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## Editorial.

### AN EXPOSITION.

(John 3:1-10.)

We have been requested to write an exegesis of this most instructive conversation between the divine Master and Nicodemus, which certainly develops a doctrine of paramount importance to mankind. It presents the inexorable and unalterable ultimatum of the King of heaven to the human family. It is not egotistic in us to say we have never seen an explanation of this important conversation which, to our mind, was clear and easy to be understood and which was in all respects harmonious with the Scriptures and with the facts developed in this conversation. All this may grow out of the dullness of our mind, and our views may prove as unsatisfactory to the reader as others have been to us. Some good men, to avoid the materialistic and soul-destroying doctrine of salvation by water baptism, run to the opposite extreme and deny that being "born of water" refers to water baptism at all. The truth lies between these two extremes. Being born of water does refer to baptism; and so far from this text teaching regeneration by the sacrament of baptism, it teaches the very reverse. Now, after this somewhat lengthy preliminary, let us collect around this all-important conversation such facts as will enable us to get a scriptural, natural and logical understanding of what Christ really taught.

1. Nicodemus comes to Christ as the infallible teacher "to get information upon the great question of how a man can get to heaven," saying: "We know thou art a teacher come from God," etc. This was the right source to get such information.

2. Nicodemus was a formal professor and a member of the Jewish Church, for the record says he was "a ruler of the Jews," and Christ says he was "a master of Israel."

3. Every Jew and proselyte had to be washed or baptized. Matt. 3:5-6 says: "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

4. The term "Kingdom of God" is in the Bible interchangeably applied to the Church on earth, into which water baptism alone can induct us; and it is also applied to the Church triumphant in heaven, into which the baptism of the Spirit alone can introduce us.

5. Water baptism is always administered by man and puts us in the Church militant, in which a man may possibly live and die, but never reach heaven.

On the other hand, the baptism of the Spirit is always administered by Christ and is a passport to heaven, although the individual may have never formally belonged to the Church on earth. Hence John says, "I (as a man) have indeed baptized you with water, but he (Christ) shall baptize you with the Holy Ghost and fire."

Now, with these facts in mind, not one of which can be successfully controverted, let us investigate this conversation just as it occurred. We may not have a record of all

Nicodemus said to Christ, but it is infallibly certain from what Christ said that Nicodemus, although he was a member of the Church and a ruler in the same, was not satisfied with his religious experience and that he came to Christ to be taught the way more perfectly. Hence Christ, recognizing him as a leader in the Church and having already all the benefits of water baptism which alone can bring us into the visible Church, began to tell him what he lacked in order to get into the kingdom above. Therefore at first he does not say one word about being born of water, but tells Nicodemus what was indispensably necessary for him in order to get into the kingdom of heaven above. Therefore he said with all the force of an oath, "Verily, verily, I say unto you, except a man be born again he cannot see the kingdom of God." Nicodemus had grown old in dead formality; although "a master in Israel," he did not understand the Master, but said, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Then it was that Christ undertook to illustrate to Nicodemus' mind by referring to the universal custom among the Jews in their divers baptisms, or purifying amongst themselves, and especially to proselyte baptism in which a pagan renounced his pagan lineage and became a child of Abraham and heir of the promise with his seed. Hence Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit; marvel not that I said unto thee: ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit. Nicodemus answered and said unto him: How can these things be? Jesus answered and said unto him: Art thou a master of Israel and knowest not these things?"

Now let us, by the help of the Holy Spirit, get some of the legitimate lessons taught here.

1. "Born again" inevitably implies two births. Nicodemus was so gross that he thought Jesus was talking about a natural birth, which Christ waived in a word and returned again to the spiritual and told what the two births were—"Born of water and of the Spirit." One of these, namely, "born of water," puts a man into the kingdom or Church on earth. The other, "born of the Spirit," puts him into the spiritual kingdom, or qualifies him for heaven. Christ did not propose to discuss a natural birth and only refers to it as a figure to illustrate the beginning of a new or spiritual life, which is always implied in the vows of both water and spiritual baptism.

2. This conversation, so far from teaching water regeneration, proves the very reverse. Here is Nicodemus, who has been born of water and not only a member of the Church, but is a high official, and Christ says is a "master in Israel," and yet Jesus, address-

ing him personally and individually, said unto him: "Marvel not that I said unto thee: ye must be born again." Proving that a man may be in the Church and yet not be converted, or be born again.

3. The figure of the wind used by the Master, like all the teachings of Christ, shows him indeed "a teacher come from God." Though the kingdom of heaven "cometh not by observation," yet it is as clear and powerful and as tangible to the spiritual man as the wind is to the physical. We may not see the one or the other, yet both address themselves to our conscious nature, so that it is impossible to be mistaken or doubt their presence. As the effects of the wind is seen on the objects around us, so the effects of the Spirit are seen in the life and character of the man "born of the Spirit."

4. A man may be "born of water" and never see heaven. On the other hand, a man may be born of the Spirit and get to heaven who was never baptized or born of water.

To illustrate this, take Nicodemus. He occupied a high place in the kingdom below and yet Jesus said unto him, "Marvel not that I said unto thee: ye must be born again." Again, read Acts 8:21-23, where the people were baptized into the Church, but had not received the Holy Ghost; and Simon the sorcerer also was baptized, and yet Peter said to him: "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. . . . For I perceive that thou art in the gall of bitterness and the bonds of iniquity." In Acts 19:1-5 we have an account of certain disciples who had been baptized, who said to Paul: "We have not so much as heard whether there be any Holy Ghost." These were in the same class with Nicodemus. So far is it from being a fact that water baptism will save a man from his sins, it is a fact that those who are baptized with water, but deny the baptism of the Holy Ghost, are often the most inveterate enemies of Jesus and his people. "Then went out unto him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." And yet these very people preferred Barabbas, a thief and robber, to Christ, and clamored for the crucifixion of the Son of God. Did their water baptism save them? It is equally true that thousands who were never formally baptized, or born of water, but were born of the Spirit, have found "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." Among these might be mentioned the patriarchs, seers and prophets, of whom Paul says: "The world was not worthy." And the thief on the cross, to whom Jesus said: "To-day shalt thou be with me in paradise."

In conclusion, permit us to say that he who interprets this conversation to teach baptismal regeneration perverts the words of Christ. He who depends upon water baptism to put him into the kingdom of heaven above will do so at his soul's peril and in defiance of Christ's oath, which says: "Except a man be born of water and the Spirit he cannot enter into the kingdom of God."

## IMPORTANCE OF LAY WORKMEN IN THE CHURCH.

The importance of lay workers in the Church developed very early. The apostles discovered it soon after the great revival on the day of Pentecost, and they made arrangement at once to bring the laity into service. They appointed deacons to look after the temporal matters of the kingdom, while they gave themselves more fully to the preaching of the Word and other purely spiritual matters of the Church. All through Paul's long ministry we see the use he makes of the laymen. Both men and women aided him very materially in carrying on the work. Without their co-operation he would not have succeeded in many of his enterprises. His epistles are mostly addressed to the laity. And it is even more important now to assign our lay members to their specific sphere in the activities of the Church. Preachers can not bear all the burdens of the work, and it would not be best if they could bear these burdens. In the army the officers do their part in planning the campaign and in directing and leading the forces into the struggles. But after all it is the men behind the guns that do the execution. Without them there would not be many battles fought and no victories won. The Church of God is a great army organized for purposes of campaigning. The preachers are the leaders and the directors, but the vast masses of men and women who make up the membership of the Church are the forces necessary to the success of its enterprises. One mistake that most pastors make is found in the fact that they do not organize and direct their memberships to the best advantage in prosecuting the work undertaken. The preachers themselves try to do too much of the detail work of the Church. They have unwittingly left many capable people with nothing definite to accomplish. They belong to the Church, attend its services, contribute something toward its support and then their work ceases. The result is they are not developed into strong, earnest Christian men and women. They are simply members of the Church. When this is said, all is said that can be said about their religious lives. It takes systematic work upon the part of people to make them grow and become trained in the work of the Master. With nothing to do they become perfunctory and nominal in their religion. But when you put them to work they feel that they are a part of the active forces of the Church; they take a deeper interest in its affairs, read the Bible, go to prayer-meeting, become more devout, grow in grace and increase in the knowledge of the Lord Jesus Christ. They soon become real Christian men and women. Therefore the pastor is a wise pastor who manages in some way to give all his people some definite work to perform as the members of Christ's kingdom on earth.

The profane man gets nothing out of his profanity except loss of gentility and an increased irreverence. It is one of the most wicked and senseless sins of which one can be guilty. The man who practices it is lacking in a high type of morality.



FROM BISHOP HOSS.

I need not tell you that it is much easier to make a promise to an editor than to keep it. If you have not learned that fact at your time of life, then you are much less apt in acquiring knowledge than I had supposed you to be. When I gave you my word that I would write some letters for the Advocate, my intentions were altogether good, but I found it most difficult to redeem my pledge. First one thing and then another has hindered me from taking up my pen, and even now the pressure upon my time is so great that I can scarcely command the leisure to send you a communication. In the midst of wholly novel scenes, there are so many things to attract one's attention as to leave only a little margin for correspondence. That you are seriously disappointed at my tardiness is hardly probable. With grist for your hopper pouring in from all sides, you can well afford to dispense with my poor scribbles; and I occasionally wonder whether even among my old friends who make up the Advocate's constituency there is any strong desire to hear from me again. Still a promise is a promise, and when it is once made it must be kept as far as may be at all possible.

At 5:30 a. m. on the last day of May I left my wife and daughter at Montecagle, Tenn., to visit our mission in Brazil. The parting caused me not a little sorrow. By heredity and by training I am a domestic creature. There is no place on God's earth so dear to me as my own home. Advancing years have strengthened rather than weakened my disinclination to be separated from those whom I love. If my personal wishes could be consulted, I should never again go away on a long journey, much less put the sea between myself and my native land. The time that yet remains to me in the flesh is short, and the greater is the reason for spending it among those whose faces are to me as God's angels, and whose voices appeal to my inmost heart. Always the thought comes to me, when my trunk is packed and my ticket bought, that I shall go away one day to come back no more, or that on coming back I shall find some one missing from that innermost circle to which I am bound by the tender bonds of flesh and blood. But we are pilgrims and strangers in the earth, and have here no continuing city. Happy indeed will be our lot if at the end of the way we shall enter into that glorious city "which hath the foundations, whose builder and maker is God," and there join once more with all those true and faithful spirits whose companionship has brightened and cheered the toils and sorrows of the long, long road. The hope of such a consummation gives courage to our drooping hearts and strength to our fainting footsteps from day to day. I never get tired of repeating those sweet lines of the Quaker poet which I first read aloud to my dearest friend more than thirty years ago:

"But love will dream, and faith will trust,  
Since He who knows our need is just,  
That somewhere, somehow, meet we must."

The trip to New York was uneventful. I have made it so often that every mile of it is familiar to me. A few hours' delay at Chattanooga gave me the opportunity to see my oldest son and his family, which I greatly relished; and after a brief stop-over at Jonesboro with my brother and sister brought back a thousand recollections from the misty past, as tender and holy as heaven itself. All the other scenes in my life are constantly shifting, but the home of my childhood, though it is only a dull and sleepy old town in the hills, is a permanent and enchanted background in my memory. Thither came my forefathers, stout and courageous men, when the whole country was yet a wilderness and there were not one hundred white families in what is now the State of Tennessee. The traditions of all that they did and suffered in those pioneer days entered early into my blood and marrow, and became an essential part of my being. The blue, overarching skies, and the distant mountains, and the silent forests, and the green fields, and the clear and shining streams—these are a part of my patrimony. No change of time or place can take them from me nor rob me of the joy of possessing them. And there in the old cemetery overlooking the town lies the sacred dust of my parents and other kindred, sleeping so peacefully till the resurrection morn, with the clangor of the angel's trumpet, shall break in splendor on the world. If I did not love it all, I should be something less or more than human; and I ask no better lot than that when my wanderings are

over I may find there a little space in which to lay down my tired body and rest till Jesus comes.

At Bristol it became necessary to spend the night in order to catch a through train, and at Lynchburg there was another delay in making connection. This threw us late into Washington, and brought us some hours behind time into New York. After getting a room at the St. Denis, I put in the most of the day completing the arrangements for my voyage, but snatched a little while to call on Dr. Buckley and his admirable helper on the Christian Advocate, Mr. Joy, both of whom were as cordial as they could have been to a Bishop of their own branch of the Church. The next day was Sunday, and I was glad to spend it at Montclair, N. J., fourteen miles out from New York, with that fine young man, Mr. Fennel P. Turner, whom I knew at Vanderbilt University, and who has been for many years the General Secretary of the Student Volunteer Movement. This arrangement had an added pleasure in that it enabled me to have a long and most interesting conversation with Mr. John R. Mott, whom all the world knows as an intelligent and enthusiastic worker in the kingdom of Christ. We all worshipped together at the First Methodist Episcopal Church, of which Dr. Lucas is the pastor. The morning service was edifying and helpful. At 7 p. m. I occupied the pulpit; and then returned to the city, reaching my hotel at about midnight, and going to bed in short order.

Having left instructions with the clerk to be called at 5:30 on Monday morning, I got up promptly at that hour, wrote half a dozen letters, ate a light breakfast, and took a cab for my steamship, the Tennyson, of the Lamport and Holt line, which was lying at a pier in Brooklyn. The payment of three dollars which was exacted from me for this short drive really hurt my feelings. I do not in the least mind a reasonable charge for any service which is rendered me, but I cannot help a feeling of resentment when I am made the victim of a conscienceless extortion. There is perhaps no civilized country in the world in which cab fares are so outrageously high as in the United States, except in Brazil. Between these two it is an open question which is worse. So I have learned by sad experience.

