cause, and under a contract with the City of Dallas, it is agreed that no officer nor director other than the Secretary, shall receive any compensation for his services and that every dollar earned by this Fair during the next twenty years shall be expended in the effort to make each succeeding Fair better than the last.

Every stockholder of this institution For further information and details address the State Fair of Texas, Dallas, Texas. Yours respectfully,

During this period the public is assured of sixteen days solid pleasure and recreation, as well as the opportunity of seeing the largest and best display of live stock ever collected together in the South.

STATE FAIR OF TEXAS.

SYDNEY SMITH, Secretary.

C. A. KEATING, President.

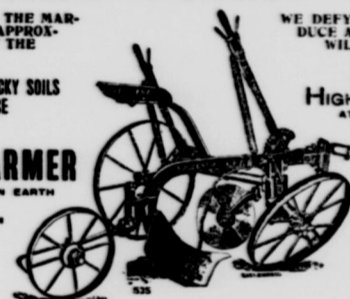
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Yours truly, ELIZABETH SELLARS.

Cures to Stay Cured

W. T. Scott, one of the leading merchants of Pilot Point, Texas, says: "My wife was in extreme bad health. She only weighed 115 pounds when she began using Dr. Thurmond's Blood Syrup. She has taken four bottles and her health is entirely restored and her weight is now 138 pounds. The Blood Syrup is a boon for such cases. If you suffer, try it."

November 8, 1896. Pilot Point, Texas, Feb. 15, 1900. "In reply to your letter of late date in regard to my wife's health, would say: She is still in good health and your Blood Syrup is all you claim for it. Five years ago she took the Blood Syrup and has been in excellent health ever since. Sold by all Druggists. "W. T. SCOTT"

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#### REV. F. H. C. ELLIOTT DEAD.

It is with sadness that we announce the death of Rev. F. H. C. Elliott, which sorrowful event occurred at Laredo the 13th of this month. For several months he has been in feeble health and he grew weaker until the end was reached, as above stated. His remains were buried on the grounds of the Laredo Seminary last Monday. Rev. W. J. Johnson, presiding elder of the district, officiating. Brother Elliott's death is a loss to his conference and to a large number of friends. His family sustain an irreparable loss, and they will have the sympathy and prayers of the Church in their great distress. But it is well with our brother. He lived a true and self-sacrificing life and he died the death of the righteous. He was a preacher of more than ordinary ability, and as true a man as ever lived. He had convictions and you know where to find him on all moral questions. Personally, he was lovable and tender, and to know him was to be drawn to him as a brother. We shall miss him at the conference, but he will ever be present at the great conference above.

#### CORPUS CHRISTI.

The attendance upon the sessions of the first encampment has already passed the 2000 mark, and trains yet to arrive will probably add another thousand to this number. We cannot now undertake a resume of the proceedings—this will come later—but we write this message between periods of the program in order to acquaint our readers with the fact that the great meeting has in every way exceeded our expectations, as optimistic as we have all along been. We planned to accommodate 500 campers; we have 1500. We expected 2000 people; we have now nearly double this number. The interest is very much greater than expected, exceeding that of any previous session save the San Antonio Convention of 1896.

The ten days' camp-meeting, which is to follow the League session, led by Rev. L. S. Barton, promises to be largely attended. Many people who engaged tents for only ten days have extended the time to cover the camp-meeting. And thus the first encampment moves grandly on to a successful issue.

G. W. T.

Camp Epworth, Corpus Christi.

Mrs. Elsie Malone McCollum begins in this issue a series of Bible questions for the young people. This department has proven very entertaining as well as instructive to young and old.

#### SOME GRAYSON COUNTY NOTES.

During the local option campaign we had the pleasure of visiting a number of points in Grayson County, but have not had time to write them up until now. Grayson is one of the richest and most prosperous counties in Texas. It has a fertile soil, very productive of wheat, corn, cotton and fruits. It has a very thrifty population, made up of people, the most of whom own their own homes, and they are well to do and live independently. It is also a border county, much of it lying along Red River adjacent to the Indian Territory. There was a time when there was much lawlessness along this border; but that day is passed, and some of the finest people we met were in that section. There has been a great deal of rain in Grayson this season, and crops of all sorts have suffered a great deal. But there will be a fair crop of small grain, and the corn is very fine in most places.

Denison is the last town before you enter the Territory. It is a cosmopolitan city with a large population. It is a railroad town. Our Church there has made much growth in the past few years, and we have one of the best brick houses of worship in the conference. Rev. J. W. Hill is our pastor, and he has impressed his work upon the life of the place. We were shown courtesies by Brother Platter, who is a leading wholesale merchant of the place. But we were mostly entertained at the good home of the Hardwick family while there. They live in a quiet country place a mile or so out of the city limits. They are excellent people and all members of our Church. The father and mother passed away some years ago, and the three brothers and the three sisters make up the family. It was delightful to spend a night under the roof and to enjoy their hospitality.

Pottsboro is on the M., K. and T. Railroad, between Denison and Whitesboro. It has a population of several hundred, and its business seems to be thriving. It has an excellent citizenship. Rev. J. O. Davis is our pastor and he has a firm hold upon our people. We have a good wooden house of worship and a very good membership. While there we were the guest of Brother Bennett, and he and his excellent wife were very kind to us. He is a banker of the place and a leading member of our Church.

Sadler is just below Pottsboro, and a new town. A few years ago there was no town there, but it has grown until it is quite a little village. We have a beautiful little church there and a devoted membership. Rev. W. E. Byars is our preacher. He is a young man, but held in high esteem by the people. Brother H. B. McMahon and his family are among our strongest members. They own a comfortable home in a fine grove near by, and they have plenty all around them. He is president of a good private bank at Sadler. We have never had a more cordial welcome to any home than the one we received by those two good, earnest people. Their children are all married and live in homes of their own. But the two good people keep open house to their friends, and the preacher always has a standing welcome to all there is under that generous roof.

Whitewright is one of the large towns of the county. It is on the M., K. & T., between Denison and Greenville. It has a population of several thousand. There is a large business done at that point. The entire town has an air of thrift and prosperity about it. The business houses are substantial brick and the residences are attractive. We have one of our best Church memberships there. They are said to represent more wealth than most any other one congregation in the conference. Their church structure is an elegant building. Rev. Charles Spragins is the pastor, and such is his popularity that he is now filling out his fourth year. While there we were the guest of Rev. Bro.

Butler and family. He has taught school a long time in the Grayson College; in fact, he built it up to a high degree of prosperity. But his health ran down under the work and confinement, and he is not now actively connected with the institution. He is a useful local preacher in our Church.

Tioga is a growing town just beyond Pilot Point. It is noted for its mineral wells. They are said to be the equal of any mineral waters in the State. A great many people go there for the benefit of the water. We were entertained by the hotel while there, and without charge. It entertains a great crowd of people during the summer season. Rev. E. R. Edwards is our pastor, though he lives at Collinsville. The two points make a good charge. He has had good meetings this year at both points, and is doing well with the work.

Bells is a town of several hundred, located at the intersection of the M., K. and T. Railroad and the T. and P. road. It has fine railway facilities, and it is situated in a fertile section. It is not a black land town, but has a fine reddish soil and very rich. It is one of the best fruit localities in the county. Rev. A. P. Hightower is our pastor there, and he has a good church structure and a fine membership. His house of worship is well furnished and it indicates that it is in good hands. We had the pleasure of stopping at the parsonage while there, and we found it a hospitable and well ordered home. Brother Hightower is one of the most active and devoted preachers, and he does well wherever he labors.

Gunter is a brand new town on the Frisco road, some fifteen miles from Sherman. Three years ago there was no town there, but now it looms up and makes a most delightful impression on a visitor. It does a good business, has a prosperous bank, a good school and we have a most excellent church building. Brother Brown is the pastor. We have a growing membership, and among them we found a most excellent people. We were looked after by the good family of Brother C. L. Shelley, and Brother and Sister Ford. We have not met a more open-hearted people than those at Gunter. It is wonderful how towns spring up along these railroads, and we are glad to say that our Church keeps right up with them. Rev. E. W. Alderson, the presiding elder of that district, keeps his eye on all available points, and directs our forces wisely. He is giving to the people some very fine preaching. He knows how to indoctrinate and to give them food convenient for them. We have no better county in Texas than old Grayson, and she is local option from stern to prow and from keel to masthead. On with the battle!

#### AN INDIAN TERRITORY SCRIBBLER.

Just after Grayson County went dry by a handsome majority, an anti in Durant, I. T., had the following scribble in the Dallas Morning News:

Durant, I. T., July 21.—The anti-prohibitionists, which are largely in the majority in the Indian Territory, are jubilant over the results of the recent prohibition campaign in Grayson County. The treaty with the five Civilized Tribes expires on the 6th of next March, and either Statehood or a Territorial form of government will be had here and the people are nearly all sure that liquors will be sold after that time. This will mean that Durant and the Indian Territory towns will get back a great amount of the money that they have been spending in Durant and Sherman for liquors for the past years.

The Durant News reproduced the screed and made the following apt reply:

The News correspondent from Durant seems to be laboring under an entire misapprehension of the facts. Many pros possibly rejoiced in the result of the Grayson County prohibition election, but we fall to see why an anti should rejoice in the result of that election. As to the sentiment in this country, it is largely on the prohibition side of the question, and in this city would go easily two to one in favor of prohibition.

#### TEXAS PERSONALS.

Rev. R. F. Bryant, of Forney, was in Dallas this week and gave a good report of his work.

Rev. Ben H. Bounds made us a pleasant visit the other day. He is now one of the old guard in North Texas.

Rev. C. L. Browning, of Itasca, was in the city this week and made the Advocate a pleasant call. He reports his work in good condition.

Dr. D. F. Houston, President of the A. and M. College, has been elected President of the State University at Austin, to succeed the late Dr. Prather.

Mrs. Helen Neff, who began a series of articles some time ago on Bible Characters in the columns of the Advocate, will resume them again shortly.

Rev. E. L. Spurlock, Business Manager for the North Texas Female College, was in the city and called on the Advocate. He reports a fine outlook for the college this fall.

Rev. I. F. Betts, of Bryan, was in the city this week, and made the Advocate a pleasant visit. He is moving things safely and successfully in Bryan. Brother Betts is now assisting Brother Coale in a meeting at Weston.

We are in receipt of an invitation to the wedding of Miss Laus Deo Houk and Mr. William Morgan Clower, which will take place August 23 at Plainview. Miss Houk is the daughter of Rev. and Mrs. S. E. Houk of the Northwest Texas Conference. We extend congratulations to the happy couple and their friends.

#### CHURCH NEWS.

An edition of the Wesleyan Hymn Book is being printed in raised letters for the blind. It will sell for five dollars a copy.

Bishop Morrison and wife are visiting with friends at Atlanta, Ga. They will remain there until the Bishop leaves for his work in the West.

Bishop Wilson was prevented from attending the Wesley Grove Camp-meeting, near Baltimore, by sickness—an attack similar to that from which he suffered in the spring.

A Spanish translation of Bishop Candler's admirable little book, "Christus Auctor," the work of Prof. S. I. Esquivel, of Colegio Palmora, Chihuahua, is running, in the current numbers of El Evangelista Mexicano, organ of our Church in Mexico.

Rev. James Park, D. D., pastor of First Presbyterian Church, Knoxville, Tenn., has resigned that pastorate on his 83d birthday. He has been in the active ministry for fifty-nine years, of which time thirty-nine years have been spent in the First Church pastorate.

The British Wesleyan Methodist Conference at its recent session held in Bristol, England, appointed its ex-President, Bro. Silvester Whitehead, as its Fraternal Delegate to the General Conference of the Methodist Episcopal Church, South, which is to be held in the city of Birmingham, Ala., in May, 1906.

The following dispatch from Asheville, N. C., is dated Aug. 13: "Bishop A. Coke Smith, of the Southern Methodist Church, who is seriously ill here, passed a restless day, though his condition this evening is reported as being slightly improved. He is suffering with tuberculosis, and while there is little hope for his ultimate recovery, there is hope that he will recover from the relapse incident to his visit to Norfolk and again be able to leave his bed. His wife arrived this afternoon from Norfolk." This announcement comes as a great shock following soon the reports of the Bishop's improved health.

A joint committee of the Methodist Protestant Congregational and United Brethren Churches met at Pittsburg, Pa., Aug. 2, and, after discussing informally the question of consolidating the denominations, decided to gather at Dayton, Ohio, on Feb. 7, 1906, and then take formal action on the matter. It was agreed that the plans must be ratified by the different denominations before the union can be effected. The Congregational Churches (there is no "Congregational Church" in the denominational sense) have a total membership of 600,000; the United Brethren Church, 300,000; and the Methodist Protestant Church, 200,000.

#### BISHOP HARGROVE.

In the death of Bishop Hargrove—like every other Methodist preacher—I feel like I have lost a personal friend. Like every other really great man, he was humble, approachable and lovable. He had a way of making ordinary preachers feel like they were not living in vain. On one occasion I preached in his presence a sermon on regeneration. At the conclusion of it he said: "Brother, I thank you for the sermon and when I preach to-night I shall support it with one on repentance." In his sermon he made many strong points. One I shall always remember. He said: "Brethren, our religion is not all joy and the man who thinks the design of religion is to make him happy, and the chief evidence that he possesses it is his religious ecstasy, has not properly understood the meaning of Christ's life or his doctrines. There is much in our religion that is not enjoyable—the Lord after you have suffered awhile make you perfect, stablish, strengthen, settle you. Christ's aim is to purify us and to this end he sometimes gives us tribulations and happy is the state of the man who can say I glory in tribulation!"