Our ship was scheduled to sail at 9 a. m., but did not get off till 10:30. So I had ample time to look after my baggage, adjust myself to my cabin, and write some last notes. Just as I got through with these things the anchor was lifted, and the engines began to move. As is always the case, the dock was crowded with people who had come to say farewell to departing friends. All that I could do was to look on and give a general approval to the proceedings; for there was not a single face on the dock or on the ship that I had ever seen before. Naturally enough a wave of loneliness swept over me. Yet I found comfort in the thought that I was not utterly alone. The most sorrowful wail in our language is that of William Kingdon Clifford, the brilliant young Englishman, who threw away all faith in God and became an avowed atheist: "The Great Companion is dead." Nay, nay, he is not dead, nor sleeping, nor unobservant of his human children. He is still the "high and lofty one that inhabiteth eternity, whose name is holy," and who, in spite of his unspeakable transcendence, condescends to dwell with him "that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." I have surrendered many of the beliefs with which I set out in life, but I still have an iron grip on the possibility, the reality, the unspeakable blessedness of direct, positive, conscious contact between the divine and human spirits. There are open lines and avenues of approach and communication from the one to the other; there are skylights in the upper regions of our moral and spiritual natures widening outward toward the Infinite and the Eternal. Whoso is not able to pronounce this creed has never had a penetrating insight into the depths of our holy religion. "This is eternal life, to know God, and Jesus Christ whom he has sent."

The facilities for ocean voyaging from New York to South America are not like those on the transatlantic liners. No floating palace invites the traveler. He must be content with simple accommodations. Yet the Tennyson is a stanch vessel, 385 feet long, built to carry 10,000 tons of freight with accommodations for forty or fifty cabin passengers, and about two hundred in the steerage. On this voyage all the cabins were full. The officers, from Captain Ohls down, are experienced seamen and courteous gentlemen. I have never been on any ship where greater care was taken to make everybody comfortable and happy. The table, while not extravagant, is furnished with an abundance of good, wholesome food, and in such variety that nobody can make reasonable complaint. Considering the distance, the

charges, from \$150 to \$175, are not at all unreasonable, especially as a considerable reduction is made for the round trip. The time is eighteen days, and this includes a stoppage of half a day at Pernambuco and a full day at Bahia, with the privilege of landing at both places.

For about ten days we had pretty rough weather, though nothing like a storm. Sailing in the Gulf Stream is always more or less trying. On this occasion it was considerably more so than usual. The most of the passengers had a touch of sickness, and some of them succumbed entirely. I am happy to record that I kept up my reputation as a good sailor from shore to shore, appearing at every meal and sleeping like a log every night. For one or two days, however, the food did not taste quite so well as usual, and I adopted my usual practice of moderate eating—which is to be commended not only to those of feeble digestive capacity, but also to such as are blessed with vigorous appetites. An overloaded stomach on sea or land is an invitation to many ills. In fact, nearly all the aches and pains which men suffer may be traced directly or indirectly to excessive feeding.

The temperature all the way over was reasonably comfortable. Even when we were under a vertical sun the trade winds gave us refreshing breezes; and on one side of the ship or the other it was possible to find relief from the heat. As my cabin was on the promenade deck, I was able to keep my window open every night, and so had a delightful atmosphere in which to sleep. Not once was it necessary for me to set my electric fan in motion. To tell the whole truth, however, I usually sat up on deck till a late hour at night, where the atmosphere was so delicious that there was little temptation to retire. Every morning I had a plunge in salt water, followed by a cup of good coffee, and a brisk walk of about half hour before breakfast. These precautions helped to keep me in good physical condition. No day passed during which I did not get in from four to six hours of continuous reading or writing, besides having all the opportunity that was desirable for conversing with my fellow-passengers. When I was a young preacher I read very carefully Mr. Wesley's sermon on redeeming the time, and it made such an impression on me that I have never since been able to reconcile it to my conscience to waste a full month in mere lounging. As a general rule the best kind of rest is some other kind of work. At least it is so with me, and in my judgment it is equally so with other people.

It was a little remarkable that in a run of nearly 5,000 miles we passed not more than three or four ships. Only now and then did a school of porpoises appear to amuse us with their game of leaping. Schools of flying fish were visible almost every day. A more humdrum life than we had it would be hard to imagine. But the sea itself has a perpetual charm. Whether rolling in billows or spread out in unruffled serenity, it charms and fascinates a thoughtful mind. No wonder that a man who has followed it for years finds himself lost on the solid ground. Its ever-changing moods, and the vastness and mystery of it, are quite sufficient to stir the sense of wonder in even the dullest soul. And the mighty sky above it is none the less a source of deep delight. I shall never be able to forget an experience that I enjoyed about ten degrees below the equator. The sun had gone down in glory, flooding the western heavens with his declining rays, and making the ocean itself to glow like molten gold. One by one the stars began to appear till the whole dome was studded with them. The air was soft and gentle, like that of a June evening in Tennessee. When Captain Ohls invited me to go upon the bridge, I was most happy to say yes. It took me a little time to get my bearings, but presently I grasped the whole view. The moon was two hours out of sight. In the far north, Orion with his flaming belt was just sinking below the horizon, while the Great Dipper, turned upside down, was ten degrees higher. Overhead Arcturus was leading forth his sons. Just coming up out of the sea in the south, Canopus fairly blazed before our eyes. Across the firmament the Milky Way stretched like a vast band of silver, braided with flashing diamonds, and there, sure enough, was the Coal Sack or Magellan's Cloud, a sort of void space in the universe, while close beside it, and leaning like a benediction over the sea was the Southern Cross.

Our first stop was at Pernambuco, which we reached on our second Sunday out. It is situated in eight degrees south latitude. The summer heat must be dreadful, but as the sun was then more than twenty degrees north we did not experience any serious discomfort. Our ship anchored about two miles from the shore. With a good glass it was possible to get a view of the whole city, lying spread out almost on the level of the sea itself, and containing about 200,000 inhabitants, mostly, I was told, of mixed blood. The native boats soon surrounded us, offering to sell fruits, parrots, etc., and to take anybody on shore who desired to go, and was willing to pay for the pleasure. For two reasons I did not go. In the first place, it is difficult for me to forget my mother's teaching in regard to the proper observance of the Lord's day; and at home or abroad I feel as if the use of it in mere sightseeing were a profanation. In the second place, the sea was very rough. Getting out of the ship into the boats seemed positively dangerous. Several of those who made the experiment were drenched from head to feet, and two or three came nearly being dipped into the water or dashed against the ship as they were getting off the ladder. To be drowned at all is not to my liking, and especially so if the occurrence is to take place on Sunday. What with my Greek Testament and other good books I managed to make a pleasant day of it. There was so much hubbub that it was impossible to collect the passengers for religious service at the morning hour; but I managed to get a goodly number of them together at 8 p. m., and talked to them for fifteen or twenty minutes. Some kind friends furnished good music, and Mr. Duffan, a young Presbyterian missionary, made a fervent and helpful prayer. On the previous Sunday nearly everybody on board had crowded into the reading room to listen to a sermon and had given as close and respectful attention as could be desired. I thoroughly enjoyed the opportunity of expounding and enforcing a passage from the Sermon on the Mount.

On Wednesday, June 21, we touched at Bahia, which is also a city of more than 200,000. Fortunately for me, I awoke early, and went on deck as we were entering the port. The scene was one of indescribable beauty. The harbor is protected by a great reef which acts as a natural breakwater; but to get inside the reef requires sailing through a rather tortuous and shallow channel. The city is divided into two parts, the lower and the upper. The former is made up of two or three streets that run parallel to the water. Behind them is a steep declivity of about 200 or 250 feet, covered from top to bottom with coarse grass, castor beans, fig bushes, palms and other plants. To reach the top of it one must either make a long detour or else go up in an elevator. As good Americans, we naturally took the short cut. Before doing so, however, we wandered about for a few hours in the lower town. The size and solidity of the houses were somewhat surprising; they were not built by the present inhabitants, eighty-five per cent of whom are negroes. After emancipation came in Brazil the ex-slaves, of whom there were vast numbers in the equatorial States, flocked into the towns and cities, in many cases almost flooding out the white residents. Such an aggregation of good-natured, lazy and untidy Africans as we saw one must go far to find. It was market hour when we got ashore, and we, of course, took in the sights. Nearly everything that could be desired in the way of fruits or vegetables was exposed for sale. But nothing so caught my eye as the oranges. They are of immense size, as big as ordinary cocoanuts, heavy almost as lead, full of juice, and sweet beyond belief. I have eaten this delightful fruit in the orchards of Southern California, and also on the Indian River in Florida, but have never anywhere found it quite so good.

On reaching the upper city we took a street car, pulled by two tiny mules, for a tour of inspection. Just here it may be well enough to say that in Brazil even the mule appears to have modified his disposition to suit the soft, enervating climate. His size is so diminutive that a Texas planter would not allow him to come on his plantation, and he is said to be so gentle—I did not make the experiment—that you can pinch him or pull his tail with impunity. Three things struck us forcibly as we roled around: First, the most of the streets were narrow and dirty; secondly, nearly all the houses were of one story, though well built and painted in vivid colors, blue and yellow predominating; and, thirdly, there was no end of children of varying shades of color from deep black to nearly white, and clad frequently in fresh air and sunshine. A gentle air of contentment seemed to pervade the atmosphere. Nobody was in a hurry, and nobody appeared to care much whether the world made its diurnal revolution in twenty-four hours or forty-eight. In the suburbs there are many elegant residences, with finely appointed yards and grounds. The central park is a thing of beauty. I was told that there are 365 churches—one for each day in the year. Many of these churches are costly structures, lavishly decorated on the inside, but weather-beaten and unattractive on the outside. All houses are covered with red tiling. Any wooden roof would soon decay.

At 1:30 we went to the Hotel do Sul Americana for dinner. There were eight in our party, and we paid 40,000 reis for the meal. As the milreis is now worth about thirty-three cents, anyone that desires to do so can easily figure out the amount in American money. The dinner was good, especially as a change from the ship's fare, but not by any means such as can be had for the same sum in an American city. Some of the sights in the dining room were simply appalling. I do not dare to write the naked truth about them. Things could not have been much worse in Pompeii or Herculaneum. After dinner a very courteous and intelligent Portuguese gentleman, a business acquaintance of one of our party, came to take us on a ride into the adjacent country. It was a great experience. There had been recent rains, and the vegetation was rank in the extreme. Everything grows that is set in the ground. Fence posts become living trees. Corn is never plowed. It is simply covered up with a big hoe, chopped out once after it comes up, and then left to shift for itself. Bananas bear fruit every three months, and last for twenty-five years without replanting. Oranges get as little attention. Life is easy and indolent. The well-to-do have great comfort, but the poor dwell in mud huts and barely subsist. Before coming back to the dock our kind host did us the honor to present us to his aunt, a venerable and most elegant lady, living in a bit of paradise on the city's outer edge. With perfect ease and simplicity she bade us welcome, showed us through the house and courts and yards, and set us down to sliced oranges that were dripping with nectar, and bade us a most cordial good-bye. As we were rowing out to the ship a heavy rain caught us, but we did not mind that, as we had seen enough to compensate for it. With a right hearty good will we all stood up in the boat, waved our kind friend a farewell and gave him three cheers. More by and by.

E. E. HOSS.  
Juiz de Fora, Brazil, July 8, 1905.

OUR NEW ORDER OF WORSHIP.

It seems now a question with several of our preachers whether the General Conference at Dallas, Texas, in 1902 acted wisely or not in changing our order of public worship. I think the difficulty, or rather the grounds of discussion, is in the meaning we give the term "worship." Now, what do we understand by "worship?" Then having determined its correct meaning we have then "the order of public worship."

1. Now, if according to our idea "worship" includes singing, praying and expounding the Word of God, then there can be no serious objections brought against the order of service provided by the last General Conference.

2. "Adoration" is the essential element in public worship. The Christian minister becomes the director rather than the agent. We must give expression in some way to our feelings in worship, and at this progressive age nothing conveys our thoughts and gives body to our sentiments and ideas of religion so completely as our new order of public worship.

3. Worship is action. Life cannot dispense with symbols no more than language can with metaphors. The order of public worship given us by the last General Conference, while it differs somewhat from the former order, yet it conforms more perfectly with our spiritual life if that life is in touch with the divine life.

4. Again the new order aims to effect harmoniously and to elevate all the faculties of the soul into the sphere of truth, which truth is the very substance of a formula. There is no idea of liturgy anywhere in the order. Human preference is introduced and the minister can use his own judgment in the service. In keeping with the usage of all reformed Churches it is left with the minister; and he uses his own discretion in varying the order according to circumstances.

5. As a matter of fact we all know that one excess is never corrected by another excess. That we shall ever have an order of worship that shall suit every one's temperament and be just the thing for every minister and each congregation, I doubt. But a medium course between the two extremes I believe the General Conference has given us. Every Methodist preacher is bound to observe this order. It does not belong to him; it is the voice of the flock over which the Holy Ghost hath made him an overseer.

True worship is always in the spirit. "For God is a spirit and seeks such to worship him as do worship in spirit and in truth."

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." "For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit."

JOHN L. WILLIAMS.  
Blue Ridge, Texas.

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# Devotional and Spiritual

## PATIENCE.

As true children of God we are to show forth in our lives his moral qualities. One of these is patience. In Romans 15:5, he is called "the God of patience;" and Jesus, our great pattern, exemplified his patience of God. How he held his powers in reserve until the beginning of his public ministry! How patient he was towards the errors of his friends, the blunders of his disciples, the malignities of his enemies. His death was the triumph of patience. Again, the apostolic injunction to us is, "Be patient."

Our patience is to have "its perfect work" (James 1:4). He who "strengthens with all might according to his glorious power," strengthens "unto all patience and long-suffering" (Col. 1:11). There is the perfection of mysticism, and there is the perfection of emotion, and there is the practical, serviceable, understandable perfection which is made manifest by patience. For where patience is mature, it is a good sign that the other graces and virtues of Christian character also are mature.

Jesus told his disciples, "In your patience ye shall win your souls" (Luke 21:19, R. V.). Professor Bowne has made us familiar with the significant word "candidate." In his thought it is the meaning of life that one is here as a candidate for the highest and best self-realization. The attainment of to-day is ever to be a stepping-stone to the greater attainment of to-morrow. It is specially true that the Christian man is ever a candidate for the possession of his real manhood. There is a sense in which salvation is a fact of the past. At a definite time one receives the pardon of his sins, and is translated from the kingdom of darkness into the kingdom of God's dear Son. But there is a sense in which our salvation is in the future, ever "nearer than when we believed." In the inspiration and strength of the new life we have received we are every day to win a firmer mastery over the flesh, which would enthral us. We are every day to win new use of our powers in the service of our generation. And the striving after the ideal that ever condemns our attainment is a continuous lesson and discipline of patience.

We are to be patient in tribulation (Rom. 5:3); for more or less tribulation is a part of every one's experience. "Some days must be dark and dreary." We should thoroughly grasp the truth that the present life is disciplinary. Our part it is to apply ourselves to our lessons. Even when "disappointments" are regarded as "His appointments," the patience does not come as a matter of course. "Tribulation worketh patience," but not inevitably, not irresistibly. The "working" requires our acceptance, or submission, our co-operation. Tribulation often works the most grievous impatience and discontent in those who do not regard themselves as in the school of a loving Father. Tribulation is opportunity, but, like every other opportunity, may be worse than wasted.

We are to be "patient in well doing" (Rom. 2:7). The noble task requires the noble spirit. The mission of Moses was indeed an exalted one, but all the worse because of it was his impatient lapse. Not only the work, but the "patience of the saints" is to be manifested. We are "laborers together" with God, and we are laborers together with one another. And in adjusting ourselves to one another, there is a constant need of patience. For there are those who are dull and stupid, and there are those who are cross and irritable, and there are those who are careless and negligent, and we get hold of a good deal of hard material

to work upon. A man once told me that he could be a good Christian if it were not for the stumps in the fields he had to plow. And the great farm of the world's activity has such a variety of stumps. Unresponsive scholars, unattentive hearers, disobedient children—oh, the work of no one is without its difficulties.

We are to be patient in our acceptance of the wish and plan of God—Hebrews 10:36. Often God does not work according to our preconceived methods. He is never in a hurry, but we often desire him to be. After we have "done the will of God" up to the full measure of our ability, we "have need of patience" to await the fulfillment of many a promise. It is a wonderful lesson Paul teaches us, that after we have "done all," we are to "stand." And here is divine significance in the standing, and we can stand in patience, knowing that the eternal God is sure. "In due season" we shall reap and rejoice and be satisfied.

We are to "be patient unto the coming of the Lord" (James 5:7). The Lord of our worship and obedience has a supreme purpose. It spans the ages. It takes in the generations. That purpose is the triumph of the kingdom of his love. There is a final goal of history, an event to which the whole creation moves. For that purpose, that kingdom, that consummation, Christ came to Bethlehem, and in the person of the Holy Spirit at Pentecost. Through all the centuries that have succeeded, Christ has been coming, coming, coming! His presence has been in the crisis events, the forward movements, the refreshing outpourings. But there is yet to be a final coming of the Christ, to complete his work, to bring his kingdom to glorious triumph. In patience we are to wait. Paul waited, and James and John, and the members of the early church. Augustine waited, and Luther, and Calvin, Wesley. What victories of patience! And we are to wait. Christ's kingdom is not an experiment. The time draws nearer and nearer. "The Lord direct your hearts into the love of God, and into the patient waiting for Christ."—Rev. J. Edgar Russell.

## WASTED AMMUNITION.

It has been estimated that in the random shooting of common soldiers in battle only one bullet in four thousand does any execution. During the Franco-German war one million German soldiers entered France, but only one hundred thousand French soldiers were killed. From this it may be figured out that nine Germans in ten fired away for seven months without hitting any one, and the tenth fired only one effective shot. Yet for that effective shot the German government was willing to send ten men into the field for seven months, and that small proportion of effective shot crushed France and captured Paris. In the warfare against sin we must expect to waste much ammunition and see no visible result from a large proportion of our efforts. Many sermons may be preached and many prayers offered and many lessons taught and many private appeals made for every convert received into the kingdom and Church; yet no one should be discouraged on this account, but hold his place on the firing line and keep on working. As the result of all these efforts many converts are being won and the kingdom is advancing. Some soldiers are detailed for the special work of sharpshooting, and these men are expected to do better work; to watch every chance and make every shot tell. There should be as much of this kind of work done as possible in Christian service. The minister should aim many a sermon at a mark, and Christian workers should each pick out his man and save him. Direct

personal appeals should be made to individuals, and the largest and best results are thus likely to be obtained. But wasted ammunition that results in a victory is not wasted, and Christian effort that results in saved souls, however much of it seems fruitless, is glorious work.—Presbyterian Banner.

## DIVINE PURPOSE.

The purposes of God are ever accomplished, even though men may try to thwart them. The divine sovereignty and human free agency are not contradictory terms. They are but opposite poles of one great truth. In a purely physical sense man cannot thwart the divine purpose, for God can do whatever he will; but in a moral sense man may put himself into opposition to the divine will, and may do that which can be prevented only by an interference with the freedom of his will. Men do this, and so bring upon themselves pain and suffering, which frequently lead to repentance and reformation. Israel in Jeremiah's time failed to realize the divine purpose until after much pain and sorrow, and then she yielded and was blessed. But she never fully became all that she was designed to be. A man saved from a debauch and degraded position becomes a vessel of honor; but he cannot fully undo the past, and consequently can never become all that he might have been. As a counterpart to this sad truth, however, it is a joy to know that progress in holiness is still possible, and by divine grace every man may become better than he is to-day.—Primitive Methodist.

## LOVING-KINDNESS IN THE DAY-TIME.

It is easy to discern the loving-kindness of the Lord in the daytime. The natural day shows forth his praise. When the sun rises in the morning every bright beam he sheds on the earth bears testimony to the loving-kindness of God.

In the daytime of prosperity we can readily see the goodness of our heavenly Father. When health is firm and uninterrupted, when our plans all work out according to our wishes, when our neighbors greet us with kind words and loving smiles, when our friends cling to us with fond affection, when we can gather our children about us and rejoice in their love, not one missing, our hearts sing of the loving-kindness of the Lord.

It must have been such a bright day as this when the psalmist sang, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies, who satisfieth and thy mouth with good things; so that thy youth is renewed like the eagle's." It was a good time to sound the note of loving-kindness.

To tell the truth, however, there are many who do not recognize the loving-kindness of God even in the daytime. They do not see it in the sunshine of the brightest day. Are they in good health? They make themselves believe it is because of their own temperance, prudence, and correct habits. Have they wealth and prosperity? They think the credit is due to their industry, frugality, and superior ability. Have they friends? It is because they are so winsome that people cannot help loving them. Are they alive? They can see no other good reason for it than that they have too much sense to commit suicide. They can see nothing beyond themselves and their own comforts.

This is not true of a Christian. He sees the loving-kindness of God in the daytime. Moreover, he sees that this is back of all his mercies.

# SUPERIOR SINGLE DISC DRILL.



The Disc Drill is an improvement in drills that will be appreciated by every grain raiser in the Black Belt District of Texas, as it practically sets forever at rest all objections heretofore urged against grain drills. No more choking in weeds and trash. Light draft. Especially adapted for hard ground; works equally well in black or sandy land; runs shallow or deep, as desired. The feed on the Superior sows any seed from Millet to Corn with absolute certainty.

The only reliable feed for Texas Red Oats on the market. Has Steel Frame, Steel Wheels and Seat. The most perfect drill ever put on the market. Made in sizes ranging from 8 to 14 discs, 8 inches apart. Circulars free. Write for prices.

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It is over all, through all, and in all. It is better than all. Better than health, better than wealth, better than friends is the loving-kindness of the Lord. The psalmist is very bold when he says, "Thy loving-kindness is better than life." Life is so sweet that a man will give all that he hath for his life, yet the loving-kindness of God is better. Life is a feeble spark, which a feeble breeze may blow out, and if nothing should blow it out it will go out of itself in a few days. But the loving-kindness of God is a blazing sun which will never go out, and the fiercest blast that ever blew cannot extinguish it.

A beautiful hymn which we can ill afford to spare from our Hymnal was written by one who had tasted the bitter cup of pain and sorrow, and through much tribulation had entered into the kingdom of God. This is what he wrote for men to sing who have discovered the loving-kindness of the Lord in the daytime and in the night:

"Awake, my soul, to joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from thee;  
His loving-kindness, O how free!

"He saw me ruined in the fall,  
Yet loved me notwithstanding all;  
He saved me from my lost estate;  
His loving-kindness, O, how great!

"Though numerous hosts of mighty foes,  
Though earth and hell my way oppose,  
He safely leads my soul along,  
His loving-kindness, O how strong!  
"When trouble, like a gloomy cloud,  
Has gathered thick and thundered loud,  
He near my soul has always stood;  
His loving-kindness, O how good!"

## YOUR AFTER-SELF.

In an address to young men, President Jordan, of Stanford University, said:

"Your first duty in life is toward your after self. So live that your after self—the man you ought to be—may in his time be possible and actual. Far away in the twenties, the thirties of the twentieth century, he is awaiting his turn. His body, his brain, his soul, are in your hands. He cannot help himself. What will you leave for him? Will it be a brain unspoiled by lust or dissipation, a mind trained to think and act, a nervous system true as a dial in its response to the truth about you? or will you turn over to him a brain distorted, a mind diseased, a spinal cord grown through and through with the devil grass of the vile harvest we call wild oats? Will you let him come, taking your place, gaining through your experiences, hallowed through your joys, building on them his own? or will you fling his hope away, decreeing wantonlike that the man you might have been shall never be?"

This graphic picture of the influence upon our future character and happiness of what we are doing now is commended to the special attention of my younger readers.—Selected.

## "WITH LONG LIFE WILL I SATISFY LIFE."

"I get a good deal of comfort out of that promise. I don't think that means a short life down here—seventy years, eighty years, ninety years, or one hundred years. Do you think that any man living would be satisfied if he could live to be one hundred years old, and then have to die? Not by a good deal.

Suppose Adam had lived until to-day, and had to die to-night; would he be satisfied? Not a bit of it! Not if he had lived a million years, and then had to die.

You know we are all the time coming to the end of things here—the end of the week, the end of the month, the end of the year, the end of school days. It is end, end, end all the time. But, thank God, he is going to satisfy us with long life, no end to it, an endless life.

Life is very sweet. I never liked death; I like life. It would be a pretty dark world if death were eternal, and when our loved ones die we were to be eternally separated from them. Thank God, it is not so; we shall be reunited. It is just moving out of this house into a better one; stepping up higher and living on and on forever.—Dwight L. Moody.

It is the time of trouble, when some to whom we may have looked for consolation and encouragement regard us with coldness, and others, perhaps, treat us with hostility, that the warmth of the friendly heart and the support of the friendly hand acquire increased value, and demand additional gratitude.—Bishop Mant.

Every day new relationships are forming around us; new circumstances are calling upon us to act—to act manfully, firmly, decisively, and up to the occasion, remembering that an opportunity once gone is gone forever. Indulge not in vain regrets for the past, in vainer resolves for the future—act, act in the present.—F. W. Robertson.

## WRONG SORT

Perhaps Plain Old Meat, Potatoes and Bread May Be Against You for a Time.

A change to the right kind of food can lift one from a sick bed. A lady in Weldon, Ill., says:

"Last Spring I became bed-fast with severe stomach trouble accompanied by sick headache. I got worse and worse until I became so low I could scarcely retain my food at all, although I tried every kind. I had become completely discouraged, had given up all hope and thought I was doomed to starve to death, till one day my husband, trying to find something I could retain, brought home some Grape-Nuts.

"To my surprise the food agreed with me, digested perfectly and without distress. I began to gain strength at once, my flesh (which had been flabby) grew firmer, my health improved in every way and every day, and in a very few weeks I gained 20 pounds in weight. I liked Grape-Nuts so well that for 4 months I ate no other food, and always felt as well satisfied after eating as if I had sat down to a fine banquet.

"I had no return of the miserable sick stomach nor of the headaches, that I used to have when I ate other food. I am now a well woman, doing all my own work again, and feel that life is worth living.

"Grape-Nuts food has been a God-send to my family; it surely saved my life and my two little boys have thriven on it wonderfully." Name given by Postum Co., Battle Creek, Mich.

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



## Secular News Items.

The boycott at Shanghai against American goods is evidently weakening and the intended mission of former Minister Conger is considered to be entirely superfluous.

David Wark, of Fredericton, N. B., the oldest legislator in the world, is dead. Mr. Wark was a member of the Canadian Senate at Ottawa, a life-long office. His age was 101 years 6 months.

Surveyors under direction of R. A. Farmer, of the Geological Survey, who have been at work some weeks measuring the height of Mount Whitney, have completed their work, and find the mountain is 14,502 feet high. This shows it to be the highest measured peak in the United States, but makes the height thirteen feet less than indicated by the barometric readings of Professor A. G. McAdie, of the Weather Bureau. The mountain's height was reached by running exact levels from the seat at Benica, more than 200 miles away, and from Mojave.

Free trade between America and the Philippines, instead of the proposed 25 per cent decrease in the Dingley tariff rates, seems assured as a result of the visit of Secretary Taft and his party to the islands. Senators and Representatives, after looking over conditions here, have become converted to the idea that products of the American possession should be admitted free, and will work to that end on their return to America.

The London Daily Telegraph's Japanese correspondent at Moji says that Gen. Linevitch's defense works are now complete. His troops number between 400,000 and 500,000. Trainloads of troops are arriving from Russia and many are being sent to the Tumen.

More than 500 men, women and children were precipitated fifteen feet into a cellar by the collapse of a platform during the exercises incident to the laying of the cornerstone of the Beth David Russian Hebrew Orthodox Synagogue on Miller Street, Pittsburg, Pa. Nearly all were cut and bruised, but it is believed that none were fatally hurt. Three rabbits were among those who went down, and although injured they concluded the ceremony after the panic had subsided.