I am glad I was a member of the General Conference that elected him Bishop and had the privilege of voting for him. When he came into the General Conference of the Clarksburg District, of which he was presiding elder, his sun-browned face showed he was a real field hand and that fact had much to do with his getting one vote. In the General Conference at Richmond he had more to do with the organization of the Parsonage and Home Mission Society than any other one man. For a long time he was provisionally chairman of the committee that investigated the capabilities of those who applied for work in the foreign field, and no one-sided man, or man with a hobby, every was recommended by him.

How good the Lord has been to Southern Methodism in giving her real apostolic men to fill her chief office. I am glad I was born in time to know many of the old panel—Paine, Kavanaugh, Pierce, Wightman, Marvin and McTyeck were among my personal acquaintances, and to the last four I am indebted more than I can tell. Kavanaugh was not handsome, and sometimes his appearance seemed to amuse him. I met him first at a session of the Arkansas Conference in the city of Fort Smith. The morning the session opened my hostess asked me how she might recognize Dr. A. R. Winfield. I told her she could easily recognize him from the fact that he would be the homeliest man at the conference. A few minutes later I saw Bishop Kavanaugh get out of a cab and I hastened to correct my mistake by telling her I was sure she would take the Bishop for Dr. Winfield. Before the conference opened the ladies put a large, beautiful bouquet on the Bishop's table. Before he began the business of the conference he rose and made a beautiful speech about the flowers and then remarked: "But lest they should obscure the more excellent glory from the audience I will remove them from in front of me."

During this conference he preached one of the greatest sermons of his life. It was on the Christian's hope as an anchor to the soul. At one point in the sermon he seemed to get an anchor in his chubby arms and after swinging it to and fro he flung it upward with all his force and keeping his eye on it he presently cried out, "Thank God, it has taken hold within the veil!" and a hundred voices cried aloud, "Thank God!" I have heard it said that he was preaching one night in Van Buren, Ark., before he was Bishop, describing the end of the world. That night he got the world in his arms and pitched it over the pulpit into the chancel and the whole audience rose to see the world explode in the chancel of a little village church.

What shall I say of the "Golden Mouthed Pierce?" I first caught sight of him in the pulpit at Fayetteville, Ark. He was preaching on the text, "Preach the word." I walked down the aisle with a lawyer. For a minute we could not get a seat; after that we never thought of a seat. For an hour he held us in grasp of his mighty intellect and when he let loose the lawyer fell back on his heels and said: "My Lord, did you ever hear the like of that?" I never had and I never expect to again. In my opinion there never was a greater or more brotherly man among us. On one occasion at Muskogee, he asked me to come to his room. When there he said: "I want to make you presiding elder of Muskogee District and President of Asbury Memorial Labor School, but I have a presentiment that you are not going to be physically able to do the work and I can't make the appointment without telling you my feelings." I answered: "I am here and well and know no reason why I should not accept the appointment. The appointment was made and in three months' time I was down with typhoid fever and had to be released.



He believed there were many things in the world too deep for human philosophy. He said to me in that conversation: "I sometimes believe I have that gift called in the Bible the discerning of spirits." How he did dislike toadyism. When the General Conference met in Nashville, Tenn., the conference resolved to call on Mrs. James K. Polk in a body. It so happened I walked out of McKendree Church by his side and as we trudged along the street he said: "Brother G., I feel like we were going on a fool's errand," but when he came into the good woman's presence he straightened himself up and made her a little speech that must have done her good till her dying day.

If I were called upon to mention the name of the man whose manners were the most polished on all occasions, I would readily name Bishop Wm. M. Wightman. A man could not think anything coarse or act unrefined in his presence. He was always on the alert to see how he could help a young man. At the end of my second year in the conference, he appointed me to the chief city of the conference. I immediately called on him and asked him to release me because I was not sufficient for the work. I never can forget how kindly he looked at me and said: "Brother, won't you try?" What could I say but yes? and I have always thanked him for so kindly teaching me to try to do the work assigned me.

I visited Bishop Marvin the day before he started around the world. His humble home in St. Louis was of course astir with preparations for his leaving, and I apologized for visiting him at that time, but he was so gracious and kept me for an hour with such real brotherliness I have always felt like it was a blessing before his ascension.

I met Bishop McTyeire first at a session of the Arkansas Conference—at Van Buren—to which I had been elected as a lay delegate, although I was neither twenty-five years old nor six years a member of the Church. During the conference he sent my presiding elder, Rev. Thos. Wainwright, to me to know if I would supply a circuit if he would leave one for me. After a day or two I sent him word I would. The Huntsville Circuit was left for me, but could not be so published in the minutes, for I had to go home and get license to preach before I could take charge. Years after he came back to the Arkansas Conference and made me presiding elder of one of the hardest districts in Southern Methodism, where the presiding elder had been suspended the year before, and two of the leading charges had gone without a pastor, and to cap it all, the appropriation that had been made for the district for years was withheld that year, and I was reduced to the necessity of traveling it at a loss of two hundred and fifty dollars, but the Lord blessed us greatly and at the end of the year I was elected chairman of the delegation to General Conference and in May took my seat in Nashville as the youngest member of that body—although the papers reported Dr. Steel the youngest. On the doorstep of the Vanderbilt University I met Bishop McTyeire who said: "Well, I am glad to see my young presiding elder here."

While we remember the departed with gratitude, we are under many obligations to the living. How I would like to say some things about the living if it were permissible. Sufficient to say our good Bishops can't make us. They have to use us as they find us and the great mystery to me is how they can do as well as they have done by many of us. I am glad after thirty years' experience the Bishops will hear me out. I have never asked for anything larger than I had, but I have sometimes asked for smaller things, and refused larger things.

This is written for younger men who may sometimes feel like they do not get their dues. If thirty years' experience is worth anything, believe me you will get all the responsibility you can bear and the sympathy of the whole College of our Chief Shepherds.

B. H. GREATHOUSE.

SPECIAL NOTICE.

H. O. Hornsby, who held license from our Church one time, is a local. He allowed his license to lapse, and was duly recommended to our District Conference for license, but failed to get to the conference on account of sickness, hence was not licensed.

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

TO THE PREACHERS OF THE BEAUMONT DISTRICT.

Owing to quarantine regulations I may not be able to reach all my quarterly meetings. Wherever it is in reason I will be on hand; but if I should fail to reach you, go ahead and hold the conference, and send me a copy of the proceedings. I make daily prayer for you and your work. "Quit yourselves like men."

O. T. HOTCHKISS, P. E.

OUR SUPERANNUATES.

I want to talk to the Methodists of Texas about these men of God, and the Advocate is the best medium through which I can be heard, especially as it reaches the heads of families and they are in a condition to appreciate what I say better than any other class of people. They know what these men have done, and how they did it. I have many reasons to believe my articles in the Advocate of last year did some good. From the letters that I have received, and from the words of the pastors as I met them at conference, I think money went into the treasurers of these boards that would not have done so had it not been for the Advocate.

It has been my privilege to attend a number of District Conferences this year, and at these conferences the cause of missions, Church extension, education and the Orphans' Home all were given prominence. Brethren were there to represent each one of them. The pastors in making their reports were asked questions about Church conferences, Sunday-school Leagues, Women's Foreign and Home Mission Societies. The condition of church buildings were inquired into, and all the interests of the Church were brought in review before the conferences. I said all—I was hasty—not once did I hear the conference claimants mentioned. No brother was introduced to make a speech for them. No committee was appointed in this interest. No collection was taken.

Why was this? Well, some brother says, "No necessity for it. The assessments were made and distributed, and the pastors will bring up the collection." What right have you to say that; and if you can say it about this cause, why not all the rest? The assessments were made and distributed for missions, Orphans' Home and all the rest. Then why give the time of the District Conferences to these questions? Do not understand me to say that I object to this. I rather think that it is all right and proper, but this we ought to do and not leave the other undone. And I expect that notwithstanding all these speeches and special efforts there will be a deficiency in these collections somewhere. I am sure that if all the assessments made by the Boards of Finance of the Church in Texas for the conferences even is raised, that amount will not meet the demand made upon the boards this fall.

Then the question arises, why do our old men when they take this relation suffer for the necessities of life, unless they have had children who are able to take care of them? I cannot believe that it is because the Church refuses to pay a sufficient amount, but I do believe that one great cause is in the meager assessment made. Now the question in the Discipline is very clear. It is, "What amount is necessary for the superannuated preachers, widows and orphans of preachers?" There should be a statement from each claimant as to what amount is required for their maintenance through the year, and let this amount be liberal. I rather think that a man and his wife should be allowed at least \$60 per month, and if a widow has children for each child be allowed so much. Now if the assessment is made upon that basis with a margin of 10 or 20 per cent over I think we would begin to improve in our collections.

I have in mind that if we could get together in Dallas some time in the near future the members of all the boards of the four conferences in Texas, both laymen and preachers, and have a discussion on the topics that come up in the boards at Annual Conferences much good would come out of it. Why not have it? Well, some say there is no law for it. Well, I am a law-abiding preacher, and I remember in 1902 I called a meeting of young people to meet in Dallas to discuss a question that was then before us. Some good men criticised it; others thought well of it, and I am sure good came out of it. Now in the interest of these men who have labored and suffered and we have entered into their labors, I say let us meet in Dallas in October and see if good will not come out of it. Let me hear from the members of the boards or from some brother who has a better plan than this.

With great interest in the cause I close this article, but you may hear from me again.

I. Z. T. MORRIS, Fort Worth, Texas.

A BIG RALLY IN COLORADO.

The official laymen of our new First Church, Pueblo, desirous of starting the work of the new year with vim and enthusiasm, conceived the idea of a rally and reception for the members and friends of this Church. This was given on Tuesday evening, Aug. 8th. W. A. Berry, one of the leading laymen and officials, presided. Some special music was furnished by a quartette. Refreshments were also served. Pointed and appropriate addresses were made by Rev. T. S. Wheeler, presiding elder of the Denver District; Rev. W. P.

Buhrman, of Laveta, and Rev. J. C. Rawlings, of Colorado Springs. One of the laymen also spoke. Some proposition of a financial character was made, providing for pastoral support, which met with a liberal response. This plan can be recommended to all Churches desirous of accomplishing large results for both pastor and people.

The new year for our Denver Conference starts off auspiciously, something before unheard of with us this year. No transfers either in or out. Every charge save one has a pastor, too, and every man hopeful, cheerful and at his post of duty.

H. A. WOOD.

Walsenburg, Col.

BISHOP ROBERT K. HARGROVE.

We, the Methodist Preachers' Meeting of Nashville and vicinity, assembled at the Publishing House, have heard with profound sorrow and a deep sense of loss of the death of Bishop Robert K. Hargrove, which occurred at his residence, in West End, Nashville, August 3, 1905.

While we mourn that he has been taken away and that we will be denied his companionship and counsel, which were a benison to us all, we rejoice that he died in simple and unshaken faith in the gospel of our Lord Jesus Christ and that he held with uncompromising devotion to the doctrines of Methodism.

We remember, also, with thankfulness his simple manner of life, his unaffected dignity and careful conscientiousness in official administration, and his high, manly character as revealed in every relation of life. His modesty often approached to diffidence, yet his strength of will and decision of character made him appear always to be what he was, a man who followed his conscience as he followed his God.

The history of the official life of Bishop Robert K. Hargrove shows how these qualities commended him to his brethren and the Church at large. Distinguished in the pastorate and the presiding eldership, he passed into the episcopacy to be charged with exceptional duties and honored with constant preference. He was an active and effective member of the Cape May Commission, the work of which ushered in a new era of fraternity between the two Methodisms.

As Bishop, he served as Secretary of the College, was Chairman for four years of the General League Board, and President for a long time of the Board of Trust of Vanderbilt University. He also made official visitations to our mission field in Mexico. His administration as President of the Conference on the Pacific Coast was of remarkable fruitfulness.

Resolved, That we tender to his bereaved family our Christian sympathies in this the hour of their great sorrow. We shall not forget them in the secret place.

Resolved, That we attend the funeral in a body and that these proceedings be given to the public press.

H. M. DU ROSE, W. M. GREEN, T. L. MOODY, SETH WARD, J. J. TIGERT.

PERSONAL.

Bro. D. L. Coale, of Weston, is undergoing a severe trial. His little girl is just getting up from the fever. At this writing his wife gives little hope of recovery from typhoid fever. Bro. Coale himself, run down from excessive labors, is in great danger of getting down with the same fever. Will the Church pray for him and for his loved companion? I am here holding for him the Liberty camp-meeting. No truer or more efficient pastor can be found than Brother Coale.

ATTICUS WEBB.

PERSONAL AND OTHERWISE.

I have just completed the round of the District Conferences in Holston Conference to have found our hill and mountain country in a state of wonderful prosperity. Corn has given place to cattle, poverty to ease, and foggyism to progress. The men that turn the world upside down have come hither, and counties once so poor that the only protection against poverty was not to own much of them, the land so thin that one was tempted to walk on his all-fours to keep from breaking through, the hills so sterile that no motive for creating them could be conceived except that they were made to stop up a hole, plains so unfruitful that you couldn't raise a fuss on them, and so destitute of the elements of fertility that you had to fertilize to start a brick yard (so to speak.) Such lands have literally been turned upside down, inside out, and the fact discovered that all this while the wrong side had been turned towards us. Their treasures, which have been buried since the days of Adam, have been brought to the surface, and the last has become first. Take Wise County, Virginia, as an instance. Jokers used to say that shoe-pegging was invented in that county, because the hills were too "close together to allow the shoe-maker to draw his waxen ends." It is said that the county didn't pay taxes enough to meet the expenses of its representatives in the Legislature, and it was a pauper county. Now it is said to be the richest county in the State, paying more taxes than any other county. And this change has taken place in the last twenty-five years! What has brought about this change? Answer, coal. Two West Virginia counties—McDowell and Mercer—once poor and thinly populated, now teem with wealth and population. Explanation the same as for Wise, Va. These are extreme cases; but in all parts of the conference subterranean resources are pouring their riches into the coffers of the people. These resources are sandstone, granite, marble, iron, zinc, copper, mica, gold, silver, precious stones gypsum salt, etc.

Besides, education has wrought a wonderful improvement in our school system, Church operations, ministerial qualifications, architecture, social customs, etc.

But I fear that our gratitude to God has not kept pace with the reasons therefor. We are Geshurum-like, I fear.

We have about disposed of the 3000 copies of Holston Methodism printed and bound for us by the Southern Methodist Publishing House. We ought to have sold 10,000 copies; but, while many of our people are intelligent, this part of the world, like all other parts of the world, is cursed with illiteracy. But the public school system is marching on, and a plan is on foot to put some \$77,000 worth of new buildings and modern improvements at E. & H. College. The money is being asked for, and will come.

I have just issued a second edition of my little mathematical book known as "Co-Fractions." There is no money in it to me, but the answer of a good conscience. The announcement of a new edition will be a source of delight to novel-readers. They will go through it in tears, and end it in a smile and a sigh of relief. It will keep down hardness in fractious families, and knit together in faster bonds of fellowship men that are treading the mazes of life in copartnership. Instead of tunneling mountains for answers to questions, it ascends from premises and descends to conclusions along graceful inclines. One volume saves half the labor and time. Orders can be attended to only one at a time.

R. N. PRICE, Morristown, Tenn.

HOMELESS CHILDREN.

A number of good Methodists opened their homes to the twins. They are in one of the best homes in Texas; and it would be hard to tell which is the happiest—the twins or the foster parents. The parents express it thus: "We feel as if life has just begun." They now feel they have something to live for. I now have there a 16-year-old girl, a good girl who wants to go to a home where she can be useful in the home and be in a good school. Her mother is a widow—a good woman, but can't do what she wants to for her. Then one of our Mexican preachers on the border has a boy 10 years old he wants some American family to take and give him a chance. Who will open their homes to these children? God gives us opportunities but once in life. You may build with stone and mortar; the best buildings are liable to pass away, but when you build character it goes on through eternity. If you want to do something of this kind, write me, inclosing a stamp.

I. Z. T. MORRIS, Fort Worth, Texas.

Dr. Bruce R. Payne, an alumnus of Trinity College, has been called to the chair of secondary education at the University of Virginia.

J. J. RAPE.

Continental Full-Leather Top Phaeton



No. 42 Continental Full Leather Top Phaeton. Leather covered bows. Leather prop nuts. Machine buffed trimming. Leather very soft. Oil burner lamps. Wide, roomy seat. 3/4-inch wheel. Long-distance axle; 4 ft. 8 inch track. Brady shaft couplings. Black running gear. Price with rubber tires \$125.00. Price with steel tires \$160.00. The above is a bargain.

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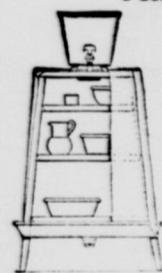
AS PLAIN AS A. B. C.

is the evidence in proof of our supremacy in the vending of carriages, wagons and other vehicles. Could write a column—the "Exhibits" here to be inspected best evidence of all. Come to court and see "the goods."

When you see the P. & O. Co. name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

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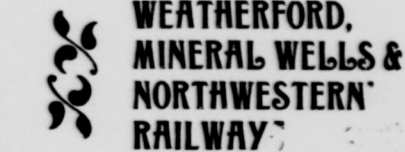
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OUR COUNTRY PUBLIC SCHOOLS.

(Paper read by Hon. George T. Jester before the Farmers' Congress at College Station.)

History does not record a higher degree of unselfish patriotism than was manifested by the founders of the Republic of Texas.

With less than 6000 men gaining the independence of the Mexican State of Texas over Mexico, whose population numbered 8,000,000. Instead of enriching the small population then in possession of the vast empire of more than 300,000,000 acres of land, their thoughts and aspirations were for those who would make their homes for themselves and their posterity in the new Republic.

There were two patriotic thoughts that seemed uppermost in their minds, and that was the establishment of a Republic where homes could be provided for the people, and an educational fund be provided for the education of their children and their posterity.

Ample provision was made out of the public domain for homes by the constitution, and not content with this wise provision, they went back to the Mehamet government, where centuries before they provided the first homestead law that prevents the home from being sold for debt except for purchase money.

Thus, Texas was the first State in the Union to adopt the homestead law; since then other States have followed.

The educational provision setting apart one-half of all the public land for the education of the children of the present and future generations indicated that they anticipated that the State government would inaugurate and provide some public school system; four leagues of land were given to every organized county and ninety-nine leagues to the Texas University to be established.

Thus it was that the education of the children was to be one of the requisites of the government.

These pioneer statesmen believed in the principles of the founders of the government in 1776, that it should be founded on the virtue, the intelligence and the patriotism of the people; that a republican form of government is suited to only an intelligent citizenship where the people are the law and a majority of the people is the government, and the central aspirations were that the new Republic should provide these wise provisions for the establishment and perpetuation of a government of the people, for the people, and by the people.

The Republic of Texas was established in 1836 and so remained a free and independent government until 1845.

The question of remaining a Republic or entering the sisterhood of States and becoming the Lone Star State of the American Union was one of great moment and was considered from only a high and patriotic standpoint for the best interests of Texas.

After a thorough discussion and wise provisions and safeguards protecting the public domain by the express agreement that no part of it should become the property of the general government, but should remain the separate property of the State of Texas, and the further express agreement that Texas could not be divided only by the people of our State.

After using these precautions, the same men who founded the Republic entered the State of Texas into the American Union.

While the founders of the government provided, as before stated, for the University and for the education of the children in organized counties, there was no State public school system adopted; each county, through the Commissioners' Court, managed its school fund with no uniform system.

Not until the close of the war between the States had public schools become a popular system of education. The constitution of 1866 and 1875 fully established the present public school system by donating one-half of the public school lands to the State common schools, which constituted the perpetual school fund.

All the land, notes, bonds and cash constitutes the permanent school fund and the interest and lease of lands and taxes constitute the available school fund.

Our Rural Schools.

In favoring and recommending some changes in our public schools, it is not in the spirit of criticism, but with an earnest desire to keep pace with the growing necessities and demands of the people.

It must be conceded that our rural public schools are not as efficient as our city and town public schools, and this can be accounted for, in part, by the fact that the curriculum of a graded school in a city with a large number of teachers works to a greater advantage than in a country where one or two teachers instruct from fifty to one hundred pupils.

Concentration of Rural Schools.

The school districts should be enlarged by combining small schools into one school so as to justify the employ-

ment of not less than three teachers to a school; the work should be properly graded and efficient teachers employed for each department of work. Convenience should be provided so that children living at too great a distance from school can assemble at some common meeting place in the different parts of the district and be carried to and returned from school.

This would enable the teacher under our present graded system to do full justice to the pupils and possibly reduce the number of teachers sufficient to pay the transportation of children.

This school should be centrally located; this would result in giving the country a system equal to the town system, and, with increased taxation, there should be no occasion to leave the country for good schools.

Elementary Agriculture.

I also favor teaching elementary agriculture in our rural and public schools and in normal schools. There is an old German maxim, "That which you would have appear in the nation teach in your public schools." We should give the country every convenience and comfort to make it the ideal life, and this can only be brought about with good schools, churches and good roads. With free rural mail delivery, telephone and other conveniences, the country will be equally as desirable a habitation as the city.

Practical Education.

Many believe we have too many grades taught in our public schools and there is too much of the theoretical and not enough of the practical. I believe we should eliminate much that is now taught and substitute more practical business subjects. Keeping in view the fact that the ideal education of the average child is a thorough grounding of the three Rs. It is a lamentable fact that a large per cent of the boys of to-day will not receive a thorough education, and that an average of five girls to one boy graduate in our public schools.

It is contended that the curriculum of our public schools, with ten or twelve grades, keeps a boy so long in school that he becomes tired and often fails to graduate. In other words, that it takes too long to pass through our public schools. We live in an active, strenuous age, and the boys of to-day are not content to spend so much time in the schoolroom and college.

And by teaching practical business subjects a boy would be ready to leave our public schools to commence practical business life without attending a business college, should he not desire to enter college.

Bible in Public Schools.

The authors of our Federal and State constitutions wisely prohibited the teaching of sectarianism in our public institutions of education. Evidently they had in mind the nations of Europe that had adopted a national Church and religion. England, Scotland, Spain and other countries were before them, and our constitution guarantees the right of the citizen to worship God according to the dictates of his own conscience, without preference to any creed.

But there is nothing in our constitutions that prohibits the use of the Bible in our public schools.

Our civilization, literature and laws are founded on the Bible. Physical science can not be taught and leave out God, nor can the Man of Galilee be left out in teaching history.

The Bible is the book of laws and the foundation of not only our country's religion, but our government; yet it is contended by some that this Book of all books should be outlawed from our public schools.

The Bible is the foundation of all creeds, and its recognition even as a text book can be used without controversy as to denominations and doctrines. The government permits and employs a chaplain in the army, navy, Congress and Legislature, and I never heard of any sectarianism being taught there.

Why should the people of Texas not be permitted to have the same recognition of the Bible in our public schools? The State, which is the people, has taken charge of the education of the children, thereby destroying private schools, and I insist that the Board of Education be accorded the right to reflect the will of the patrons of the school, when they so desire, by the reading of the Bible, without comment and prayer, with a strict adherence that the services be nonsectarian.

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The sins of the heart are the heart of all sin.—Ram's Horn.

THE SUMMER SCHOOL OF THEOLOGY.

It is with pleasure that I say a word about the last session of the Summer school of Theology. One thing that impressed me this year was the manifest earnestness of all connected with the school. Its "holiday period" has passed, and everybody seemed to have come for business, first of all, and to have settled down to good, hard work.

To me the school was a benefit in three ways: It was a social treat. Of all the classes of men in the world there is no other whose fellowship is more delightful than a crowd of Methodist preachers. They are jolly without being coarse, humorous without being sarcastic, vivacious without impropriety, critical without malice. In every company will be found some one or more with good conversational powers, and, taking all together, you will find a good deal of information scattered around among them—general, particular and otherwise—affording a sort of stereoscopic view of things and men. Dr. Hamill served somewhat this office for all of us who boarded at the comfortable home of Dr. Black. It was a great pleasure to have seen him in this relation, and fellowship with all the brethren was very delightful. Here I'd like to say that Dr. Black and his good wife deserve a vote of thanks for their splendid hospitality and great kindness to us.

In the next place the Summer School was an intellectual feast. The lecture course, taken as a whole, was the best we have ever had. Without calling the honorable role of lecturers, it can be truthfully said that they came up to the high expectation their wide reputations had created before them. Bishop Vincent was a genuine inspiration, and Dr. Mathews was an intellectual feast. The strong men living among us, who had in charge the post-graduate work, did themselves honor. Brother Hill is a live wire, and Brother Solomon is an electric battery in full working order.

The classroom work, in the regular courses of study, was also the best ever done, so the boys said, and the examinations altogether gave better satisfaction. The "faculty" of the Summer School held some very important meetings, which will bring about uniformity in the work of the classroom. They recommend that the students read the books of their respective courses before they come to the Summer School, for otherwise they will imperil their chance to pass the examinations.

No preacher is allowed to backslide while at the Summer School, for working is a part of the curriculum. Time is given to reading the Word, exposition of it, prayer, song and a religious spirit is all-pervasive. The whole aim of the school is religious in its best sense, and I am persuaded that every man is a better man for attending last year. The time and money there invested is an investment in character.

Great is the Summer School of Theology for the ministry of Texas. It is a magnificent thing for the young men; they will be taught something; a great thing for the middle-aged men, it will encourage them to keep on learning; a good thing for the old men, it will refresh their minds upon subjects they have forgotten; good for everybody—too good to miss.

Dr. William Oslter of Oxford gained no small notoriety recently for himself as the result of a remark half made in humor—an allusion to a novel by Trollope—when he said that man had outlived his usefulness at forty and ought to be chloroformed at sixty. We will escape the last named catastrophe without any effort in our own behalf, but not so with the former. We must seek to keep ourselves useful. The Summer School of Theology increases the minister's work power, and there I expect to go from year to year. There are many ministers in Texas to-day who would like so much to attend this school, but cannot for financial reasons. Why not every Board of Stewards see to it that their preacher is provided with a purse for this purpose, or, better than that, pay him such a salary that he can embrace these opportunities. Such an investment would pay any church a handsome dividend. To help the preacher in this way is to bless the church. Even selfishness would do this much if selfishness were not so often blind. Now, Brother Stewards, won't you see to it that your pastor can come next year?

D. K. PORTER.

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To be humble to superiors is duty, to equals courtesy, to inferiors nobleness.—Benjamin Franklin.

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

Among the prophecies concerning himself which Christ made is this: "If I be lifted up I will draw all men unto me."

The fulfillment of this is emphasized, superlatively, in the world's ideal

America. The Pilgrims of New England exalted and made him the ideal on which they organized their government. So did also the Scotch Presbyterian in the Carolinas. So did also the Cavalier stock. So did also the German, the Dutch and Scandinavian settlers. All these nationalities had little else to bring into this new world beside their faith in God and love of human liberty.

Especially in New England there was a marked distinction in the meaning of the words (and facts) of liberty and license. They knew what they left behind them in the Old World, and would have no more of it. They knew so well what they did not want that they were bitterly intolerant to all others holding and practicing divergent views.