Venezuela has placed orders in Europe for torpedo boats with guns and ammunition at the cost of about \$2,500,000, a larger amount than that little South American Republic has ever expended at one time for war materials. An American who has just returned from Venezuela is authority for the statement that President Castro recently declared that he is going to "fight the Yankee," which explains the unusually large orders for ships, arms and ammunition. It is reported that when the Venezuelan chief executive heard recently of the appointment by President Roosevelt of Judge William J. Calkins as special commissioner to investigate certain affairs at Caracas, his anger was great and his language immoderate. He announced that he would not permit the emissary of President Roosevelt to land in Venezuela.

The London Daily Telegraph's Tokio correspondent says that despite the heavy rains the Japanese have advanced in Northern Korea. The Russians abandoned their advanced works and were driven back. After crossing the river the Russians destroyed the bridges and there is no sign of the Russians south of the Tumen. The Japanese army in Korea has effected a certain communication with Oyama.

The battleship Kansas, the largest war vessel ever built in the East, was launched at 12:47 p. m. August 12, at the yard of the New York Shipbuilding Company in Camden. The launching was witnessed by Governor Hoch, whose daughter, Miss Anna Hoch, acted as sponsor for the ship. With the Governor was a christening party of thirty Kansans. The automatic hydraulic trigger device was used in the launching instead of the sole piece method. An unusual feature was the fact that the vessel was christened with spring water procured from John Brown's springs, in Kansas, instead of the customary bottle of champagne. Governor Hoch suggested this, and he made the announcement after the launching that the christening bottle contained only water.

Inquiry among officials of the office of administration of the Isthmian Canal Commission at Washington elicits the fact that nearly all of the \$10,000,000 appropriated by Congress in 1904 for the initiation of the canal work has been spent. It soon will be necessary for the Secretary of the Treasury to begin the issuance of bonds for carrying on construction. Supplies have been purchased in immense quantities during the last year. The purchase of two ships alone cost \$1,300,000.

The resignation of Lord Curzon, of Kedleston, as Viceroy of India and the appointment of the Earl of Minto as his successor is announced at the India office. According to the corre-

spondence, which is issued in the form of a white book, it appears that Lord Curzon's resignation was cabled to that office on August 12. The correspondence shows a decidedly bitter feeling between Lord Curzon, the India office and Lord Kitchener, Commander in Chief of the forces in India, over the new plan of army administration in India. Lord Curzon's dissatisfaction came to a head with the refusal of the Cabinet to appoint Major Gen. Sir Edmund Barrow on Lord Curzon's recommendation, military supply member of the council.

Twenty-four packers, two lawyers and five corporations, indicted on charges of combining in restraint of commerce and trade, accepting rebates and interfering with Government witnesses, will be called for trial in the United States Court in Chicago, beginning October 2. As the first step in preparing for the trial twenty subpoenas were issued and served by Deputy United States Marshals. The issuance of these papers came as a surprise to most of the packers. Government officials made every effort to keep the move secret. District Attorney Morrison refused to make any statement. Mr. Morrison returned from Washington last week, and it was remarked that the serving of subpoenas was coincident with President Roosevelt's reference to the Beef Trust in his Philadelphia speech. Secrecy is observed regarding certain subpoenas, as it is feared some of the important witnesses may flee the country to avoid service.

The morning papers of Paris devote lengthy leaders in expressing admiration for President Roosevelt in his efforts to bring about peace. The papers adopt a hopeful view, yet they consider the situation extremely delicate, and that the tide will depend upon the influence of the President of the United States. On the other hand, the correspondents at the various centers of conflict are pessimistic with regard to peace. The Echo de Paris' St. Petersburg correspondent presents a long document pertaining to the financial position of Japan, which is purported to have been submitted to Emperor Nicholas and his ministers to allow them to judge of Japan's resources in carrying on the war. The correspondent adds that the perusal and study of this financial document shows Japan with an indemnity will become very powerful, while without indemnity she will be ruined. For this reason, he adds, Russia will refuse to pay a kopeck.

Whether or not the proceedings of the Washington Grand Jury against E. S. Holmes, Jr., dismissed Associate Statistician of the Department of Agriculture, for complicity in the manipulation of figures in the Government cotton crop estimates results in the returning of indictments, enough has been disclosed to show that the present system of compiling the crop report is faulty. It has been proved that in many instances when New York brokers received the advance information their informants were aware of now the report would stand at least two days before it was announced from the secret session of statisticians. In the opinion of persons familiar with the situation there are still opportunities for leakage of advance information.

Imports into Russia over the European frontier during the first four months of the present calendar year have fallen off 27.5 per cent as compared with imports during the corresponding period in 1904. Exports during the same period are 7.2 per cent in excess of 1904. These figures are taken from the Russian official trade returns just received at the Department of Commerce and Labor. The heaviest decreases of imports were under the general heads of raw and semi-manufactured materials, and lightest under the head of manufactures. The decrease in imports are distributed equally from the countries that have been supplying Russia with articles of manufacture or consumption. From Germany the decrease was about 29 per cent; the United Kingdom 36 per cent; France all told lost 40 per cent. The latter trade discrimination is explained by the fact that the imports from France have been composed to a larger extent of articles of immediate consumption and luxuries. Owing to the considerable shrinkage in the quantity and value of raw cotton imported, the total imports credited to the United States and Egypt during the four months show even heavier decreases. Thus, imports of cotton from the United States have fallen about 58 per cent in value, from \$15,346,000 in 1904 to \$6,481,000 in 1905 and 35 per cent in quantity, from 167.6 millions of pounds to 69.9 millions of pounds, while the total imports credited to this country have decreased about 46 per cent, from \$19,399,000 in 1904 to \$10,522,000 in 1905.

The total eclipse of the sun is set for August 30. On that day, for a period ranging from two and one-half minutes in Labrador to three and three-quarters in Spain, the interposition of the moon between the earth

and the sun will permit astronomers to study again the solar corona, that wonderful luminous aureole, at other times invisible, which sends its shafts of light three millions miles into space. Of what it is composed, what its functions are, the mystery remains unsolved. The sum total of information about the corona acquired in these brief and precious intervals of darkness is insignificant, but each observation is counted on to add some new fact, as in 1869 the discovery of coronium and in 1898 the capture on a photographic plate of the long streamers of the outer corona.

Prof. David Franklin Houston, former head of A. & M. College, has been elected President of the State University. Prof. Houston was born at Monroe, N. C., February 17, 1866. His family afterwards moved to South Carolina, where he was educated. In 1894 he was appointed adjunct professor of political science in the University of Texas. Professor Houston has made a number of contributions to the literature of his specialty to leading magazines. He has also published in book form, "A Critical Study of Nullification in South Carolina," and has edited the "Secession Papers" for the Old South Leaflets. He has a clear, vigorous style as a writer. Recently he has been asked by several publishing houses to write books which were in demand and unless his time is too much taken up with other matters much good work may be expected from him as author.

Figures furnished to the department of commerce and labor by Collector Stranahan, of New York, show during the past three years the deaths of immigrants on the passage have been only 432 out of 1,952,734 passengers, says the Hartford Times. Allowing twelve days as the average time of passage, this corresponds to an annual death rate of about 6.3 per thousand. The usual death rate ashore is about 18 or 20, and the lowest recorded for a large American city last year was 9.3, at Portland, Oregon. St. Paul coming next, with 9.7. It is interesting to note that of the (approximately) 2,000,000 immigrants of the three years only one died on board ship from an accident, that seventy-three committed suicide, and that seven disappeared, leaving it to be guessed whether they had been killed, committed suicide or been the victims of accident.

The following dispatch from Cadiz is dated August 15: The famine which commenced last March has now reached the point of starvation throughout the Valley of Andalusia. Workmen are unable to secure food. They are too weak and are becoming desperate. The children are living on fir cones and the fruit of the wild cactus. And other dispatches in regard to the famine conditions in Andalusia, Spain, state that the Spanish Government has entirely failed to give relief and that as the money grants are absolutely inadequate to meet the necessities, the resources are completely exhausted. Hunger riots are of daily occurrence and are becoming more and more serious. It is feared that the peasantry will take the law in their hands, and even now signs of open revolt are plentiful.

Hamlin Garland, who recently made a trip to the west of Gray's Peak, Denver, was appalled at the desolation of a once wooded region. Forests have been stripped from the hills so that little remains to check the spring freshets. In view of what he has seen, Mr. Garland is convinced of the necessity of making the crest of the Rocky Mountains one vast forest reserve. He believes that every mountain crest, from an altitude of 8,500 feet, should be reserved and held forever under the jurisdiction of the National Government, for the reason that the farmers of the neighboring States as well as those of the immediate vicinity are vitally concerned. This would offer as well to the camper and the lover of nature a great tableland, lifted from 9,000 to 12,000 feet above the level of the sea, with protecting cliffs a thousand feet high on almost every side.

The ancient three-story and attic house at Elm and Prince Streets, New York, in which President Monroe died on July 4, 1831, was partially destroyed by fire last week. The fire started in a rag store in the basement. Several weeks ago a bronze tablet commemorating James Monroe's death there was placed on the house.

Subterranean passages, leading from a secret staircase to stone-vaulted chambers beneath the old Tilden mansion in Gramercy Park, New York, have been brought to light by the constructors engaged in tearing out and remodeling the structure, which is now under course of transformation, into a home for the National Arts Club. Many other peculiarities exist in the mansion, which must have been the conception of Samuel J. Tilden himself, and which have remained undiscovered up to this day, although the famous old dwelling has housed many tenants since his removal to Greystone in 1879, where he died in August, 1886.

There is a legend among the old-time residents of the neighborhood that Tilden, who roused a host of enemies by the part he took in the exposure of the Tweed ring, had a fear of secret assassination, and built his house accordingly. The interior of the mansion was a work of art in its day, and is scarcely equalled in some respects even now by the palaces of upper Fifth Avenue. In the work of remodeling now under way, the secret staircases and underground passages were discovered. As the builders, like Mr. Tilden, long since joined their fathers, no explanation can be given for the mysterious passages other than that mentioned by old neighbors. It was found that the building had three roofs instead of one, and that a tiny staircase led to a secret passage from the second floor. Entrance to it was gained by pressing a knob on a beautifully carved walnut panel. In the cellar a puzzling labyrinth of vaults and passages were found, leading to a bricked tunnel, the walls of which are covered with mold, but which was otherwise perfectly dry. The tunnel, so far as it could be explored, led straight south from the mansion, but its terminus evidently had been closed for many years and the air was found so bad that the wreckers have not ventured more than twenty-five feet into the passage.

The Arctic steamer, Terra Nova, which went to the relief of the Fiala-Ziegler polar expedition, has rescued Anthony Fiala and all the others connected with the expedition, with the exception of one Norwegian seaman, who died from natural causes. The ship America, which took out the expedition, was crushed in the lee early in the winter of 1903-4, and lost with a large part of her coal and provisions. The thirty-seven members of the expedition who returned to safety are all in good health, despite their privations and trying experiences and their prolonged imprisonment in the Arctic, the expedition having been severed from all communication with the outside world since July, 1903.

The Sultan has declined to accede to the demands of the French Minister for the payment of an indemnity and the release of the chief of the Algerian settlement at Gharb, who was arrested in consequence of local troubles. The Sultan claims jurisdiction over all Algerian settlers in Morocco. The incident may lead to important developments.

A conference between Jewish representatives and M. Witte was held last week in Portsmouth. Adolf Kraus makes the following statement concerning it: "There is no doubt, from present indications, that the Russian Assembly, when called, will take up seriously the question of settling the Jewish rights. M. Witte fairly and candidly discussed the conditions as they exist in Russia, and, taking it all in all, we were much pleased with the interview and feel that better times are coming for our people there. I notice in some papers the statement that the interview was prompted by Russia's need for money. This is unwarranted, for, while unquestionably great financiers were present at that meeting, such a statement is unjust to M. Witte and to the other men present. There was not the slightest reference made to finances."

It is announced that Miss Alice Roosevelt is to go to Pekin and elsewhere in China before her return home, and that she will not come home with the members of the Taft party, due to be back October 1. The Empress Dowager of China has expressed a desire to have Miss Roosevelt visit her. The Taft party attended a banquet in Hilo, where 300 were present, and Secretary Taft spoke on the political situation.

Dispatches received by the State Department from China show that Shanghai is the only place where the boycott against American goods has assumed anything like a serious aspect. At Canton the movement has made some headway, but at other points it has not been successful. This information was supplied in response to instructions sent some days ago to Minister Rockhill and the consular offices in China to keep the State Department advised as to the progress of the boycott.

The Mexican Department of Communications has granted to the Southern Pacific Railway a concession for the construction and operation of a railway between Guaymas, the southern terminus of the Sonora Railway, and Guadalupe, or some other point on the Mexican Central Railway. The Sonora Railway is one of the Southern Pacific, or Harriman, properties. The new line will extend some 1250 kilometers and will carry a subsidy of 12,500 per kilometer, and, according to terms of the charter, must be completed within seven years. This new line will open up the States of Sonora and Sinaloa, and place them in direct connection with the railway system of the Republic as well as the United States. Surveyors in the field have run several lines, and it now re-

mains to make a choice among them for construction work. The new road will cost \$30,000,000, and it is announced that work will be rapidly pushed. The strategic value of the line has long been evident. An extensive section of the rich mineral country will be opened up.

Laplace's "ring" theory of the nebular hypothesis for the creation of the universe, which has stood service for more than a century in the scientific world, was torn to pieces by Prof. W. R. Moulton of the University of Chicago, who believes that he has made the real solution of the evolution of our solar system. Assisted by Prof. Thomas C. Chamberlain, head of the geology department, Prof. Moulton has been working for more than four years to disprove the "ring" theory and to set up what he terms the "spiral" theory. The results of their resources were made known in a lecture on "The Evolution of the Solar System," delivered by Prof. Moulton. "The 'ring' theory was brought out by Laplace in 1796, and has been accepted almost universally up to the present time," declared Prof. Moulton. "The theory which Prof. Chamberlain and myself hold is the spiral theory. We believe a second sun—a disturbing sun—moved down near our sun and caused on our sun enormous tides, thousands of miles high. The tide were similar to the tides of the sea. One tide was at the point nearest the disturbing sun and the other tide was on the opposite side. The matter shot toward the disturbing sun. Ordinarily it would have been straight up, but the disturbing sun moved around in an elliptical sort of orbit. Consequently all the masses thrown off were in a spiral direction, one after another, which accounts for the orbits of the planets. The swollen masses were attracted to the large nuclei, which made them into planets."