The "world's people" still sneer at "bigotry" and at "intolerance," and at "narrow-mindedness." The "world's people" do not want to be restrained of their liberty to not worship God. The individual man is sure that the thing he allows himself to do cannot be very wrong—certainly no worse, if as bad, as the things he says, "Christians do which he would not." It is to the very "bigotry" and "intolerance" and "narrow-mindedness" of the early settlers of the thirteen colonies that the ideal America is what it is. The "bigotry," the "intolerance," the "narrow-mindedness" of Spanish-America and French-America and Portuguese-America did not and could not produce such results as have been achieved by the people who settled between the Lakes and the Gulf. One represented intolerance of sin; the other represented tolerance of sin. And there you have it.

The number of foreign born people in this

America is increasing at the rate of nearly a million a year, consisting of people, for the most part,

Not in Harmony with and Ignorant of the Principles

which have created this America of their dreams. They bring with them, besides their ignorance, the habits of a people diametrically opposed to the habits which have made America desirable.

America is more than the land of the United States. America is more than the form of government of the United States.

America is more than a place of religious freedom, where every one may "worship God according to the dictates of their conscience."

America is not a place where every one is at liberty to do as he pleases. America is not a place where license prevails.

America is not a place where every man can do that which "seems good in his own eyes."

America is an asylum for the oppressed of all people, but all such must obey the "rules and regulations of the asylum."

Americans owe to these immigrants protection against the effects of their vile habits; protection against the results of customs from which they fled; protection from all those things which produced unhappy conditions in their fatherland; protection against themselves; until the time shall come when these very immigrants shall be so Americanized as to be able to teach all peoples the principles which are making America the loftiest ideal of peace and happiness for the people.

We have vast numbers of very un-American Americans. Some of them are of the "bluest blood" of the Cavalier, of the Huguenot, of the Covenanters, of the Puritan. They go to the extreme in the habits and customs and unrighteous doings which brought destruction on the nations of old, and which are bringing destruction on the existing nations of the world; and will destroy our own country, unless the righteous element in our citizenship shall assert itself, and compel obedience to the principles of the kingdom of God, which Christ proclaimed.

We cannot be "let off." We are not justified in "letting things go." We cannot plead our personal irresponsibility. We must leave the "world better than we found it." We must combine with others of like mind. We must do the will of God on earth, as the angels do His will in heaven. We must not bury our talents in napkins, but employ them in His service.

It is a glorious thing that men everywhere in our country are awakening to political and to commercial righteousness; that the liquor traffic is being investigated as to its effects; that Sabbath observance as to its principle is on trial. The people in every State must take

sides on these great moral and economic questions. God is in this movement for righteousness. Whether these movements are being conducted in harmony with our pet notions, or by persons with whom we are personally in accord, is not for us to quibble about. God can and has worked through and by means and men, we call unrighteous, infidel and what not; but he works and even these instruments which we condemn are his children. We must take our stand for righteousness, as we see it, and with all who are of the same mind; and so long as they are of the same mind, it is not for us to condemn the righteous acts of others, "because they follow not us," else we "may be found fighting against God." Executives are fighting for the enforcement of the law. Stand with them. Encourage them. Help create public sentiment in their favor. Help create a public sentiment for righteousness; not for license. A public sentiment for righteous laws and their enforcement will make it easy for those whose duty it is to administer the laws. Such public sentiment will be the most effective object lesson the people of America can give to their foreign-born fellow-citizens and to the people of the whole earth as well.

JOHN T. FIELD, 2045 Blendon Place, St. Louis, Mo.

CALVERT DISTRICT CONFERENCE.

The Calvert District Conference met in annual session in the Methodist Church at Reagan, June 23, at 9 a. m. Rev. R. A. Burroughs, P. E., in the chair, though he was quite sick during the session, only being able to preside one day. The attendance was not as good as usual. Every interest of the Church was looked after with marked care.

From the report submitted by the pastors, we may easily conclude that almost every department of the work is advancing; some building of new churches and improving of old churches and parsonages. The interest of our young people and children have been studied and provided for by the Sunday-school and Leagues.

We gathered much to inspire hope and to increase our zeal as we listened to the reports of our faithful pastors in this district.

Friday afternoon was given to the consideration of the interests of the Woman's Home Mission Society and the Foreign Missionary Society. We were favored with most excellent addresses by Mrs. Nettles, of Miami; Mrs. Purdum, of Calvert, and Miss Mattie Ivey, who has since gone to Korea as a missionary, and by Mrs. Sallie Philpott.

Rev. John R. Nelson, of the Medical College of the Southwestern University, was present and delivered a masterly address in the interest of the great work committed to his hands.

Other visiting brethren present were C. E. W. Smith, of the Pacific Conference; Rev. F. M. Winburne, of the Northwest Texas Conference.

Rev. I. Z. T. Morris was present and made a stirring address in the interest of the San Antonio Rescue Home.

It would be a difficult thing to find a more cordial and hospitable people than the good people of Reagan.

The genial pastor laid himself out to make the occasion all that could be desired, and right well did he succeed.

There was sincere regret and sorrow because of the illness of Bro. Burroughs during the session; but, under the appointment of the presiding elder, Bro. A. C. Biggs presided, and won golden opinions from all the brethren, because of his fairness and impartiality.

The preaching was of a high order, and I doubt not will bring forth good fruit in years to come.

The conference was a blessing to all. Kosse was selected as the place for the next session.

S. W. THOMAS, Secretary, Jewett, Texas.

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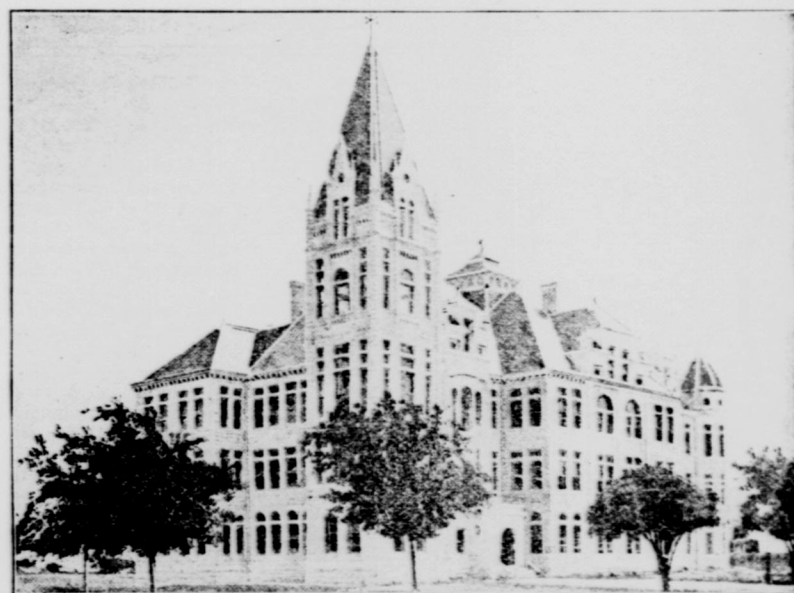
The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires 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. Take Hall's Family Pills for constipation.

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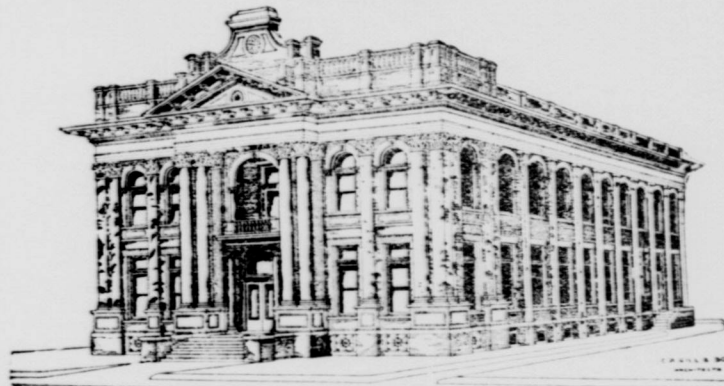
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### The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 120 Maston St., Dallas, Texas.

The minutes of the Woman's Foreign Missionary Society of the North Texas Conference are now ready for distribution. This is a neat pamphlet embellished with a good likeness of our former President, Mrs. J. H. Bowman, of Plano. We sincerely trust that all our District Secretaries will provide themselves with a good number of these minutes and see that they are placed in the hands of the membership and friends that all the good possible may come out of the money and labor expended in their publication. Much information and much inspiration in this great mission work, it is believed, will come to those who read these minutes.

We are in receipt of a copy of the minutes of the Woman's Foreign Missionary Society of the Northwest Texas Conference, held at Cleburne, Texas, June 2-5. Many items of interest are presented, all of which indicate that this conference society is earnestly endeavoring to do good work in spreading the gospel of truth throughout the land. They have collected and disbursed about four thousand dollars during the year; have a total membership of 1,672, an increase of 306 over last year; support one day school in China, five Bible women in various mission fields, and thirteen scholarships.

#### TO THE MEMBERS OF THE W. F. M. SOCIETY OF WEST TEXAS CONFERENCE.

Sisters: As I stated in a former communication, we shall have to almost triple our pledge of last year to secure the necessary amount for the support of a missionary, hence a circular letter with attached blank for individual pledges, has been sent out, not so much for the "faithful few" as for the many who do not attend regularly the monthly meetings. Its purpose, also, is to reach Methodist women not in touch with auxiliaries, many of whom will gladly assist and, in all probability, soon become foundation stones for organizations. Therefore, let each one of us assist in this personal work throughout the conference, with friends over whom we have special influence. The success of the work will be measured by our faith. The North Carolina Conference Society makes a call for prayer when a deficit is reported in any fund. I covet for us this faith and practice.

I hope we shall early establish the habit of observing the twilight hour for united prayer for this special work. The minutes are now ready for publication, though the committee was instructed not to have them go to press without the money. Each auxiliary should at once remit the five cents per member, so there will be no further delay.

MRS. SAMUEL SPEARS, Conf. Cor. Sec. Llano, Tex., Aug. 8, 1905.

#### "TRAINING SCHOOL DAY" For the Woman's Foreign Missionary Society, Northwest Texas Conference.

The following is taken from the report of Scarritt Bible and Training School, presented at the Board meeting at Muskogee, I. T.:

"We ask your Board to appoint a Training School Day, which shall be observed every year throughout the churches of our denomination, at which time a service shall be held for which a special program shall be prepared, and on that occasion a collection shall be taken in behalf of the institution. There are many ministers and members who are devoted to the school and who appreciate its value to them. Training School Day would afford an opportunity to show their appreciation by contributing to its maintenance and development. To others who know but little of its worth, the annual observance of such a day would arrest attention and awaken sympathetic interest and support."

This request was heartily granted by our Board, and the selection of such a day was left to the choice and discretion of each Conference Society.

The action taken by the Conference Society of Cleburne will be found in the report of the Committee on Extension, page 26, item 8—"That the Executive Committee confer with the Executive Committee of the Woman's Home Mission Society of the Northwest Texas Conference for the observance of a permanent day granted by the Board at Muskogee, to be known as 'Training School Day,' using the special program prepared, and on that occasion a collection shall be taken in behalf of the institution. Should the Woman's Home Mission Society think best not to unite with us, the selection of a suitable day be

left to the discretion of the Executive Committee of this body."

The Woman's Home Mission Society, for good reasons, could not unite in the observance of such a day, and after much prayer and consultation, seeking the best interest of all and the immediate needs of the Training School, we have chosen the fourth Sunday in September for "Training School Day."

Programs will be furnished free to all, and we covet the best effort for this occasion. The possibilities and worth of the Training School are not yet appreciated by all—may no guilt lie at our door. This is our opportunity for the young women of our beloved Methodism in training and testing for any and all departments of Church work. Coming as this does on the fourth Sunday in September—the regular missionary topic in our Leagues—"The Open Church as an Evangelizing Agency"—will harmonize splendidly with the program arranged for Training School Day. We will give opportunity, through the programs furnished, for each pastor of the Northwest Texas Conference to help in this splendid work. If possible, observe the fourth Sunday; if not, then as soon thereafter as convenient. Presiding elders, District Secretaries, Auxiliaries, Leagues—all will you, with one strong, prayerful effort, help on this occasion? Programs will be furnished you early in September.

All collections taken for this purpose will be sent to Mrs. C. J. Harper, Georgetown, Texas, and full credit received. In addition to the Societies of each district, the District Secretary will furnish the presiding elder and each pastor with programs to carry out the service.

The second quarter of the year draws to a close. Let all reports be made promptly. Again may we stress the necessity of Auxiliary Treasurers making their report to the District Secretary on the blank provided by her. We need the money pledged for Miss Manns, as she enters school early in September; please make prompt remittance. Miss Manns has appreciated every kind and thoughtful message from friends in her recent bereavement, and would yet be remembered daily at a throne of grace.

Our Conference Record looks quite fresh and dainty in its dress of "white and green." Study very carefully the reports of committees to "show thyself approved in every good work" and suggested methods for the year's campaign. As far as possible let all district meetings be held not later than October. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Sincerely,

MRS. W. F. BARNUM, Conf. Cor. Sec. Fort Worth, Texas.

#### A WINGED MESSAGE FROM THE HERMIT NATION.

We are, like the Japanese, of Mongolian origin. Our compact little kingdom is in an area about the size of Italy, with a population of twelve million. Our king is an absolute monarch, paying tribute as a nominal vassal to the Emperor of China. \* \* \* We have always been exclusive, and have hidden ourselves from the great world so much so that we are called the "Hermit Nation." Our country is picturesque and mountainous, the soil is fertile, and there is immense wealth in our mineral resources.

Our language is unique, being more flexible than the Japanese and less cumbersome than the Chinese. Although not the spoken language of the country, Chinese is the language of the court and of scholarship.

In the fourth century of the Christian era Buddhism was introduced by missionaries from China. It was afterwards supplanted by Confucianism, which is now more than any other the professed faith of the upper and middle classes, while but a remnant of Buddhism is left in the land. About a century ago Roman Catholicism was introduced, and, in the absence of any earnest religious faith among us, it seemed to take root and gain headway, but was opposed by bitter persecution, in which multitudes were martyred. But Papal Christianity still survives, and it is estimated that it has now fifty thousand adherents in Korea. In 1882 a treaty was signed by the United States, and we threw open several of our ports to foreigners. Among them were Seoul, the royal capital, and its seaport, Chemulpo; also Fusan, in the southeast, and Gensan, to the northeast. Our entire country, however, may be said to be practically open to the entrance of foreigners.

The first approach of the gospel to Korea was in 1873, when Rev. John Ross, a Scotch missionary in Manchuria, sought an entrance, and, with the aid of a native Korean, translated

the New Testament into the language of Northern Korea. It was not until 1884 that a permanent missionary took up his residence in Korea, when Dr. H. N. Allen, of the American Presbyterian Mission located at Seoul.

In 1886 Rev. H. G. Underwood baptized the first convert in Seoul. In 1887 Presbyterian missionaries organized the first evangelical Church of twenty-three members; and since then another Church has been organized under the auspices of Methodist missionaries.

A missionary printing press was introduced in 1887, a Korean dictionary was published in 1890 by Dr. Underwood, and the translation of the Bible is now under way. Korea is a land open to mission work.

Although our past reaches back into the antiquity, yet we are a nation born in a day into the light of the nineteenth century. We have plodded through weary centuries, until in the present generation we have emerged from our seclusion into contact with sister nations, which are the heirs of all the ages.

We look to the Church of Christ, and especially to Christian America, to extend to us a helping hand and guide us into the paths of light. As we have been born in a day into the sisterhood of nations, so may it be our happy lot to be born in a day into the brotherhood of Christianity. Come over and help Korea.—Rev. James Dennis, D.D., in Leaflet Woman's Foreign Missionary Society, M. E. Church, South.

#### ALL FOR CHRIST.

It is sometimes hard for us to learn the plainest of life's lessons. But of this we may always be sure—namely, that Jesus will have the whole heart or none of it. His ownership must be complete and his rulership supreme. He allows no rival to set up a kingdom in the heart where he resides. If we would be truly blessed with assurance of the divine favor and sweet and holy fellowship with our Lord, our hearts must be wholly surrendered and all evil things kept out, no matter how loud they may clamor for admission.

Rev. E. F. Meyer tells the suggestive story of a dream. He thought that his heart was a cabinet of many drawers, of which Jesus came and asked the keys. He gave up all the keys but one. One drawer of that cabinet held something which he could not surrender. Jesus asked for the key to that drawer, but the dreamer felt that he could not give it. Then Jesus asked if he might not take that one key, and the dreamer told him that he might. Jesus took the key, and then to the dreamer came sweet peace.

As long as God hath an open ear, we cannot be shut up in trouble. All other weapons may be useless, but prayer is evermore available. No enemy can spike this gun.

You can afford to despise the Bible when you have grown beyond its level.—Ram's Horn.

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Mrs. L. A. KIDD-KEY, President

### MRS. KEY TO HER GIRLS.

My Dear Girls:

The old saying that "History repeats itself" has certainly been verified in my case, for once more I have spent my vacation under the "not inharmonious" sound of hammer and saw. Our school has attained such proportions, and my desire to give you not only comfortable, but aesthetic surroundings, is such that I find my presence at the College this summer a necessity. Besides the yearly repairing and cleaning, I am seeing to the housing of 200 cords of wood, 200 tons of coal and the preserving of 500 gallons of fruit. Upon such practical things are my energies being expended.

The Greek wrestler renewed his strength when weary by touching the earth. I have only to turn my eyes toward our beautiful new Conservatory to feel a fresh spring of enthusiasm. It is commodious, comfortable and elegant. I am sure every "Kidd-Key" girl will feel a thrill of pardonable pride when she sees it.

So you see, I have not had the time nor the inclination to flee to the shadows of the "eternal hills," or loiter on the shores of the "briny deep." It is strange that in spite of the most material occupation the elusive and intangible things of the spirit have a way of obtruding themselves. In the midst of my present strenuous life your spiritual bodies are often present with me. As I sit on my moonlit gallery I never feel alone. From far and near your letters come—from Canada, Lookout Mountain, Niagara, Colorado, Lake Geneva, etc.—bringing sweet messages of affection. One has even come from the Eternal City, telling of an audience given eight of our girls by the Pope. Someone was expressing surprise that our girls were so favored. I smiled at the suggestion, for there is no place the "Kidd-Key" girls cannot adorn and no presence they cannot honor. Dear, blessed "Kidd-Key" girls! I would not exchange my loyal, loving constituents for those etc. any potentate on this earth.

Soon the days will be growing shorter, a little chill will creep into the summer nights, and presto, change—one bright day you will come flocking back to me, full of vitality and renewed energy for the year's work. God grant that this may prove a prosperous and happy year, and when next you go out from our College you will show a perceptible and harmonious development along every line, not alone in the way of text-book work, but in those womanly charms and graces, and in that higher spiritual life, that, blended in one perfect whole, unites to make a true woman—"the noblest work of God."

Yours faithfully,  
LUCY KIDD-KEY.

### N. W. T. C. BROTHERHOOD.

Temple, Texas, Aug. 8.—Dear Brother: Rev. N. M. McLaughlin, a member of the Northwest Texas Conference Brotherhood, died of appendicitis in Dallas, Texas, August 5, 1905. Your mortuary fee of \$2 is now due, and should be paid within thirty days. Last Saturday we made the remittance to the beneficiaries in the last two calls, sending out over \$1000. The very few forfeitures which occur are from deferring to remit. Then they get busy in meetings and forget. Your Secretary is powerless to restore any member after the thirty days are past. Your Brotherhood was never in a better condition, and on better business basis. This call expires September 8. Respond promptly.

M. S. HOTCHKISS,  
Secretary N. W. T. C. Brotherhood.

### HOME AND ITS QUEEN.

There is probably not an unperturbed man or woman living, who does not feel that the sweetest consolations and best rewards of life are found in the loves and delights of home. There are very few who do not feel themselves indebted to the influences that clustered around their cradles for whatever good there may be in their characters and condition. Home, based upon Christian marriage, is so evident an institution of God that a man must become profane before he can deny it. Wherever it is pure and true to the Christian idea, there lives an institution conservative of all the nobler instincts of society.

Of this realm woman is the queen. It takes the cue and hue from her. If she is in the best sense womanly—if she is true and tender, loving and heroic, patient and self-devoted—she consciously and unconsciously organizes and puts in operation a set of influences that do more to mould the destiny of the nation than any man, uncrowned by power of eloquence, can possibly effect. The men of the nation are what mothers make them, as a rule; and the voice that those men speak in the expression of power is the voice of the woman who bore and bred them. There can be no substitute for this. There is no other possible way in which the women of the nation can organize their influence and power that will tell so beneficially upon society and the state.—Scribner's Monthly.

### PERSONAL SALVATION AND GOOD WORKS.

By E. L. ARMSTRONG.

"What must I do to be saved?"—Acts 16:30.  
"Work out your own salvation."—Phil. 2:12.

This is an all-important question, and should be scripturally and personally answered by every intelligent being who is responsible to God for his conduct in this life.

Every impenitent sinner "is dead in trespasses and in sin," "without God and hope in the world," "totally prayerless, without thought or feeling in reference to his soul." Truly such are lost, and for such the Lord Jesus came to seek and save. If, under the convicting power of the Holy Spirit, the sinner should be constrained to ask, "What must I do to be saved?" the proper answer should be given: Salvation is not of God. We must come to God before salvation is possible. To do this properly, we must fully believe that God is, and that he will both hear and answer the sincere prayers of every one who seeks him aright. We must believe that he is, and that he will reward those who diligently seek him. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." If we are lost, and fully believe that God does exist, and that he will hear our prayers, and begin to pray, and continue to earnestly plead for mercy, we will soon realize our lost condition and become sincere and true penitents before God, while there will be joy in the presence of the angels in heaven. Just here we call attention to the truly repentant sinner, who feels he is lost and is struggling to find the light and joy of salvation. To all such seekers faith is indispensably necessary. Repentance is one of the precedent conditions to true faith. Mere belief is not faith. "While faith includes belief, it is a fact that belief does not always include faith. Belief may sometimes be intellectual assent." "The devils also believe and tremble." This was only assent to the truth, not faith at all. Faith is an act. Yes, an act of the conscious heart. It is possible to believe things which we very much regret to believe, and would far rather not believe. This is not so with faith, for faith is voluntary. We believe and do nothing. "With the heart man believeth unto righteousness." Faith is trust involving the heart in action. It is in this way that the poor penitent comes to realize a present salvation from sin, and knows he has passed from death to life. The lost is found, and, like the trembling jailor who wanted salvation, and asked what he must do to be saved, we can reply to such inquiring souls, "Believe on the Lord Jesus Christ, trust in him, or have faith in him, and thou shalt be saved," and that simply means salvation from sin now, without delay. No impenitent sinner can do this; yet, thank God, every broken-hearted penitent, returning prodigal, here feels the enclosing arms of the Father's love around him, and knows he loves in return. True repentance is the deepest sorrow known to the heart of man, because of sin against God in violation of his law. Nothing but the fear and hatred of sin, and the renunciation and abandonment of sin can be true repentance. Godly sorrow wrought in the heart by the Holy Ghost leads to salvation by faith. A profession of faith, by an uplifted hand, the signing of a card, or the joining of a Church, amount to nothing. Without heart repentance, which extorts the cry, "O! wretched man that I am, who shall deliver me from the body of this death?" Repentance is not a condition to justification, or forgiveness of sin, but is a precedent condition to faith in the Lord Jesus, as the only condition to present justification or pardon of sin in the true penitent who seeks to be saved. Faith never can or will precede true repentance. The very moment we exercise faith in the Lord Jesus Christ that very instant we are saved from all past sin. We then and there becomes the possessor of a present, full and complete salvation—"Old things pass away and all things become new," the moment we fully trust in our Savior, "We are justified, regenerated, born again and sanctified." Power, purity and joy come as a trio into the soul at this supreme moment. We are then and there saved. This is a present salvation, a glorious experience. It is what God does in us. And we then receive the consciousness of "being born of the Spirit." The soul passes from death to life, and the truly converted are conscious of this all-absorbing fact. The old heart made hard by sin is removed, and a new heart, filled with love and inexpressible joy, is given. Do we know of this fact? If not, why seek it? Yes, thank God, we can, and do know when the work is done. "If any man be in Christ, he is a new creature; old things have passed away, behold all

things are become new." Sin is blotted out, the heart is cleansed and the soul is saved fully, freely and instantaneously. The account given of conversions in the Bible are all sudden, or instantaneous. It is God's work in us, "and what he does is done at once." He speaks and the work is done in a moment. He said, let there be light, and a grand world sprang into being with its numerous orbs of splendor. All delays in the grand processes of salvation from sin and death, if there be any, occur upon the human side. It is said in the Bible, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The emphasis is on the all—not a part, but every sin. The Scriptures teach this doctrine throughout. God's works are complete, thorough and perfect in conversion, as in everything else. When He forgives and saves a soul, the work is a complete one; a present salvation from sin; set apart to a life of holiness and filled with humility and divine grace. Having partaken of the Divine nature, the soul becomes an "heir of God and a joint heir with the Lord Jesus Christ." The soul thus saved, becomes at once a true Christian, who has just come to know God, and rejoices in the knowledge of sin forgiven; he has spiritual, true, real life. Having "come to himself," by the solution of the question, "What must I do to be saved?" he finds present salvation complete, comforting and satisfactory. The great work of salvation is now rightly and scripturally begun. The young convert must now become a Christian worker, to meet the exigencies of this new life, and to solve the problem of eternal salvation. Success and "an abundant entrance into heaven" depends upon future conduct. Hence, the second text heading this paper, "Work out your own salvation."

To perpetuate and fully enjoy this real spiritual life, beginning when the burden of sin is rolled away, good works must be maintained. The soul is now pure, and to retain this purity while probation lasts, every cross must be borne and each duty performed. This is the plan laid down. Yea, it is God's Divine law, and is commanded throughout the Bible. The continuous duty of the Christian who pants after, and thirsts for, eternal salvation "is to pray and work, and work and pray," intensely, constantly, while sojourning here in this state of trial.

Salvation, strictly speaking, is both present and eternal. The penitent sinner is saved by faith, without the "deeds of the law," or good works. The ultimate salvation of all who have been justified or pardoned, hangs upon purity of life and maintenance of good works from conversion until probation ends—and the well done is pronounced by our Lord, when toil and care are at an end.

To be saved, every sinner must come to God, by believing in him and praying unto him. A penitent sinner, to enjoy present salvation, must trust implicitly in the Lord Jesus, the Savior of all who trust in him. To work out our own salvation, we must hold on to the faith that brought deliverance from sin, and "lay hold on eternal life by doing good works, in faith and in the name of our Lord, and the constant assistance of the Holy Spirit. Whenever a good man fails to do good works, he then ceases to be good. Good works are as necessary to eternal salvation of the Christian as faith is to the present salvation of the penitent sinner. Jesus said, "If ye continue in my word then are ye my disciples, indeed." Peter says, "Wherefore, brethren, give diligence to make your calling and election sure." "For if ye do these things ye shall never fall." Here it is plainly declared, "If ye do not these things, ye will surely fall." So it is here clearly set forth that no Christian who has the ability and opportunity to do them, can ever enter upon eternal salvation without doing "good works." Jesus says, "If ye know these things, happy are ye if ye do them."