The treaty of peace between Japan and Russia, if brought to a successful conclusion, says the New York Tribune, will be the first one negotiated between two foreign powers in America. Berlin, Vienna, Utrecht and Amiens have all been scenes of the negotiations of treaties of peace, while so many of them have been concluded in Paris during the last hundred years that the entire atmosphere of the French metropolis ought to be impregnated with harmony and good will. The origin of the practice of selecting a neutral city as the scene of the negotiations of peace was due to the desire to provide for the safety of the negotiators and plenipotentiaries. Even to this day, in peace negotiations with most of the Asiatic and African States, it is the custom of white nations to demand hostages for the safety of the negotiators.

### JAPAN'S TERMS.

Baron Komura presented Japan's terms of peace to M. Witte August 10. Reimbursement for the expenses sustained in the prosecution of the war, and the cession of the island of Sakhalin, constitute the main features of the peace conditions. The word "indemnity" was carefully avoided, the term used being "reimbursement" for the cost of the war. No sum is fixed, the amount being distinctly adjourned for mutual adjustment between the two countries after the Japanese expenditure has been ascertained. The other terms include the following:

The cession of the Russian leases to the Leontong peninsula, comprising Port Arthur and Dalny.

The evacuation of the entire province of Manchuria, the retrocession to China of any privileges Russia may have in the province, and the recognition by Russia of the principle of the "open door."

The cession to Japan of the Chinese Eastern Railroad below Harbin; the main line through Northern Manchuria to Vladivostok to remain Russian property.

The recognition of the Japanese protectorate over Korea.

To grant fishing rights to Japan in the waters of the Siberian littoral northward from Vladivostok to the Behring Sea.

The relinquishment to Japan of the Russian warships interned in neutral ports.

Finally, a limitation upon the naval strength of Russia in far Eastern waters.

As a whole, the terms are regarded by the Russians as exceedingly hard. It is probable that they were made purposely hard in order that a way may be left open for concessions that would lessen Russia's humiliation. Japan expects and will obtain an indemnity, though it may not be called by that term. There are many ways in which this may be done and appear not to be paying indemnity. One would be to assume the payment of Japan's foreign debt. If all Japan's demands are granted Russia will be paying the heaviest cost for war in modern times.

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Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Quanah Mission.

C. D. Pipkin, Aug. 18: We closed our camp-meeting last Sunday night. We had a very fine meeting; twenty-five or thirty conversions and reclamations; ten joined the Church with more to follow. Bro. R. B. Bonner assisted from Monday night until Friday night, and he is indeed fine help. His sermons were helpful, instructive and soul-stirring. Happy is the man who secures his help. I have received twenty-six members since conference. No preacher can boast of a truer membership than is on our charge. Collections were fine. We were hindered some by the rain; but people came, sinners were convicted and mourners converted. I believe 95 per cent of those who attended were resolved for a better life. We have two more meetings to hold yet, and we are expecting greater things. To God be all the praise for past victories.

Morgan.

R. F. Dunn, Aug. 19: Our meeting at Walnut Springs closed last Sunday night. It was a great meeting, lasting seventeen days. Forty-eight gave their names for membership in our Church, and some will go to other Churches. Bro. Green and his singer, Bro. Waltermire, will long be remembered for their work in this meeting. I am now in the midst of our meeting at Morgan. Rev. C. W. Byron is doing the preaching in his usually faithful and earnest way. Two accessions on profession of faith is the visible result in figures, but a number are hearing the gospel from him that had not come to hear the pastors of the town preach this year, and we hope that many will give their hearts to God before the meeting closes. I began my summer meeting at Eulogy, where we continued for thirteen days, struggling under disadvantages, which were finally overcome, and we rejoiced in the salvation of souls and the revival of the Church. Bro. Putman, our presiding elder, preached two excellent sermons there, and Bro. Reeves, local preacher from Glen Rose, rendered me timely assistance during that meeting. God bless this young man in preparing himself for larger service for the Master. For thirty-five days I have not stopped twenty-four hours for rest only as I could get a little between services and in going from one meeting to another. "The night is coming when no man can work."

Weatherford Mission.

A. P. Smith: Just closed a good meeting at Bethel. This is one of the best communities in Parker County. Had several conversions and eight accessions to the Church. Most of the people in this community are religious. Bro. Crow, of Weatherford, rendered me valuable service. The cause of Christ is prospering on our charge.

Plainview.

George F. Fair: Our third revival meeting for Hale Center Circuit was held at Center Plains, embracing the fifth Sunday in July and first Sunday in August. Brother D. B. Doak, local preacher, student in Clarendon College, preached nine sermons. Bro. T. W. Sharp, of the Northwest Texas Conference, preached two sermons at the last of the meeting. His sermon Sunday morning was a very excellent sermon. The pastor preached five times during the meeting. The Christians of the different Churches of the neighborhood were greatly revived and harmony restored. Ten persons made public professions of conversion. We received eight into the Church; two by certificate and six by vows. Two adults and two infants were baptized. I took a good subscription for the collections ordered by the conference. The people made a donation of \$27.00 to Bro. Doak in cash, to help pay his expenses in college. We organized an Epworth League with twenty members. I have two more meetings to hold, after which I expect to devote myself principally to indoctrinating my people and in looking after the collections. If Methodist people want a home in this favored part of the Lone Star State, they had better be in haste, as land is selling fast, and advancing in price.

Knox City.

S. L. Culwell, Aug. 15: Up to this writing we have held three meetings this year. First at Hutto the last of July. Had no ministerial help except Bro. Dykes, a superannuated preacher of the Arkansas Conference, who preached the last Sunday at 11 a. m. Had a good revival in the Church and a number of conversions and reclamations. Have organized a Church over there and now have a membership of twenty-two. My second meeting was at Cliff. Rev. E. W. Morton ably assisted me here; his preaching was systematic and convincing. We continued

only six days. Visible results: Church greatly revived; nine conversions, six additions to the Church. Following this meeting was my third Quarterly Conference held at Mid. In some respects it was the best of the year. Stewards reported over one-fourth of the assessment for presiding elder and preacher in charge paid this quarter. Cliff is nearer out on the salary than any other point. Following the Quarterly Conference was my meeting at Gillespie, beginning the first Sunday in August. Bro. C. L. Cameron, of Salado, came to me on Tuesday and remained until the meeting closed the next Sunday night. Bro. Cameron labored faithfully in the pulpit and in the altar. He preached with his usual earnestness and demonstration of power. He is certainly a man of power and his sermons are the kind which bring results. We had a great meeting; the Church was stirred as it had not been for years. Almost every Christian in the entire community determined to live closer to God, Church members promised to be more faithful to the Church, and fathers and mothers pledged themselves to live better lives before their children. We had twenty conversions and eighteen additions, all by ritual. We closed out Sunday night by baptizing three babies and taking our conference collections, which amounted to \$64.50. Old Bro. Gillespie, for whom the community is named, gave us \$20 on this collection. Others gave from \$15 on down. At the close of the meeting the people presented Bro. Cameron with a nice sum of money for his service. We have some good people at Gillespie who are as true as steel. May the good Lord bless them every one. We have had during the year in all sixty additions to the Church. Two more meetings to hold. Everything is encouraging. We are hopeful. To the Lord only be glory and praise.

Bruce and Eddy.

W. H. Crawford, Aug. 17: We held our meeting at Eddy July 23 to August 6. We were assisted a few days by Rev. M. S. Hotchkiss, of First Church, Temple. He is a success as a revival worker. His preaching was with power and much good was done. Bro. Thos. F. Rucker, of Willard Circuit, Texas Conference, preached a few fine sermons for us. He was converted last April at Eddy and called to preach in July, and is the most promising character I know of. May God clothe him with "power," without which no preacher can hope to succeed. Bro. Chapman, our presiding elder, preached us two good sermons, full of good thought and clothed with considerable power. We received into the Church twenty-eight as a result of the meeting and many were restored to their first love and many more renewed their covenant with God to be more constant in His service. We have been running at Bruceville five days and things are moving. The people are my assistant preacher.

NORTH TEXAS CONFERENCE.

Sherman, Travis Street.

A. L. Scales, Aug. 21: We have had two hundred and nineteen accessions, with much Methodist material still on the outside. Our congregations this summer have been excellent. The pastor has been granted a vacation, and he intends to give his people a rest. Many kind words have been spoken from time to time to the pastor and his wife, and these encourage us in our work. The time is near at hand for the opening of our great school. Let all parents who send their daughters here join us in praying that it may be a year of great spiritual blessing to the students. The responsibilities here are great, and the opportunities almost beyond measure.

Wylie.

Lee Sanders: I have closed a most gracious revival in our Church at Wylie a few nights ago. There were 21 professions and 12 additions to the Church. The attendance was large and all seemed to enjoy the meeting very much. We did not have much material this year. The great revival last year brought most of the people into our Church, who were under our influence. I have received 90 members into the Church at Wylie since coming here. Bro. R. J. Smith, of New Boston, Texas, preached a week. He is an excellent gospel preacher, and a man of broad sympathies and fraternal spirit. He is helpful to the pastor and Church. I consider the meeting the best in many respects that Wylie has had in several years. I cheerfully commend Bro. Smith to any of the brethren who are looking for an efficient revival preacher.

South Bonham.

L. G. White: We closed last week quite a successful meeting at Mulberry on Red River. Held one week under a large arbor. An organ was purchased two weeks before and a few of the young people put in the time practicing on songs. My local preach-

er, W. F. Finley, rendered valuable aid in preaching and other work. This is a part of the neglected river country that is thickly settled, and a very fertile valley land, but known to be very tough; but I never had better attention or greater attention. They were hungry for the gospel. They came by hundreds. Upwards of fifty or more were converted—many men of family far past middle age. My, how they sung and shouted and worked until midnight many a time. As a result Sunday they came for miles around, bringing well-filled baskets and trunks, which were spread on a 120-foot table. Hunger fled, but much grub remained. Although a storm was gathering, we organized a Church with thirty-seven members, with twelve more to follow. A good Sunday-school of forty or fifty running, and best of all, we raised \$600 to build a church, the frame of which is up at this writing. When complete will be a handsome little \$1000 chapel. This has been a great and delightful year regardless of some heart-aches and many hindrances.

Reinhardt Circuit.

R. B. Moreland, Aug. 21: On Aug. 10th our third Quarterly Conference was held at Rose Hill. Bro. Thomas was present as usual, and preached two good sermons for us. Reports good, and everything moving nicely. It was the beginning of my revival there. Rev. C. T. Tally preached two sermons for us, and Rev. John E. Roach came Sunday and did the rest. Our preaching was all well done, as the results show about twenty-three conversions besides the reclamations and twenty-seven additions to the Church, and this preacher is happy. We began to-day on Reinhardt.

Center Point.

Frank L. McGehee, Aug. 22: Center Point, on the Gober charge, has recently been blessed with a very gracious revival. The meeting will long be remembered by all who attended. In point of deep conviction and happy conversions I have seldom seen its equal. Almost the entire community was brought under the influence of the meeting. About ninety professions and forty-five additions to the Methodist Church, more than doubling the membership. Quite a number from other Churches; several heads of families converted; in fact, they came in by families in many instances. A great many bright young men and young ladies were converted, and have gone actively to work for God. Two prayer-meetings and two Sunday-schools organized, twenty or more family altars established, and in every respect the Church has taken on new signs of life. Bro. C. Pugsley, our pastor at Ladonia, gave us six strong and inspiring sermons. Bro. Geo. Marvin, local preacher of the same place, was with us the greater part of the time, preaching, praying and working very faithfully for the salvation of the people to whom he has preached at intervals for eight or ten years. The people were prepared for and were expecting a great meeting. To their earnest co-operation and personal effort is largely due the success of the meeting. We praise the Lord of the harvest for the sheaves being gathered. We are now engaged in a promising meeting at Hall; eight or ten professions to date.

Burns.

E. W. Feazer: Our protracted meeting commenced August 5 and closed the 13th. Our pastor, Bro. Dickert, did all the preaching, with the exception of three sermons by Bro. Hart, of Gainesville. Bro. Dickert preached with the power and demonstration of the Spirit. He has endeared himself to the people of Burns Mission. He is not only a good preacher, but he is a good pastor. I voice the sentiments of the people of Burns Mission when I say we would like for him to be returned to us. He is loved and respected by saint and sinner. Sister Price and Sister Baxter, two pious women from Tipton community, came over with the love of God burning in their souls, and with their songs and prayers and godly admonitions, it was an inspiration. One service was devoted to the children, conducted by our pastor, Bro. Dickert, who is always ready for any good word or work. I think it was the best children's service I ever attended. It was quite an affecting scene when Bro. Dickert called on any one of the children to repeat the Lord's Prayer. A boy 10 years old responded and seemed to put his whole soul in the prayer, which affected the congregation very much. I hope that boy will make a preacher. We had large crowds, especially at night. The department was good, better than I have known at this place before at a protracted meeting. All things considered, it was the best meeting we have had at Zion for many years. The results of the meeting eternity will only reveal. So we take fresh courage and press on. There were four conversions and four additions by letter. We will soon be in the throes of another heated prohibition campaign. I hope and pray

we may have a great victory. So, with the motto of Dr. Rankin, "On with the battle."

TEXAS CONFERENCE.

Naples.