Some are astonished at the thought of a "lost soul or a penitent sinner, or even a devout Christian, doing anything to further, or to secure, his personal salvation before God." Any one who does nothing in this world is a worthless being—who has nothing, and will get nothing! So it is, and has ever been in the spiritual world. It was, in God's plan and order in the beginning; and, "under grace, it is do now, and will be as long as men occupy a state of probation before God."

"Grace is the source of all good to mankind; but the power to do all God requires, or commands us to perform in his law comes through grace; for it is grace that makes the doing a possible—just and right. "By grace, through faith ye are saved." Under grace we have the power to keep or obey the law. Grace is given in order to perfect us as followers of our blessed Savior, living free from sin. It is said by the apostle, "Sin shall not have dominion over you, because ye are not under the law, but under grace." We must keep the law, because sin is the transgression of the law, "and the soul

that sins shall die." No sinner can be justified by the deeds of the law, for the law knows no forgiveness, the sinner cannot keep the law, and his justification does not come in that way, but only through faith in Jesus. Christians are under the law as a condition of continued spiritual life here, and as a condition of eternal salvation hereafter. The Christian keeps the law of God, therefore he must "work out his own salvation with fear and trembling." Not alone nor unassisted; but God works in the soul, to elevate, enliven and comfort every one in harmony with his will. The grace of God is sufficient to all, everywhere, in all places and under all circumstances. "The law was given by Moses, but grace and truth came by Jesus Christ" alone. Yes, it is a fact that all grace and truth proceed from Him. If we have true, real faith in Jesus, we are surely filled with grace and all abounding love. Redeemed by His blood and saved by the washing of regeneration, we have all things and are wanting in nothing, so long as we hold fast to our profession, and work in concert and harmony with our blessed Lord who works in us! "The command is do, and, again, thou shalt not do." Great emphasis is placed upon these authoritative utterances in the Bible, and our Savior adds deep and searching emphasis to the law in his wonderful Sermon on the Mount. In that sermon much is said about good works and keeping of the commandments. In fact, eternal salvation is hinged on hearing and doing. "Whoever heareth these sayings of mine and doeth." Both character of hearers are fully described, and the happy state of the doer, and miserable condition of the non-doer, is fully set forth. Jesus, while in the flesh, was constantly going about doing good; and said to the doubting faultfinder, "Believe me for the very works that I do." These works not only show his Divine nature, but, also, his goodness and purity.

A Christian, according to St. James, is also justified by works, and not by faith only. Calvinists would have us believe that all Christians work because they live. While the Scriptures plainly teach that Christians must work in order to perpetuate a perfect, happy, spiritual life. Paul is in harmony with James, as he urges that we "work out our salvation." God gives the power, and it is the imperative duty of every one desiring and seeking eternal life to utilize the power, grace and gifts so freely and constantly bestowed in working out our eternal salvation. Paul says, "I will (or command) that thou affirm constantly, that they which have believed in God might be careful to maintain good works." He here means that Christians should be constantly declaring the great importance and absolute necessity for "good works" in order to "grow in grace and in the knowledge of Jesus our Savior. While in the last chapter of the Bible it is written "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." A constant attendance to the duties and obligations of life is assurance against barrenness and loss of faith in God and the joys of the indwelling grace in the soul. Reading the Scriptures and deep meditation are profitable and necessary. Constant prayer, both day and night, not always on bended knee, but as we go about the duties of life and its absorbing activities. "Prayer is the soul's sincere desire," and Jesus said, "He that asketh receiveth," and one said, "Whosoever calleth upon the name of the Lord shall be saved." What is most needed to-day, as individual Christians and united Church members, is more prayer. A constant going to a throne of grace in importunate prayer for ourselves, the ministry, Church and the unsaved multitudes of the world! I fear our ministers are lacking to-day in this duty. If there were more preparation for the pulpit upon the knees of the preachers, congregations would increase and more souls would be saved! In other years men went from their knees to the pulpit, and there knelt again in prayer. They had a message of salvation, and that message was set on fire: "What must I do to be saved?"

As I lie here upon my bed, this all-important question often comes to me, o'er and o'er. It is a vital personal question, involving my own personal, eternal salvation. It is not what has been done in the past, but what is needed to-day, a personal matter in which every one whose eyes may fall upon these lines should be concerned. The power of settling this greatest of all questions is clearly and surely lodged, in every case, with you, as an individual. Our dignity and worth is duly recognized by our Lord. The question of salvation is with us. No coercive measures will ever be resorted to. While we cannot alone save ourselves, and no force is to be used, I hear Jesus say, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Then it is all with me. Jesus has

died for me, Divine mercy is sent in awakening power, and this power is used freely by the Holy Spirit. The Holy Trinity, all combined, cannot save, unless we consent, and earnestly and constantly act in co-operation with God. We must come, believe, repent, forsake sin and exercise faith, become adopted heirs—and work out our salvation in co-operation with God. He is absolutely certain to perform his part in every particular. Will we do our part? The way is open. Will we enter the open door? Ample provision has been made for every one. Will we accept it? Here is the danger. It is with us! We must decide for sin or salvation; heaven or hell. Each individual must decide his or her own eternal destiny. The trembling jailor was not saved when he asked this all important question, yet he had learned the invaluable fact that he was lost, a terrible condition; yet absolutely necessary to present and personal salvation. This deep conviction for sin is now the great need of the world. It leads to godly sorrow for sin, or repentance for sin, and faith in our Lord Jesus Christ, followed by a life of faith and good works in copartnership with Him "who worketh in us both to will and to do of his good pleasure." This is my answer to the question asked by the jailor, and is based on the teaching of the Scriptures.

"To be saved!" Let us sum up what we must do to be saved: Believe in God as triune! Yield to the impressions made by the Holy Spirit. These impressions will convict us of sin. Then earnest repentance; forsaking all sin, by confession, and ceasing to do evil. Accept Christ Jesus by faith as our own Savior. Lay every care and burden on him. Give thy heart, life and being into his keeping, and do whatever he commands with thy might. Read his Word for instructing and comfort; not for disputation nor criticism; but in meekness and faith. Pray always. We mean that this should be the habit of life. Every day go to God in earnest prayer. Do these things and you will have great peace and will never fall. I have never known a Christian to fall away who continued in prayer and diligently searched the Scriptures. O for the spirit of prayer in our Zion.

### WHAT A FALL.

A minister of the gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation came home, for the first time in his life, intoxicated, and his boy met him upon the doorstep, clapping his hands and exclaiming, "Papa has come home!" He seized that boy by the shoulder, swung him around, staggered, and fell in the hall. That minister said to me, "I spent the night in that house. I went out, bared my brow, that the night dew might fall upon it and cool it. I walked up and down the hall. There was his child dead! There was his wife in convulsions, and he asleep. A man of thirty years of age asleep, with a dead child in the house, having a blue mark upon the temple, where the corner of the marble steps had come in contact with the head as he swung him around, and his wife on the brink of the grave!" "Mr. Gough," said my friend, "I cursed the drink. He had told me that I must stay until he woke, and I did. When he awoke he passed his hand over his face and exclaimed: 'What is the matter? Where is my boy?' 'You cannot see him.' 'Stand out of my way! I will see my boy!' To prevent confusion I took him to the child's bed, and, as I turned down the sheet and showed him the corpse, he uttered a wild shriek, 'Ah, my child!' That minister said further to me, "One year after he was brought from the lunatic asylum to lie side by side with his wife, in one grave, and I attended his funeral." The minister of the gospel who told me that fact, is to-day a drunken hostler in a stable in the city of Boston. Now tell me what rum will not do. It will debase, degrade, imbrute, and damn everything that is noble, bright, glorious, and God-like in a human being. There is nothing drink will not do that is vile, dastardly, cowardly, and hellish. Why are we not to fight till the day of our death?—J. B. Gough.

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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.

WOOLSEY.—R. T. Woolsey was born near Oakland, in Colorado County, Texas, May 4, 1860, and died at his brother's residence (W. M. Woolsey), in Floresville, July 18, 1905. He was married December 6, 1882, to Miss Minnie Grobe, of Oakland, Texas. To this union were born nine children, all living. I have known the Woolsey family intimately for many years, and must say that we have never had a better family connected with our Methodism in Texas. Bro. R. T. Woolsey entered the West Texas Conference at the age of 29, and spent about fifteen years in the West Texas and Texas Conferences. He was a very successful preacher, and his ministry was characterized by great revival power. He was studious and attended to his work in detail. After he located, and entered upon other duties, he lived a consecrated Christian life. Brother Woolsey was taken sick last January, and was finally brought to Floresville, where W. M. and E. F. Woolsey and their families, with his devoted wife and skillful physicians, did everything that ability could devise or affection execute; but all failed. For six weeks I was with him almost every day, and have never seen greater patience under severe trial and affliction. The last conversation he had with me was about asking for his credentials and re-entering the conference. He frankly admitted his mistake, and talked affectionately about his brethren. His death was a triumph, and my faith is stronger now. There never was a blemish upon his character, and he leaves his wife and children the rich legacy of a good name. We laid Bro. Woolsey away about sundown July 19, 1905, in the presence of a large company. The air seemed tremulous with angelic movements, and heaven seemed not far off. Farewell, to my friend of the long ago, but not final. I am making my best fight for a place by your side. Blessings on his wife and children. M. A. BLACK. Floresville, Texas.

COSPER.—Mrs. Mary A. Cospier, our dearly beloved grandmother, departed this life November 20, 1904, to take part in the inheritance beyond. Grandmother was born in Bibb County, Alabama, March 14, 1831. She was married to James W. Gilmore in 1849. At the close of the Civil War she was left a widow with seven children—five boys and two girls. Two of the boys have preceded her to their home eternal. In 1879 she moved to Texas, and in the same year was married to Joel H. Cospier, who, for many years, was a local preacher in the Methodist Episcopal Church. After Grandfather Cospier's death, Grandmother went to live with her children, and at the time of her death she was with her youngest son, T. A. Gilmore, at Ringgold, Montague County, with whom she had been for several years. Grandmother was truly a Christian woman, often being heard to say she was ready for the summons. She tried to instruct those about her and prayed for all, and especially her own. Grandmother left five children, forty-two grandchildren and fourteen great-grandchildren with many friends to mourn her departure. In her last days she suffered much, yet it was all borne with patience and without a murmur. She has left us and gone before. May we ever live so as to follow her through the pearly gates into the New Jerusalem. HER GRANDSON.

MITCHELL.—Dr. C. R. Mitchell was born December 13, 1868, and died July 30, 1905; joined the Church about the age of 19; was baptized in childhood. His sickness was of five weeks' severe pain and suffering; but the first week he gave all his relatives and friends evidence of his acceptance and grace with God, and died praying Jesus to take him quickly. His was one of the most powerful testimonies in the last hours. Weep not, dear friends; you know your promise (not to grieve) to him! May our God be as comforting to us in the end! YOUR PASTOR.

HARTSHORN SHADE ROLLERS. Bear the script name of Stewart Hartshorn on label. Wood Rollers. Tin Rollers.

TAYLOR.—Mrs. Esther P. Taylor was born in Pennsylvania, March 12, 1813, and fell asleep at the home of her son-in-law and daughter, Bro. and Sister S. E. Galloway, in Gilmer, July 2, 1905, and with whom she had lived continuously the later years of her eventful life. During the 92 years one month and 20 days of her earthly sojourn she passed through some of the most stirring scenes and personal experiences incident to history making periods, which came in such rapid succession that each was surprising to those whose vision was most prophetic even. Her Christian experience began in her thorough regeneration in early girlhood. She joined the Methodist Church and held an unbroken fealty to her Christian profession to the moment of her departure, hailing with a joyous heart the oncoming of, to her, the welcome messenger. May 26, 1835, she married Rev. Nathan Taylor, and in 1841, with her husband, who was a member of the North Ohio Conference, volunteered as a missionary to the Arkansas Conference; at that time an inhospitable wilderness, yet she proved herself a help truly meet for her courageous husband, reinforcing him with a competent mind, a submissive spirit and a heroic faith. They served an uninviting territory, yet their influence told for good upon its immediate history. She returned to the North Ohio Conference, with her husband, in 1848, and after serving circuits, stations and districts, they were sent as missionaries to Kansas, where they labored with the same zeal and energy that had characterized them in all the past. Here they laid the foundation of Baker University, he becoming its successful financial agent. In 1882, Father Taylor, having had to assume a supernumerary relation, moved to Louisiana, where he made his home with Bro. Galloway, and where, July 11, 1895, he fell asleep in Jesus. Though aged, Sister Taylor gave but little evidence of senility, preserving her normal strength well to the last. Immediately after the establishment of their home at Gilmer, Texas, Sister Taylor joined the Methodist Church by certificate, and her presence was an abiding benediction to the Church; she was always serene, and there was about her a profound sanctity felt by all who met her. She was satisfied with nothing less than an experience which quadrated with the doctrines of the Bible and its promises, and in this experience she was happy. As her pastor, nothing gave me more pleasure than to look into her saintly face as she counted her trials the source of her greatest joys. "His grace is sufficient," were the last words I heard her speak, and truly she had proved it so. To the one son and daughter, Bro. J. W. Taylor, of Louisiana, and Sister S. E. Galloway, and to the other loved ones left, we offer all the comfort Christian sympathy can lay upon the altar of their sorrow. It is well with Sister Taylor. The Lord is her Shepherd. G. V. RIDLEY. Gilmer, Texas.

CORNELIUS.—May E. Cornelius (nee Rives) was born in Oktibbeha County, Mississippi, July 4, 1873; she moved, with her mother, to Lamar County, Texas, in 1884, where, on January 3, 1899, she was married to R. L. Cornelius. With her husband, she moved to Sterrett, I. T., from thence to Comanche County, Okla., where, through a lingering illness, she patiently and courageously suffered and died July 20, 1905. The funeral service was conducted at her home, after which her remains were laid to rest at Duncan, I. T. Sister Cornelius was converted at the age of 11 years and was very consistent in her life as a Christian. She served the Lord for eighteen years, and died in the triumphs of a living faith, representing in her life and character while she lived, a high type of Christian womanhood. She leaves a devoted mother and husband and three children and other loved ones to mourn her departure. But we shall see her again, dear ones, in the sweet by-and-by. D. P. WILBURN. Marlow, I. T.

KILLPATRICK.—Jefferson Mildred Killpatrick, son of E. H. and R. E. Killpatrick, was born near Thornton, Limestone County, Texas, January 9, 1903, and died at the home of his parents, near Thornton, August 7, 1905. His life was short. He did not stay here long to cheer the hearts of those who so fondly loved him. He was a child of great promise and many fond hopes were centered in him. Those hopes are not blasted, only in form, for his memory points heavenward, where we know he is forever safe in the bosom of our Heavenly Father, who took little children in his arms and blessed them and said, "Of such is the kingdom of heaven." His body lies in the Tidewell Cemetery to await the resurrection morn, when loved ones, if faithful, will meet him, to say good-bye no more forever. May these thoughts cheer and comfort the hearts of the loved ones. J. O. JORDEN.

NORTON.—Mrs. Cornelia F. Norton (nee Bradberry) was born in Alabama, September 8, 1844; was married to J. D. Norton in 1862; died at the home of her son, J. C. Norton, near Abner, Kaufman County, Texas, July 30, 1905. She professed religion and joined the M. E. Church, South, in early life, and lived a consistent Christian up to the time of her death. Sister Norton was the mother of eight children, five sons and three daughters. The three daughters and her husband preceded her to heaven. For twenty-eight years we have known this good woman, and for nine of these years was her pastor. The itinerant preacher always found a hearty welcome beneath her hospitable roof. With her eye steadily fixed upon the goal, her course was onward to the celestial portal. Her life was truly beautiful; radiant with all that adorns Christian character. We will meet her in the "sweet by-and-by." Attended by loved ones, and a large concourse of friends, we buried her at College Mound, to await the resurrection morn. Our prayer is that her five sons may emulate the Christian example of this noble mother. O. P. THOMAS.

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**ALLEN.**—Mrs. Martha Allen was born in Monroe County, Georgia, February 22, 1825, and departed this life July 6, 1905. Her maiden name was Horton. She married Josiah Young Allen April 12, 1842. Her husband preceded her to the glory world June 21, 1881. To their union twelve children were born—nine boys and three girls—of which seven are living—three girls and four boys. Brother and Sister Allen joined the Church at Vernon, La., in 1865, and were both, up to their death, consistent, upright Christians. Sister Allen being the wife of a Royal Arch Mason, had taken all the degrees belonging to women of that fraternity. Her last hours were ones of great anticipation. She longed for the reunion with her sainted husband. She was a loving wife, a sweet, tender mother, a consistent follower of Christ. We laid her to rest in Huckabay Cemetery, there to await the final resurrection. Nothing can be nobler and grander than the true life of a Christian mother. She cannot come to us, but we shall go to her.

MATTHEW O. DICKSON, P. C.

**MUNDEN.**—Elizabeth Ann Munden (nee Baggett) was born in Campbellton, Georgia, May 1, 1826. She moved to Texas with her parents in 1846, settling in Dallas County, near what is now Cedar Hill. She was married to Joseph Munden April 15, 1847. She died at Midlothian, Texas, December 14, 1904. She made profession of faith in Christ and united with the Methodist Church early in life, giving nearly seventy-five years' service to the Lord's cause. She was a woman of superior ability as a leader in her day. She loved the Church—it was first. Her home was of that type that impressed her children with its sanctity, leaving a deep impression not only upon her own children, but upon all who entered it. There was that peculiar old-time hospitality, and it abounds in her children to this day. Her sons—Uzziah and Richard—are each great stays to and officials in our Church. It was with the latter that she made her home. I am glad to note that of all her grand and great-grand children all are Christians, who are old enough. She commanded her household after her. What a happy meeting there will be when all get home!

M. K. LITTLE.

**NORWOOD.**—John W. Norwood was born in Greene County, Alabama, Nov. 6, 1828; moved to Texas and settled near Marlin in 1852; was happily married to Miss Adaline Moore in 1856. To them were born five children; four of them were boys. Three of the boys and the faithful wife survive him. Bro. Norwood joined the Methodist Church more than twenty-five years ago. The Church records show him to have been an official for many years. His Church believed in him and his neighbors honored him. His eyesight had been failing for some time, being practically blind for the past year. Natural darkness closed in about him, but his spiritual vision was clear to the last. His last thoughts were concerning his Church, and his last prayer was for his sons. When the last summons came, and he felt that he was slipping away from the earth, he said with perfect composure, "Lord, I am ready to go." On the afternoon of August 1 he gently fell on sleep. The following evening, just as the shadows marked the passing of the oldest hour of the day, gentle hands laid him to rest in the beautiful Marlin Cemetery to await the judgment day. W. W. WATTS.

**YELTON.**—Mrs. Margaret Yelton (nee Coplin) was born in Overton County, Tennessee, November 17, 1840, and died July 21, 1905, at her son's (Roscoe Yelton) home, near Josephine. She was married to L. C. Yelton in 1862, and about the same time was converted and joined the Methodist Episcopal Church, South, at Paron, Tenn., where she remained a faithful member until her death. Sister Yelton came here in April, to visit her son, little thinking that she would never return. Let me say to those who are bereaved, weep not as though she were gone forever, for she died with a bright Christian experience. Just two days before she died she told me of her hope beyond this life, and said that she was ready to go when the summons came. Her husband and four children preceded her to the Spirit world. She leaves one daughter, two sons, some grandchildren and many other relatives and friends to mourn their loss! But, thank God, their loss is heaven's gain. Remember, now, you have possessions in heaven that you never had before. Let us live so as to meet her in the glory world.

LEONARD REA.

Josephine, Texas.

**NEAL.**—William Burk Neal was born July 29, 1840, in Butler County, Kentucky, came to Wise County, Texas, in 1882, and settled in Aurora. Here he engaged in the business of merchandising, making many life-long friends. He was converted in youth, and joined the M. E. Church, South,

in which communion he lived a faithful Christian life to the end. Though sometimes the sea was stormy, and the clouds lowering, his faith in God's promises was such that he could look up and say, "All things work together for good to them that love the Lord." He had no fears of death. He was broad and liberal toward other Churches, but not too much so to be true to his own Church vows. He loved his pastor, supported the institutions of the Church, and attended upon her ordinances. His home was like his life—bright and cheerful—and it was a real delight to be in it. He died April 20, 1905, at Boonsville, Texas, and we laid him to rest in the old Garvin cemetery. May the grace of God uphold his wife, his children and loved ones.

J. P. HUMPHREYS.

**WILBORN.**—Safronia Jane Harris Wilborn was born in Missouri February 13, 1839, was married to S. H. Wilborn in the same State in 1858, moved with her husband the same year near Pilot Point, Texas, where they lived till the death of her husband, which occurred May 22, 1900. She then, in 1901, moved near Spring Creek, Texas, where she resided till her death, which occurred June 26, 1905. She was the mother of nine children. One died in infancy, and of the remaining eight there is one daughter, the wife of the writer, and seven sons. Mother was a true Christian. Converted in childhood, she had been a member of the Missionary Baptist Church for a number of years. She died in the faith, and has gone to her reward, where we aim to meet her in the sweet by-and-by. May all of her children live so as to be prepared to meet her in heaven.

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

Advices are received to the effect that the Utah 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, Utah, and that Prof. 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 applications will be 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 reservation 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 one 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. Gleason, 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.

Happiness shared is perfected.

A PROTEST TO A REPLY.

In the last issue of the Advocate (August 30) there appears an article under the head of "A Reply," from one Dr. J. W. Poole, which appearance in the columns of the Advocate astonishes me very much.

The Doctor claims that he believes and practices the twenty-five Articles of Religion, and his utter disregard for the inspired Word of God leads me to accept his statement as to the practice of at least one of the articles, i. e., the one on total depravity. According to him, at least some of the four synoptic Gospels is fable pure and simple. I would like for him to tell us who told him that Luke's account of the rich man and Lazarus is a fable. If that is a fable, then may be the "story" of the "many mansions" is a fable.

If Dr. Poole can show a single author in our standards of doctrine who sets forth his view, he will oblige the readers of the Advocate.

Wesley, in his sermon on "The Great Assize," quotes this Scripture, "These shall go away into eternal punishment and the righteous into life eternal," and comments on it thus: "It should be observed it is the very same word which is used, both in the former and in the latter clause. It follows that either the punishment lasts forever, or the reward, too, will come to an end. No, never; unless God could come to an end, or his mercy and truth could fail." And yet Dr. Poole claims to be a Methodist!

He is a "soul sleeper," straight from the shoulder.

Hear him: "The soul without the body has no consciousness and cannot even dream. It is profoundly asleep and kept by the power of God." Who told Dr. Poole that? Neither Christ nor any of the apostles, I am sure.

A. A. WAGNON.

"THE RELIC OF A BURIED WORLD."

In the Advocate of August 3 I notice an article headed "A Relic of a Buried World." As I was born and mostly reared in Hillsboro, Scott County, Mississippi, and am now sixty-seven years old, I wish to tell something I know, and something I do not know. The southern part of Scott County had many small prairies of two, four and six acres in size, called "glades." These "glades" were high and dry and fertile. On these was found the petrified backbone of some large animal, apparently of the serpent type. The joints were about six inches in diameter; some joints twelve or fourteen inches in length, and some not so long. The sides were broken off, leaving a part of the rib, which was about three inches wide and about one-half inch in thickness. One man found one of these backbones which had seemingly not been disturbed and which was about seventy feet in length. Some of these joints were brought to Hillsboro as a curiosity. A man named Carr, in South Scott County, opened up a farm, and several of these "glades" were on his new farm. Those joints on the glades of Mr. Carr's farm were hauled out, and his wife had them in her yard around her shrubbery. I saw them after I was grown, and was talking to Mrs. Carr about them. These petrified joints were found nowhere except on these "glades," and always on top of the ground. Now the above facts I know, but I don't know what they were. It may be that some of your readers have seen the same. Perhaps they were "The relic of a buried world."

ABNER B. WARD.

Dale, Texas.

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### ETHICS OF CHRISTIANITY REFLECTED IN THE LABOR MOVEMENT.

(Delivered by E. E. Clark, Grand Chief Conductor of Order of Railway Conductors, before the International Council of Congregational Churches, at Des Moines, Iowa.)

Christianity is a science far-reaching enough to extend to the uttermost parts of the earth and broad enough in its principles to afford room in its plan of salvation for all mankind. The ethics of Christianity are so comprehensive as to apply themselves to every phase and every incident of human life. They involve so many branches of thought as to make it impossible ever to exhaust the profitable discussion of them.

But broad, comprehensive, exhaustive and far-reaching as the science and ethics of Christianity are, the whole may be concisely and correctly summed up in the statement that the purpose is to lead mankind to better and happier lives here and hereafter, through development of the higher instincts and the better sides of human nature.

The labor movement is not a campaign against law and order, led on by agitators and enemies of peace, as some would represent it to be. On the contrary, it is the tangible evidence of the desire for better things on the part of the masses, who, in accord with divine edict, bring the sweat of labor to their brows in order that they may eat bread. It is the overflow or safety valve for the ever present, irresistible longing for greater liberties and better conditions of life. It is reflective of the same spirit which led the children of Israel to refuse to make bricks without straw, which buoyed them up in their pilgrimage in search of the promised land, which brought the Pilgrim Fathers to the newly founded West, which has performed so important a part in the development of the new world, which is behind the march of civilization, and without which progress would be impossible.

#### Christianity and Labor Advancing Together.

Like all great movements or reforms, it has had its authors, its disciples, its apostles, its missionaries and its martyrs. Its aim is to make mankind better, more comfortable and happier here, and this of necessity leads them nearer to a probable happy hereafter. The work of the Church will not be done until the millennium shall have dawned, and until that day the labor movement will be found pressing on, side by side or hand in hand, with it. People talk glibly about solving the labor problem. The cause of Christianity will not have completely triumphed so long as there are sinners outside of the fold, and the labor problem will not be solved so long as hope of better things spring up in the hearts and minds of men. We shall steadily approach the goals which we seek. Some day they will be reached.

For the purpose of this discussion we can only give brief consideration to a few of the ethics of Christianity which are involved in, or, I prefer to say, which are reflected in, the labor movement. And so I shall call attention to some few of the many incidents in the life and teachings of the man Christ which seem to apply most aptly and opportunely to the practical life of man in this twentieth century.

Before going further, and to avoid possible misapprehension or misunderstanding, it is proper for me to say— which I suppose I should be ashamed to admit—that I am not a member of any Church, and that I do not profess to be a Christian. I, however, believe in Christianity. I hope that while neglecting many of its teachings—all of which are good and none of which ever brought harm to any man—I consistently follow others of them, more especially those to which I shall particularly refer.

Christ came to earth as the messenger of God to all mankind. He did not go into the temple to give the Pharisees his mission, but He went about among the poor and lowly, the masses of the people, teaching and preaching of better things for them. He announced one of the eternal ethics of Christianity when He bade them bear one another's burdens. And that is one of the ethics of Christianity which is deeply involved in the labor movement. The labor movement, as we know it in this age, is a combined effort on the part of the many to rid each other of some of the burdens which are borne in their individual capacities, and to make life better, brighter, happier for all. It seeks to secure for the industrious man compensation for his services and hours of labor which will afford comfort for himself and family and opportunity to develop and cultivate a taste for a higher life physically, morally and spiritually. If Christianity means anything, it means that all men are God's children, and, whether it be right or wrong to view it in that light, it is certain that the word and promises of God preached to a hungry man or to

the man whose days know nothing but a ceaseless grind of labor for a bare existence and whose nights know nothing but the sleep of physical exhaustion will fall in barren soil.