W. H. Vance: Our meeting at Hamill's Chapel was a gracious one. It continued ten days, growing in interest and fervor until more than thirty turned from sin and trusted the good Lord for life and salvation. Twenty united with our Church, and three others assumed the vows who were converted last year. We believe several will go to other Churches. It is impossible to estimate the value or reach a conclusion as to the ultimate results of this "refreshing that came from the presence of the Lord." Eternity alone can tell. The Church at this place has taken higher ground, for which we thank God and take courage. We are greatly indebted to Bro. Reid, Congregationalist pastor at Rocky Point, for valuable assistance in the meeting. Bro. Reid is a consecrated man and a splendid preacher. Surely the Lord is with him. We also acknowledge and appreciate two splendid sermons preached by Bro. W. H. Austin, L. P. of Naples. He is a local preacher of whom we are proud. God bless both of these good men and give them success in our sincere prayer.

Millican.

J. C. Huddleston, Aug. 21: Our round of protracted meetings is finished. Have not succeeded as we had hoped, but we have the consciousness of having made a faithful effort. And we believe that our meetings have all been a success. We look too much for visible results sometimes. The best meeting is not always the greatest ingathering of members. We hope our meetings will prove to be seed sown in good ground that will bring fruit in the near future. The good people deserve a spiritual blessing in return for their many kindnesses in a temporal way and we believe they will get it. They surely know how to treat their preacher. The pounding in the first of the year was only a beginning. Good things have been coming in almost all the time ever since, and that was not enough. Last Wednesday evening Miss Myrtle Cunningham and Miss Lillie White drove up with a buggy load—a second regular pounding. Well, we call it a "pounding," but they pay no attention to pounds. They get anything from a sack of flour down. May the good Lord bless the donors and enable this preacher to administer to them in spiritual things.

Kountze.

A. J. Anderson, Aug. 17: The Home Mission Society is doing splendidly, no better in the State, under the leadership of Mrs. Walter Parker. Sister Parker has with her a band of faithful workers true to their Master and faithful to their pastor. This society has furnished and added to the parsonage to the amount of two hundred dollars. Besides this they have satisfied a number of the hungry ones of our city. They have sent to the Orphanage in Waco a nice box of goods, and many other things too numerous to mention just here. Strange to say, nevertheless Methodism had its beginning in Kountze last year, under the administration of Rev. J. C. Stewart. Under his pastorate the Home Mission Society was organized, a Methodist Sunday-school put in shape—in fact, Methodism budded here last year. You will remember all this was done under protest. Methodism will grow where the soil is good. This is no joke. While the school is not growing with immortal vigor, yet it is growing with all the opposition. It is a fact that Methodism has fattened on opposition for more than one hundred years. The salary of the preacher will be paid, and I hope all other claims made on my flock. I am sorry to say, as in many other places, sin abounds. In my peroration, let me say Church and parsonage are in good shape: spiritual condition not extraordinary. Yet, as one good woman said, not a Methodist. "The Methodists are doing more for Christ than all the rest."

Hallville.

W. W. Horner, Aug. 22: We are moving along very nicely here and have held some good meetings. Our first meeting was held at Bethel Church on the second and third Sundays in July, and the people say it was the best meeting at that place for several years. We had four professions and six additions, and the members were wonderfully revived and strengthened in the faith. We held the next meeting at LaGrange Chapel, the same old church in which I preached thirty years ago, and the Lord blessed our labors there also. Results: Four professions and four accessions, and the membership greatly strengthened and established in the faith. Our third meeting was held at Maple Springs, where we can only give them a week night appointment, except when we



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have a fifth Sunday. Our Church is very weak there, but we had a fine revival, and I do not think I ever preached to a more attentive or appreciative congregation. Christians of all Churches worked together in beautiful harmony, and all seemed to enjoy the meeting very much indeed. Results: Three professions, four additions and a forward movement on the part of the Church. Our fourth meeting was held at Reiley's Chapel, nine miles northwest of Longview. The meeting lasted nine days, and we had two reclamations and the members were wonderfully revived. This is a community where Hardshellism has prevailed for many years, but Methodism has done more for the people there in the way of enlightenment and culture in two years than Hardshellism has done in twenty-five years. I am sure that the meeting accomplished great good there, and good seed were sown that will be as bread cast upon the waters to be gathered up in the years to come. Our third Quarterly Conference was held during that meeting, but much to our regret our beloved presiding elder could not get there on account of sickness. The financial report was very meager, but we hope to come up in full with all the collections before the year closes. We had two sermons by that venerable man of God, Dr. S. R. Chaddick, of the Cumberland Presbyterian Church, during that meeting, and they were good to the use of edifying. I wish to say just here that we had one of the most excellent sermons at Maple Springs by that old veteran of the cross, Bro. D. P. Collier, and it was highly appreciated by us all. Our fifth meeting was held at Winterfield from the 13th to the 20th of August, and was truly a fine meeting. Results: Six conversions and three additions and a deep work of grace among the members. Quite a number of members expressed themselves more determined to serve the Lord better and live closer to God than ever before. We have four more meetings to hold. To hold nine protracted meetings and visit 600 members, scattered over five counties, is quite a tax on any man's strength.

WEST TEXAS CONFERENCE.

Sherwood.

M. T. Allen, Aug. 14: Sherwood charge is making some progress. Our good women have made some needed improvements in the church at Sherwood, and put screens to the windows and doors of our parsonage. The folks at Kniekerbocker have repaired their church. I have been assisted in meetings by the following brethren: Simon Shaw, A. H. Boggs, H. T. Hill, S. L. Burke, T. F. Sessions and A. C. Smith. They all did good preaching and accomplished much good. The Lord has blessed us and several souls have been saved.

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# The Home Circle

## OUR LITTLE LAD.

Somewhere, wherever heaven is,  
In dust, in winds, or flowers,  
Or some far, quiet realm of bliss,  
Circled with sequent hours—  
He quaffs life's chalice at the brim;  
But heaven is hushed and wide,  
And night by night I long for him,  
Our little lad that died.

When on my pillow here he slept,  
Dimpled and soft and warm,  
He waked to wonder why I wept,  
Folding him in my arm;  
And, with his wondering face so near,  
Knowing not why I cried,  
I held him, as to shield from fear,  
Our little lad that died.

In heaven I cannot love my child!  
No playful mother-art  
Can please him as it here beguiled  
His human baby heart.  
An angel will not need my love,  
Nor nestle at my side,  
As he did when night bowed above,  
Our little lad that died.

When twilight steals along the grange,  
Scented with furrowed soil,  
And schooled in one more tale of  
change,  
Then men come home from toil;  
The men come home when the days  
grow dim,  
In labor's honest pride,  
My heart goes near to break for him,  
Our little lad that died.

And dawn and dusk will fall like  
leaves  
In some calm solitude;  
The husbandman will bind his sheaves  
And o'er his harvest brood;  
Men will make merry through the  
years,  
Lover and laughing bride;  
Dear Christ, forgive a mother's tears,  
For one we had that died!  
—J. C. McNeill, in Raleigh Christian  
Advocate.

## LOOKING ABOUT.

The leaves rustled peacefully, the  
little brook rippled softly as if talking  
to itself and laughing a little over the  
happy secrets that it knew, and Alma  
and Bessie came up the narrow green  
path and sat down under the big nut  
tree and listened to the brook.

"Yes, I know," said Bessie, "Miss  
Allston said that we ought to do some-  
thing to make others happier as well as  
to amuse ourselves. I suppose we  
ought, but I do not know of any one  
to help in this town. There are no  
very poor people here."

"Well, I ran back after we left her  
and asked her if she knew of any one  
who needed help," said Alma. "She  
said that there were other ways of giv-  
ing besides relieving distress, and that  
if we looked about we should be sure  
to spy out something. We can begin  
by noticing the people who have only  
the necessities of life."

"Dear me!" exclaimed Bessie, with  
a laugh and a frown, "as soon as you  
begin to do anything for those people  
you get into difficulties. Cousin Annis  
sent a stack of old magazines to a  
woman last winter, thinking they  
would be a great treat; but she just  
felt insulted, and told the first caller  
that she did not thank folks to send  
her their waste-paper."

"Oh," said Alma, "we shall get some  
set-backs, but they will not all be like  
that. I gave mine to Tommy Brock,  
and you never saw any one so pleased.  
He reads them over and over, and is  
not done yet."

"There comes Miss Sophie Bent.  
How sour she looks!"

"Hush, Bessie! Don't you suppose  
she is pretty lonely since her sister  
died—living alone in that big house?"  
Alma looked at her companion, who  
saw a thought in her eyes.

"What could you do for her? She  
has money enough, and can have as  
many people about her as she pleases.  
There are relatives, too, they say, and  
she will not have anything to do with  
any one."

"She thinks everyone is after her  
money. She is lonely, I know, by her  
looks. I was thinking that we might  
take our work and go sit with her  
awhile some afternoon," said Alma.  
"Young company might cheer her up a  
little."

"Mercy! I should be scared out of  
my wits, and giggle or do something in  
the wrong place," said Bessie. "You  
go first, and if she does not eat you,  
may be I will go some day."

Miss Brent was so near that they  
changed the subject, but Bessie laugh-  
ed just as she passed by, and to their  
pleasant greeting she replied with a  
toss of the head and some muttered  
words.

"Now that is a pity," said Bessie;  
"she thinks I was laughing at her. I  
suppose it did look so. Mother says  
we ought never to laugh in the pres-  
ence of people who are not near  
enough to hear what we say, because  
there are rude people who really do

make fun of others. I hope I haven't  
spoiled everything."

"Oh, no! if Miss Brent thinks we  
were laughing at her, she will be cross  
at first, but she will have to think bet-  
ter of us after awhile."

The next afternoon Alma knocked  
at Miss Brent's door and asked if she  
might sit with her awhile. A grudging  
assent was given. "I suppose she  
thinks I am after money," thought  
Alma. She spoke of the beautiful trees  
that bordered the lawn, of the garden,  
the pleasant prospect from the window,  
the planting. She asked her how she  
liked having the trolley cars go  
through the town. Then she told of  
the town as it was when her mother  
was a little girl, and that set Miss  
Brent's tongue loose, for she was near-  
ly the age of Alma's mother.

At last Miss Brent seemed to think  
that Alma must be timid and had not  
the courage to do her errand, and she  
began to question her about the Social  
Circle, and asked if the Ladies' Aid So-  
ciety would have a sale this year be-  
fore Christmas. Then she wanted to  
know if the Church Committee had  
enough to pay the expenses this year.

Alma laughed to herself contentedly,  
comfortable in the knowledge that she  
had no errand of a financial kind.  
When she folded up her work Miss  
Brent grew red in the face. It was  
coming now, sure—the petition for  
money—and she braced up to meet it.  
"I have had a pleasant afternoon,"  
said Alma, "may I come again some  
time?"

"Yes, if you want to," said Miss  
Brent; but, softening a little and look-  
ing puzzled, she asked: "Who sent you  
here?"

"I sent myself," said Alma, "and my  
friend, Bessie Upham, would like to  
come some time too. She has a sweet  
voice, and can sing lots of songs."

"She's welcome to come," said Miss  
Brent, sharply, and then, as though  
she could contain herself no longer,  
she broke out: "Well, you are the  
first one of the church folks that has  
stepped foot in this house since my  
sister died except when they came for  
money."

With the last word the door closed,  
and Alma heard the key turned in the  
lock.

Alma hastened to Bessie's to report  
the success of her first call. They ar-  
ranged that Bessie should take her  
turn the following week. "I shall not  
be a bit afraid if she will let me sing  
to her," said Bessie. "I will sing all  
the old songs."

The following Wednesday Bessie  
was graciously received by Miss Brent,  
who stealthily wiped her eyes while  
Bessie sang. At last the tears came  
so fast she could not hide them. "You  
mustn't mind," she said to Bessie, who  
began to look distressed, "I haven't  
shed a tear since my sister died, and  
I did not expect I ever should. You  
bring back the days when my sister  
and I used to sing together. But don't  
mind, dear! I would not wonder if it  
did me good."

"Oh, try a song with me!" said Bes-  
sie.

"I wouldn't dare," replied Miss  
Brent. "I fear I should crack the ceil-  
ing. But go on! I haven't enjoyed  
anything so much since I was a girl."

"There," said Miss Brent, as Bessie  
was about leaving, "take that"—  
pushing an envelope into her hand. "I  
know how hard the church folks are  
trying to get along, and I want to  
help, but I haven't done much lately. I  
was so angry at them for never com-  
ing near me except to beg money.  
Come again, dear. I'd love to have you  
and Miss Alma, too."

Half way home Bessie and Alma  
met, each with bright faces and shin-  
ing eyes. "I have just come from Liz-  
zie Atkins," said Alma. "I have noticed  
that she is seldom around with the  
girls and thought she might be diffi-  
dent and need encouraging. I told her  
that I had been fixing over an old  
gown and was tired, and thought I  
would run over and make a call. She  
said she wished she knew how to  
make over her gowns, and I asked her  
to show me one and told her how to  
do it and I am going over again to-morrow  
and help her. I was so glad I went.  
What success did you meet with?"

Bessie held up the envelope and  
gave an account of the afternoon's  
visit. "I think, after all," said she,  
"that we are going to find a good deal  
to do."

They stopped by the brook and talk-  
ed it all over, and a robin flew into the  
tree over their heads and sang his vesper  
song of good-will to mankind.—  
Mildred Norman, in Zion's Herald.

## A FUNNY FRENCH BEAR.

I wonder what Bruin thought of it  
all. For years he had looked up at  
just such little girls; and now one was  
actually in the same pit with himself.  
True, it was smaller than the children  
who usually peeped through the rail-  
ings; but then it was finely dressed,  
and had long flowing hair, and eyes,  
nose and mouth, too, just like other  
children. The comical expression of

his countenance as he held the wax  
figure within a few inches of his  
nose brought shrieks of laughter from  
the onlookers above and no one enjoy-  
ed the fun more than the baby boy  
who had accidentally dropped the doll  
in the first place. Nurses lifted their  
little tots higher, that they might get  
a better view, and larger children  
squeezed between the French, Eng-  
lish and American visitors who always  
flock to this famous Jardin des Plantes,  
and who thronged to this bear-pit espe-  
cially. Their exclamations and merrim-  
ent did not disturb Bruin though,  
for he was too much interested in his  
new-found possession. Sometimes he  
held it in both paws, sometimes he  
clasped it in one bear arm. It was too  
little a child to hug, even if he had  
wished to do so, and he must have  
wondered why it did not cry out or  
kick, or bite, or make some sort of re-  
sistance. Plainly, if ever a bear was  
puzzled, that bear was. If he thought  
it a little human cub—and I should  
not be surprised if that is just what  
he did think—he must have had a  
mighty poor opinion of all those grown-  
up creatures above who would not  
risk their lives to save the little one.  
Accidentally his nose tilted the stylish  
hat off, and when, some few minutes  
later, his huge paw as unintentionally  
knocked off that curious cub's head  
so that the sawdust came streaming  
out, I wondered, indeed, what he could  
have thought of it all. Now do you  
suppose he thought, as he glanced up  
at all those laughing people leaning  
far over the railing that, because  
they looked like the doll, they were  
stuffed with sawdust, too?—St. Nicho-  
las.

## BOBBIE'S WATERMELON.

"My garden's to be all melons this  
year. I'll have enough to eat, and lots  
to sell," Bobbie called out proudly to  
Harry Wood.

Now, Bobbie and Harry were great  
friends, though the former was only  
five years old, and recently out of kilts,  
while the latter wore a stand-up collar,  
butterfly necktie, and was even think-  
ing of "putting on long trousers."

Harry's tone, though patronizing,  
was kind as he inquired: "So you  
really think, sonny, that you'll have  
a big crop of melons?"

"Of course!" and Bobbie's voice was  
full of pride. "I mean to take awfully  
good care of the plants."

And, indeed, as the weeks went by  
Bobbie did tend his melons most faith-  
fully, and in spite of many discouragements:  
for in two of the brown  
mounds the seeds failed to appear—  
whether they had been planted too  
deep, or whether they had been nib-  
bled by some wandering worm, no-  
body could tell.

However, the other two mounds  
soon bristled with luxuriant green  
plants. These, under Uncle Jed's ad-  
vice, Bobbie thinned out carefully,  
weeded, and watered. Then, alas,  
one night, when the little boy was  
sound asleep (dreaming of luscious  
melons), an evil-minded cut-worm  
gnawed away in the moonlight, and  
when morning came half the plants  
lay withering and dying.

Bobbie would have cried over them,  
but salt water wasn't good for plants  
(only asparagus, Uncle Jed said), and  
so, instead, he did his best to save the  
rest of his plants. Soot from the  
kitchen stove-pipe, tobacco from an-  
other pipe (the hired man's), routed  
the wicked cut-worms. Then a warm  
rain, followed by sunny days,  
made the melons grow as fast as "Mr.  
Finney's turnips behind the barn."  
They got ahead of weeds, bugs, and  
worms, and began to put forth port-  
ly little runners, dotted with yellow  
blossoms.

Then, one woeful day, Mrs. O'Brien's  
cow got out of the pasture, and wan-  
dered about until she reached the  
Barker garden; and on her way to  
reach the dozen rows of young corn,  
what must she do but place her feet  
right on his hill of melons—smashing  
every trailing vine but one.

And this time Bobbie cried. And  
Harry Wood, who came over to see  
the extent of the damage, tried to  
whistle cheerily, as he said: "Well,  
the old bossie didn't tread on your  
very best vine. See, you have one  
left, and—my stars, if there isn't a  
melon on it as large as my biggest  
agate marble!"

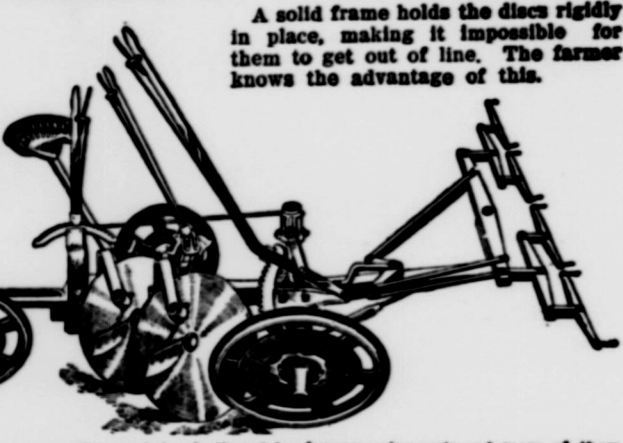
Now, Bobbie hadn't noticed this,  
and he was so delighted that he quite  
forgot his tears.

The one lovely melon grew rapidly  
until it began to look very well. Then  
one day—it was when Bobbie and the  
rest of the Barkers went to a picnic—  
the young Plymouth Rock rooster  
squeezed himself through the chicken  
yard palings, and what else must he  
do but stalk boldly up to that melon  
and begin to peck at it! Tap, tap,  
tap! went his yellow beak, until he  
broke right into the juicy, salmon-  
pink heart. It was Harry Wood who  
saw him, and drove him back into the  
hen-yard. But most of the melon  
walked away in the stomach of the  
Plymouth Rock.

Harry looked down mournfully at  
the bits of rind and scattered seeds,  
remaining on the melon hill, then  
went as fast as his legs would carry

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him down to the Italian's fruit store.  
When he came out again, he bore a  
bulging paper bag. Hurrying up  
street, he reached the Barker yard—  
reached Bobbie's ill-fated melon-patch,  
and then— and then!

The Barkers came home from the  
picnic and Bobbie went down to his  
"garden." Bending over the brown  
mound, and parting the green leaves,  
he shouted: "Ma! Ma! Do come here!  
Why, my melon has grown lots just  
while I was away! It's so ripe that  
it's loosened itself from the stem.  
Oh-ee! It's perfectly lovely!"

The Plymouth Rock stuck his r d  
comb through the chicken-yard fence  
and crowed derisively, but Bobbie  
didn't notice him.

And Harry Wood was chuckling to  
himself across the street, as he said:  
"The quarter I was saving toward my  
new air-gun is gone; but I don't care.  
The pleasure is worth twenty-five  
cents. Anyhow, a big fellow ought  
to look out for a little fellow."—Sun-  
dayschool Times.

## INNOCENT OR GUILTY?

A good many years ago a merchant  
missed from his cash drawer a gold  
eagle, which is worth \$20. No one  
had been to the drawer, it was proved,  
except a young clerk, whose name  
was Weston. The merchant had sent  
him there to make change for a cus-  
tomer, and the next time the drawer  
was opened the gold eagle had disap-  
peared. Naturally, Weston was sus-  
pected of having stolen it, and more  
especially as he appeared a few days  
after the occurrence in a new suit of  
clothes. Being asked where he bought  
the clothes, he gave the name of the  
tailor without hesitation; and the  
merchant, going privately to make in-  
quiries, discovered that Weston had  
paid for the suit with a \$20 gold-piece.

That afternoon the young clerk was  
called into the merchant's private  
room and charged with the theft.

"It is useless to deny it," the mer-  
chant said. "You have betrayed your-  
self with these clothes, and now the  
only thing that you can do is to make  
a full confession of your fault."

Weston listened with amazement;  
he could hardly believe at first that  
such accusation could be brought  
against him, but when he saw his em-  
ployer was in earnest, he denied it  
indignantly, and declared that the money  
he had spent for the clothes was  
his own, given him as a Christmas  
gift a year ago.

"Who was the person that gave it  
to you? Produce him," the merchant  
demanded.

"It was a lady," answered Weston,  
"and I can't produce her, for she died  
last spring. I can tell her name."

"Can you bring me anybody that  
saw her give you the money, or knew  
of your having it?" asked the mer-  
chant.

"No I can't do that," Weston had  
to answer. "I never told any one  
about the gift, for she did not wish  
me to. But I have a letter from her  
somewhere, if I haven't lost it, that  
she sent with the money, and in which  
she speaks of it."

I dare say you have lost it," the  
merchant sneered. "When you have  
found it, sir, you can bring it to me,  
and then I will believe your story."

Weston went home with a heavy  
heart. He had no idea where the letter  
was; he could not be sure that he  
had not destroyed it; and it was the  
only means of proving his innocence.  
He knelt down and prayed to God for  
help to prove that he was innocent,  
and then he began to overhaul the  
contents of his desk, and trunk and  
closet.

He kept his papers neatly, and it  
did not take long to see that the letter  
was not among them. He sat down  
with a sense of despair when he was  
convinced of this. What else could  
he do? Nothing but pray again for

help and guidance and strength to en-  
dure whatever trouble God might  
choose to send upon him.

"When I arose from my knees," he  
said, telling me the story afterwards,  
"I happened to catch my foot in an  
old rug that I had nailed to the carpet  
because it was always curling at the  
edges. The nail at the corner had  
come out, and stooping down to  
straighten the rug, I saw a piece of  
paper peeping out. I pulled it from  
its hiding place, and it was the letter.  
How it got there I don't know. The  
fact that I had found it was enough  
for me, and if I hadn't got on my  
knees again to give thanks for such a  
deliverance, I should be ashamed to  
tell you the story now."

"I brought that letter to my employ-  
er. It proved my innocence, and he  
apologized. A month afterward the  
gold-piece was found in Mr. Finch's  
overcoat pocket. He had never put it  
in the cash drawer at all, though he  
thought he had. He immediately  
raised my salary to pay for his unjust  
suspicion; and I have never yet re-  
pented of trusting the Lord in my  
trouble."—Selected.

## THE SERMON STEVE PREACHED.

On Monday Steve, who had been at  
Church the day before, thought he  
would have a Church of his own. He  
got his four sisters to be the congrega-  
tion. He got on a stool and spoke  
very loud. This is part of the sermon  
that he preached:

"This is to be a 'mind mother' ser-  
mon. There are two ways in which  
you ought to mind everything she  
says:

"Mind her the very first time she  
speaks. When mother says: 'Mary,  
please bring me some coal or water,'  
or 'run to the store,' don't answer, 'In  
just a minute, mother.' Little folks'  
minutes are a great deal longer than  
the ones the clock ticks off. When you  
say 'yes' with your lips, say 'yes' with  
your hands and feet. Don't say 'yes'  
and act 'no.' Saying 'yes, in a minute,'  
is not obeying, but doing 'yes' is.

Mind cheerfully. Don't scowl when  
you have to drop a book or whine be-  
cause you can't go out and play. You  
wouldn't own a dog that minded you  
with his ears laid back, growling and  
snapping. A girl ought to mind a  
great deal better than a dog."

This was Steve's sermon. Don't you  
think it was a good one?—Olive  
Plants.

## A SPOON SHAKER

### Straight From Coffeedom.

Coffee can marshal a good squadron  
of enemies and some very hard ones to  
overcome. A lady in Florida writes:  
"I have always been very fond of  
good coffee, and for years drank it at  
least three times a day. At last, how-  
ever, I found that it was injuring me.  
"I became bilious, subject to fre-  
quent and violent headaches, and so  
very nervous, that I could not lift a  
spoon to my mouth without spilling a  
part of its contents; my heart got  
'trickety' and beat so fast and so hard  
that I could scarcely breathe, while  
my skin got thick and dingy, with  
yellow blotches on my face, caused  
by the condition of my liver and blood.  
I made up my mind that all these af-  
fections came from the coffee, and I  
determined to experiment and see.  
"So I quit coffee and got a package  
of Postum which furnished my hot  
morning beverage. After a little time  
I was rewarded by a complete restora-  
tion of my health in every respect. I  
do not suffer from biliousness any  
more, my headaches have disappeared,  
my nerves are as steady as could be  
desired, my heart beats regularly and  
my complexion has cleared up beauti-  
fully—the blotches have been wiped  
out and it is such a pleasure to be  
well again." Name given by Postum  
Co., Battle Creek, Mich.  
There's a reason.



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.

Second Paper—Historical Books of the Bible.

- 1. Name in order the historical books of the Bible.
2. Who succeeded Moses in leading the children of Israel?—Josh 1:1, 2.
3. Give an account of the falling of the walls of Jericho at the appointed sounding of ram's horns.—Josh 6:12-17.
4. (a) In what did the strength of Samson lie?
(b) Who betrayed him to the Philistines and with what result?
(c) How did Samson meet his death?—Judges 16:15-31.
5. (a) What was the relationship between Naomi, Ruth and Orpah?—Ruth 1:2-4.
(b) Which one went to Bethlehem with Naomi?—Ruth 1:16-19.
6. Whom did Ruth afterwards marry?—Ruth 4:13.
7. Who, when the Lord had called him, answered: "Speak, for thy servant heareth"?—I Sam. 3:10.
8. Who was Eli?—I Samuel 1:9.
9. (a) What can you say of the personal appearance of Absalom?—II Samuel 14:25.
(b) What was the name of Absalom's father?—II Samuel 13:1.
(c) How did Absalom meet his death?—II Samuel 18:9.
10. (a) Of what country was Solomon king?—I Kings 4:1.
(b) What noted edifice did he build?—I Kings 6.

SHOTS AT SUNDRY TARGETS.

Our Educational Work.

I have been honored by my brethren with the position of Conference Secretary of Education and also as one of the Curators of the Southwestern University. The positions are important, and I am grateful for the gates they open to me. What a responsibility! What an opportunity! I love this great State, in which I have labored constantly for nearly eighteen years, and I love the Methodist Church with unfeigned devotion. From the lips of my mother came the hymns of Methodism as a lullaby while she rocked her baby boy to sleep in a Methodist parsonage; in a Methodist parsonage I heard the stories of the struggles of the itinerant preachers, discussions in theology, notes of victory and confessions of failure. In a Methodist college I received my education, and in the Methodist pulpit I have found my widest field of usefulness to my fellow-men. In a Methodist home I found the woman described in Proverbs, and, like the man mentioned in the same chapter, I am known principally as her husband. While belonging to two fraternal organizations, the Annual Conference is to me the greatest brotherhood, and the doctrines for which it stands I verily believe to be the only permanent solution of present ills, and the hope for the future.