#### Both Making for Higher Civilization.

Christianity makes steadily for a higher civilization, and if I were asked to point out one, and only one, evidence of the fact that the labor movement of this day involves many of the ethics of Christianity, I would, without hesitation, call attention to the fact that the labor movement is strongest and thrives best in those countries where Christianity is most strongly entrenched and most generally accepted. There is no labor movement in idolatrous India. Neither Christianity nor its practical ethics give the masses there hope for better and higher things, and so, instead of hustling and striving as does the trade unionist in Christianized America, that native quietly and tamely succumbs to starvation, saying: "It is fate."

God saw it that the widow's bin of meal and cruse of oil did not become empty. Christ said, "Suffer little children to come unto me." The two principles thus laid down have been embraced and faithfully followed by the leading organizations in the labor movement. By the establishment of out-of-work funds, fraternal insurance, and widows' and orphans' funds, to which the individual members contribute liberally from their hard-earned means, the widows and orphans are kept in meal and oil.

By earnest and energetic efforts the labor unions have, to a large degree, checked the coining of infant health, life and limb, into money for the coffers of those whose conception of business is the employment of children of tender years for long hours at arduous labor, and for the merest pittance, thus mortgaging beyond the possibility of redemption the health, morals and welfare of generations yet unborn.

The Anthracite Coal Strike Commission, in its investigation of conditions in the anthracite region, found that within a few years numbers of silk mills have been located in that region with no apparent inducement for such location except the opportunity there found for the employment of little girls. It was shown that hundreds of such little ones of tender years were working from 6 o'clock in the morning until 6 o'clock at night, or from 6 o'clock at night until 6 o'clock in the morning, and for wages as low as three cents per hour.

It was argued on one side that these were the children of workmen, and if their parents did not permit it the conditions could not exist. This was answered by the assertion that the conditions under which the parents worked were such as to compel every member of the family to contribute every cent that could be earned, no matter what the cost might be in health or morals. The miners argued for higher wages and better conditions for themselves, so that the young children would not be required to assist in earning the necessities of life, and so that the few inhuman parents who, perhaps, would drive their offsprings to such labor, would not have the excuse of spurring necessity.

#### The Economical and Sociological Wage.

I desire to here discuss far enough to call attention to the fact that a fair inquiry into the sociological conditions among any class or group of workers must take into consideration both the economic wage and the sociological wage. It may be said that in a certain employment \$3 per day is a good wage, and so far as it goes the statement may be true. But if the employed must be ready for service at all times, and is thus prevented from devoting part of his time and attention to other employment, and is not given employment for more than half the days in the year, the results at the end of the year are no better, even if as good, than if he had been steadily employed at \$1.50 a day. That is the sum of his earnings available for support of his family and which constitutes his sociological wage is equivalent to a year's work at one-half the economic wage actually paid.

What would your Sunday-school amount to, or what would they accomplish if all the children were required to work at steady, exacting employment for twelve hours out of every twenty-four hours through the week? Would there be much opportunity to hope that the little children would come to Christ as He bade them do?

Much has been accomplished in this work, but it is far from being finished. Let me repeat that wherever an effort has been made to restrict child labor it has had more loyal and earnest support from the labor unions than from others, while most such movements have been originated by the unions. This is a work in which the church can well give its active and energetic assistance.

Christ chose disciples and bade them go into all the world and preach the gospel to every creature. What was the gospel which He directed them to

preach? Was it an eye for an eye and a tooth for a tooth? Was it a gospel of fear illustrated with vivid word pictures of the imaginary heat and torture in store for all those who did not accept it? Was it composed of theological discussions? No. It was the simple gospel of love—love of the Father for the Son; love of the Son for mankind, and the beautiful commandment that ye (we) love one another.

#### The Industrial Crisis and the Great Commandment.

What commandment could more aptly fit the present condition of industry and society? Deceit, desertion of trust, scandal and crime are rife and are found in high places as well as in lowly places. The man who, holding a position of trust, either public or private, takes advantage of the opportunity to rob those who have placed confidence in them has no love for his neighbors or for society. If the love for one another of which the Savior spoke, had been entertained by the leading spirit on either side of the recent regrettable conflicts in portions of the State of Colorado, our page of civilization would not have borne the inefaceable blot which has been put upon it by a seeming effort to make a right out of two wrongs. If we demand respect for law and for the right from others we must, in all consistency, be willing to respect the law and the right ourselves. Wrong is wrong and defiance of law is defiance of law, whether perpetrated by those in authority or by others. If we expect consideration from others we must give consideration. If we claim rights we must recognize and shoulder responsibilities. If we demand privileges we must assume obligations. If we want to be loved we must love.

#### Labor Has Its Peters and Judases.

The labor movement has its disciples going about among the people encouraging them to higher purposes and ideals, teaching the precepts of organizations whose principles are enunciated in their mottoes: "Fidelity, Justice and Charity," "Benevolence, Sobriety and Industry," "Brotherly Love," etc. Ah! I hear someone say that some of these disciples of labor preach discontent and strike, and do more harm than good. Perhaps that is true. I am sorry to be obliged to admit it. But it must be remembered that nineteen centuries ago the Savior of mankind selected twelve men whom he thought he could tie to, and among the twelve he later found Peter, who denied him, and Judas, who betrayed him. I presume the percentage of deceit, disloyalty, moral cowardice and treachery holds good in this twentieth century. The labor movement cannot be justly denounced because of mistakes, evil acts or even crimes perpetrated by some of its emissaries or members any more than the Church can be justly denounced because occasionally a human wolf is found in the clerical garb or because of the backsliding of an occasional member.

Some emissaries of labor have taught the doctrine of class hatred, distrust of fellowman and repudiation of the common obligations of citizenship. Some clergymen have helped such propaganda along by extreme expressions of condemnation of all organized labor because of mistakes or wrongs committed in its name and which were probably sincerely regretted by the great majority of its members.

Such expressions do not represent the ethics of either the labor movement or of Christianity. They hurt and hinder the great beneficent work of the labor movement and of the Church. They show that all good causes are retarded by other enthusiastic adherents, whose judgment is out of balance.

#### The Industrial Millennium.

The Christian looks forward with hope and confidence for the coming of the millennium, when all men shall know Christ and serve him. The earnest advocate of trades unionism looks with hope and confidence for the dawn of an industrial millennium, when all men shall know and have opportunity to enjoy a higher, nobler, better life. Scoffers and unbelievers scout the possibility of either and call us, who believe that these things will be, visionaries, I, for one, would rather be a visionary, with hope in the future and with some of the milk of human kindness in my veins, than to be a cold-blooded cynic, unable to find pleasure in present associations or encouragement in future prospects.

But let us not lose sight of this fact: The Church cannot save sinners, and the labor unions cannot give its full benefits to the individual except through the efforts of the individual sinner or workman. No sinner can declare himself to be a part of the Church and be saved through vicarious atonement. No workman can hope to enjoy the benefits secured by the labor movement unless he is willing to work for them. And both may depend upon it, that the portions of permanent good which they receive, either spiritual or material, will be in direct ratio with their personal efforts. The theory of universal salva-

tion without regard to personal worth, and the theory of socialism, under which each shall work when and at what he chooses are alike impossible and impracticable.

Christ came to earth with a message of peace on earth, good will to man, and in appreciation of his efforts the populace crucified him. The message of peace and good will has, however, echoed down the halls of the centuries and I am optimistic enough to believe that despite the seething caldrons of industrial and international strife which are now observed in some places, there is, in proportion to the population, more of that spirit in the hearts of men to-day than ever before. Men prominent in industrial and in national affairs are actively employing their time, their energies and their influence in the direction and causes of industrial and of international peace.

#### Not a Peace, But a Just Peace.

The desirability of peace in any walk or condition of life needs no discussion; but peace, in order to be lasting and in order to be a blessing, must be established in right ways and on right and just lines. I would hail with glad acclaim industrial peace so inaugurated; but I want no industrial peace which cannot be had without dishonor. I would not wish to see peace established by a complete surrender on part of the workers, for that would mean simply serfdom. I would not want to see peace come through an unconditional capitulation on part of the employers, for that would soon bring actual anarchy. No peace enthroned under either of those conditions would be permanent or beneficial. Harmony is a thing greatly to be desired, but it is not desirable that either side should furnish all the harmony. The disposition of the members of trades unions in the direction of industrial peace is best shown in their ready and steadily increasing subscriptions to the principle of arbitration.

One of the cardinal virtues of Christianity is charity and that beautiful spirit is one of those most generally accepted, taught and practiced among those who make up the organized labor movement. It is not too much to say that, considering their means, they give more liberally to the aid of their unfortunate or distressed fellows than do any others. They spread the mantle of charity over the shortcomings and faults of their associates and of others. They have big hearts and willing hands in the hour of trouble. Individual acts of unselfish devotion and of kindness could be recited almost without end. In one sad instance in the coal fields of Pennsylvania the mother of a little babe lay sick in bed. The father was brought home a corpse, the victim of an accident in the mine. The funeral was held and upon returning from the cemetery the friends who were doing all that human hands could do in such an hour found the wife and mother dead in her bed. What became of the little one? Did it find its way to an orphan asylum? No. A roughly clad, rough spoken and rough looking miner picked it up and carried it to his humble home, where there were already a wife and eight children depending upon his slender earnings, and there the baby found a welcome and a home, and there to this day it still enjoys its share of whatever of comfort that home can furnish.

#### Reciprocal Rights and the Golden Rule.

And now a brief reference to the principle laid down by Christ in his most comprehensive command to men. This command that man shall do to others as he would that they should do to him embraces all the ethics of Christianity and contains all the directions necessary for a beautiful Christian life. It does not mean that we shall surrender our convictions and beliefs, or that we shall give way in all things to others. It means that in our thoughts and actions we shall give careful consideration to the rights, wishes and opinions of others and then govern our acts by what our consciences tell us is right, just and fair; that we shall do by them as we would believe it to be fair and right that they should do by us if our conditions and positions were reversed.

This principle is being advocated and taught and practiced by a continually increasing number of trades unionists and trades unions. Its importance and the disastrous effects of ignoring it have been clearly demonstrated in the labor world. More and more men are becoming convinced that in order to achieve lasting success the movement must be both morally and economically right.

If we govern ourselves by this rule, so aptly termed the Golden Rule, we will bring into our daily lives all of the Christian virtues; we will broaden our natures; will have performed our share in bringing happiness to mankind; will have done our full part in the dissemination of peace on earth and have practiced good will to man.

You who hear me are disciples of Christianity or of the labor movement.



I would urge you who are disciples of Christianity to preach the lessons of love, devotion, loyalty and all the other virtues which are to be drawn from the life of Christ, as applicable to life as it is lived to-day. The men of this day admit the fact and the personality of God, the Father, and of Christ, the Son, and do not care for theological dissertations intended to prove such fact or personality. To the disciples of the labor movement I would say: "If you are teaching strife, discord and hatred you are doing harm to the cause, as well as to those who may follow your teachings. It is your duty to encourage men to strive to be the best workmen in their crafts, to be honest with themselves and all with whom they are associated or with whom they deal, to each do his part in his union and to teach the mission of the union to be the securing of the highest compensation, the shortest hours of labor and the best conditions of employment possible to secure within the limits of right reason and justice."

To all I say: "Put your hearts into your work. Dare to follow the dictates of your consciences. Have the courage of your convictions. Be, in fact, ambassadors for Christ, or for the labor movement, or, better yet, for both, and remember that there is at all times a cloud of witnesses around to be helped or hindered, benefited or harmed by your expressions and your examples."

Neither the emissary of labor nor the minister of the gospel can accomplish the best work or the fullest measure of success if he fails to realize the importance, on the one hand, of mixing the ethics of Christianity with his work on behalf of the toiler, and, on the other hand of giving attention to the practical side of life as represented in the ever present necessities of those who must work to-day in order that want may not be felt to-morrow.

Neither Christianity nor the labor movement can afford to have as disciples opportunists or extremists. Both movements are founded in eternal truth and we should bear ever in mind the spirit of the principles which we believe and teach rather than the letter of any text which we may select.

#### POLYTECHNIC COLLEGE POINTS.

Several workmen are engaged at work on the 25-acre campus. The grass has been mowed, the trees are being trimmed, and the flower beds are being beautified, all of which gives the college an air of freshness and cleanliness that makes everything appear inviting to those who live on the Hill, as well as the "passer by." The latter are quite numerous, these hot days, stopping for the purpose of soliciting rooms for their sons and daughters.

J. M. Stewart, of the Stewart Binyon Transfer Co., has been at work all week moving the gymnasium to a better location. When located it will be thoroughly overhauled and put in first-class shape by the opening of school in September.

Prof. W. E. Rinker, Ph. D., of the chair of modern languages, arrived from the North the early part of the week. Prof. Rinker is a new man at the Polytechnic, and says he is delighted with the college and its surroundings.

A note from Prof. W. Andrew Hempel, who has spent his vacation in New York studying, says he will reach Texas about the 25th of August and be ready for the opening of college.

Business Manager Young returned Wednesday from a trip south on the Santa Fe. Mr. Young says that a great number of young men and women will attend the Polytechnic this year from that section.

President Fouz returned home Thursday from Corpus Christi, where he had gone to address the Epworth League Assembly. He reports a pleasant occasion.

Fear a-l' faith can not walk hand in hand.