What I am I am by the grace of God! Education fixes the character of a man and the policy of his life. Even with the logic of Paul and the eloquence of Apollos to aid them, those who had become fixed by educational influences seldom turned to the Lord. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise." The foolish had at least a consciousness of their need, but the haughty and self-satisfied said within themselves, "I have need of nothing." Lawyers, doctors, business men, who have prospered, and the like, abound who seldom enter a church except to hear the funeral services over their dead. Other lawyers, doctors and public men, with national and international fame are pillars in the Church and regular Church goers. Roosevelt makes religious addresses and lay sermons; McKinley was a local preacher; Cleveland was active in promoting the missionary work of his Church; Gladstone did city mission work before breakfast and at other times, and yet looked after the affairs of state. But

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all these men came up under the constant influence of Christianity, and thus their moral, religious and intellectual standards were fixed.

We look back upon the past and rejoice in the former glory of our nation. A great company of patriots and true men, whose deeds shine as brightly to-day as in the day of their leadership, adorn the pages of our national history. But in that day the Bible had larger recognition in every public school, and the State University was unknown. Church colleges moulded the literary productions largely by their silent but powerful influence, and the impress of their work is stamped upon the constitution and in the laws of the several States. Governor Joe Folk, of the Vanderbilt University, and President Roosevelt, a lay preacher on occasions, are to-day in the foreground because of character. Others have seen the evils, but did not have the manhood to face the issues with such fidelity. Belonging to two conflicting parties, they are nevertheless loved by American men and women just because they have manhood.

The Southwestern University.

Several years ago I visited this institution. At that time it was in the old building and lacked equipment in every way. I left with the feeling that Texas Methodists ought to be ashamed of themselves and bring forth fruits worthy of repentance by sending the necessary funds. Since then we have erected a building that reflects credit on the Church, and other buildings have been repaired or enlarged. We are making great progress. On reliable authority from the University I have this statement: "Our work is recognized by all the leading American universities—Harvard, Columbia, Yale, etc., accepting our degrees and giving full credit for our work. We have students who have won fellowships and scholarships at various universities. One of our graduates won at Cornell in his first year there the Sage fellowship in philosophy, worth \$500—the only fellowship given in that department."

I thought I would probably send my boy out of the State, to some of our Methodist colleges. I went to Georgetown, looked into conditions, repented of my folly, sent my boy down there and the school did the rest. If he does not die, and I do not go into the hands of a receiver, I expect to send him there until he graduates. "Go thou and do likewise."

Alexander Collegiate Institute.

Did you know that this is one of the best schools of its class in the South? Preparing students for college is its work, and it laps over into college work a little just for good measure, and does it well. Conditions are favorable there for a boy or girl at that stage of life. I have been pastor at Jacksonville and have patronized the school. The faculty is a strong one, is in harmony with the Church, and the business management is capable. Send for a catalogue and look at the degrees

next to the names of the teachers, and see where they received them, and you will have your doubts dispelled. Do not imagine you can get such work as they do everywhere. You can not do so, and not many public school pupils will do class work and make equal grades beside the graduates of Alexander Collegiate Institute in college.

Chappell Hill Female College.

This school is said to be having one of the best periods in its history. The faculty is competent for the work undertaken and the surroundings are safe for young women. Those who prefer to send to a female college will do well to look into the advantages afforded young girls by this school.

Our Dallas Medical College.

This school will send out some doctors who will help us in our work, and they will be doctors, too. I want a doctor to be a man who can pray, but I want him to know how to roll pills, also. This school will teach them how to do both. We expect these doctors to be able to find time to go to Church on Sunday, and to have conscience enough to do so. And our Methodist people will receive treatment in the sanitarium in Dallas under excellent conditions. Tell your young doctors and those who aspire to be such to inquire into the merits of this branch school of our Southwestern University.

Our Agents.

None need our sympathy and help more than the agents and commissioners of these schools. They have no congregations but yours, and none to give them money save the members of Churches which are not theirs. Give them a hearing and a kind word. Then tell your people to "come down with the dough" and send them away happy and put wind in the sails of the old ship of Zion and speed her on her journey.

John R. Nelson has distinguished himself in his labors for the Medical College and has enlarged his circle of true friends. James Kilgore has made more men of wealth think about the Southwestern University than any man who has been in this part of the State. T. J. Milam is pushing onward to succeed the fund for the new building at Jacksonville, and he will succeed. John E. Green, the railroad engineer evangelist, has his hand on the throttle of the Chappell Hill College, his brethren have given him the "high-ball" and he is making sixty miles an hour on a clear track. "Let 'er go." In the meantime, he is holding meetings and enjoying the good-fellowship of the brethren. Chappell Hill Female College will be more widely known because of his work and will doubtless have more students.

Our Public Schools.

Our General Conference very properly urged upon our preachers and laymen increased effort in behalf of our public schools. The following resolution was adopted in the last General Conference in Dallas:

"Whereas, a general movement is being organized looking specially to the improvement of the common schools in the rural districts of the South, and for the better preparation of teachers.

Resolved, That our educators, presiding elders, preachers and members generally are urged to give this much-needed movement hearty endorsement and active co-operation."

Therefore, it is hoped that none will be guilty of neglecting this important interest, and certainly none will be foolish enough to say or do anything to impede the progress of the public school. In the public school work in the city and in the country a large number of the best laymen of Methodism are at work for God and civilization, and a noble company they are. They are in your Church and they are in mine, and they have a right to expect words of encouragement from us and to hear us offer prayer in their behalf. There is no need to fight the public school in order to maintain the cause of the Church school. Each has its work to do, and a feeling of good-fellowship ought to obtain between them.

Our Teachers' Employment Bureau.

Did you know that you can write to Dr. John D. Hammond, D. D., at Nashville, Tenn., and that he can tell you where you can get a well equipped teacher for your school, who also has the influence of Christianity upon his life? Do our teachers know that if they will send him their names to place upon record in his office, he will be able to secure employment for them? Try this teachers' bureau, and you will be apt to appreciate this suggestion.

And finally, my brethren, farewell. Please do not forget to preach the sermon on Christian Education at an early date, and to carefully look into our catalogue and tell our people about our schools. If you do not do it, the work will not be done. The oxen and fattings are killed and all things are ready. Tell them to come to the school.

There is no yellow fever in Beaumont as I write.

More anon. V. A. GODBEY.

"INSTRUCTION OF PENITENTS."

Now that the revival season is upon us in full blast this important Christian duty is one which should engage our best thought and most earnest prayer. As a young preacher of the gospel, with a few months' experience I find that this duty is one not to be carelessly ignored. Who knows but what many souls have been turned away from God and perished in their sins for lack of proper instruction at a critical moment? When a faithful preacher stands before an audience of intelligent people and proclaims the unsearchable riches of God's grace, and warns them to flee the wrath to come, pointing them to the Lamb of God which taketh away the sins of the world, then at his invitation men, women and children flock to the altar of prayer, he is confronted by a most serious problem. He will see there some who are so convicted of sin and disturbed about their condition as that they tremble from head to foot, while just by the side of this one is another who has been so hardened by sin as that he is almost destitute of feeling and tears are impossible, and yet there are still others who are crying aloud for salvation, then the thought comes to him with such force as to almost unbalance him, "What shall I say to these penitent ones?" This is one of the most serious questions that has ever come into my mind. And in this article I do not purpose to answer it.

but instead, I wish to hear from those who are older and wiser and have had more experience. I have seen preachers who by their eloquence could move large audiences to tears, and then with the power of God upon them persuade sinners into the altar; but this done he was at his row's end. He seemed not to know how to proceed further. It then becomes the duty of some father or mother in Israel to get upon their knees in the straw and instruct those penitents in what they must (now) do to be saved. Why is it that some people can't (or at least say they can't) do this Christian duty? When we have a large congregation of Christian people, why is it that we seldom have more than three, four or six good workers? Is it a special gift of God to some, or can it be acquired by any true Christian of ordinary intelligence? It seems to me that this should have more of our consideration, and it is for this purpose that I write these few scattering remarks. Now if some one who has had experience in altar work and private instruction of penitents will be so kind as to write more fully on the subject I am sure there are others (as myself) who will appreciate the information.

NEAL W. TURNER.

The way some people lay up treasure in Heaven they must think that religion is a nickel-in-the-slot business. —Ram's Horn.

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OUR CONFERENCES.

New Mexico, Deming, N. M. . . . . Sept. 14 (Bishop Key.)
German Mis., Fredericksburg . . . . . Oct. 26 (Bishop Key.)
West Texas, Lockhart . . . . . Nov. 1 (Bishop Key.)
Northwest Texas, Hillsboro . . . . . Nov. 15 (Bishop Hoss.)
North Texas, Sulphur Springs . . . . . Nov. 22 (Bishop Hoss.)
Texas, Pittsburg . . . . . Nov. 29 (Bishop Key.)

THE SUCCESS OF THE CORPUS CHRISTI MEETING.

We were on the program for a number in the great meeting just held at Corpus Christi, but a press of other matters prevented us from attending, much to our regret. Nevertheless we read full reports of its proceedings in the daily papers; and these reports were full and creditable both to the gathering and the daily papers. We do not hesitate to say that the meeting was one of the most successful ever held in Texas. It was a success from every point of view. The attendance was magnificent, not less than 5000 having been there from first to last. This shows that there is a demand for something of this sort upon the part of our young Methodists. The provisions for handling the crowd were fine both upon the part of the railroads and the several committees having things in charge. The conduct of the people was admirable. There was no disturbance and nothing to jar the harmony and concord of the occasion. Christian men and women were the people who had it in hand and who went there to enjoy the benefits of the occasion. It was a thoroughly religious gathering and dominant attention was given to this part of the program. The literary features were superb, and all these numbers were a treat to the people. Men had charge of them who were masters in such matters; and instruction was the result. The social feature was as fine as could have been made. When the services were not in progress, boating, bathing and fishing were the order of the hour. These afforded great amusement and recreation to all. The institution has demonstrated its necessity and its permanent success is assured. Our young people and our older ones will not henceforth be put to the necessity of going away to distant watering places to find physical relaxation and mental and religious improvement. Henceforth we will furnish the very best at Corpus Christi. We, therefore, congratulate all the leaders in this movement on the great success that has attended their effort. They have done a magnificent thing for the young people of Texas Methodism.

EDITORIAL BIRD-SHOT.

The man who loves everybody alike, loves nobody tenderly.

Some men appeal to your sympathy, others to your admiration; but now and then you meet men who repel you.

It is well to have a great many friends, but the man who has many confidants makes a great mistake.

If good fortune overtakes you, tell everywhere and to everybody; but when hard luck strikes you, tell it to only to a few.

Christ always told his hearers their faults and their shortcomings, but he did it in such a way as impress them and to hold their respect.

Paul had great trials and bore many burdens; but he always spoke of them cheerfully and made them a part of his moral religious training.

It is a great pleasure to grasp the hand and hear the voice of a brother who takes a hopeful view of life; but it depresses the spirit to look into the face of a pessimist.

A good wife who bears her part of the home care with meekness and patience is an angel in the household; but when she fumes and makes herself unhappy she lowers the temperature of the domestic circle.

A TRIP TO EDGEWOOD.

We ran down to Edgewood last week and spent a few hours. That is a most excellent little town fifty miles from Dallas on the T. and P. Road. It is in the sandy country, but they have had so much rain that even in this summer-weather it is not so dusty as usual. We found a fine meeting in progress, with Rev. T. G. Whitten, of Mineola, doing the preaching. He was under a tent, and the service had been in progress two weeks. They had a fine meeting. A great many were converted, numbers of backsliders reclaimed and the Church greatly strengthened. Bro. Whitten is a strong preacher and the people and their pastor, Bro. Willford, were giving their earnest efforts to the services. They have not had such a fine meeting in a long time. It was a veritable benediction to the community.

A NIGHT AT PILOT POINT.

During the past week we ran up to Pilot Point and spent a night with Brother John H. King and his family. We found a great tent spread on the church lot and preliminary services were in progress for a great meeting to be conducted by Rev. Abe Mulkey. He had been well advertised and he arrived on Friday afternoon and preached his opening sermon that night. The meeting has been in progress since then, and at this writing is giving indications of fine success. While there we saw Rev. T. J. Beckham, the pastor. He was busy arranging for his meeting. Bro. Beckham is popular with his people. They are very fond of him, and regard him as one of our very best preachers. This is his third year, and they say he has never preached a dull sermon. He is also a good pastor. We are not, therefore, surprised at his popularity with his people and in the town generally. We also had the privilege of calling on Rev. J. W. Chalk, one of the old guard of the North Texas Conference. For sixteen years he has been a superannuate preacher, after having given the prime and the strength of his manhood to the service of the Church. He and his good wife are quietly resting under their own vine and fig tree, full of faith and hope. They have a pleasant little home, with a garden, peach trees, and grapevines, and they watch the movements of the Church with great interest. It was a great treat to take them by the hand and commune with them for a season. They seem happy and contented, and had many questions to ask about the Church and the preachers. May the good Lord continue to let his hand rest gently

and graciously upon the heads of these two good people. We also met our old-time friend James Pickel. We knew him in other days back in the hill country. We were boys then, but we are both getting gray now. How time passes rapidly! We had a moment to shake hands with Bro. Wilson—"Uncle Nick"—and to have a few pleasant words with him. Every preacher who has ever passed that way knows him. Dr. Ragland is still on the corner at his old stand and as bright and as cheerful as ever. We spoke of Brother and Sister King. For a great many years they have devoted themselves to the Church in Pilot Point and other places in that section. They are growing old now, but the preachers going that way have access to their good home.

A FEW DALLAS LOCALS.

The most of the pastors are out of the city, but they have supplies filling their pulpits and looking after their people. These men are hard worked and deserve a few days of rest in the mountain air or the gulf breeze. They will return in a week or two refreshed for the fall work.

The police force is composed of men who seem bent on doing their duty. They know that their positions are not dependent upon a political pull, but on their fidelity to their duty. Hence they have no enemies to punish and no friends to reward. They are clothed in uniforms for the purpose of enforcing the law strictly.

We understand that the saloon men of the city are anxious to have the old seven-hour Sunday law reinstated; that is, they would like to have the privilege of opening their dens till 9 o'clock Sunday morning, then close them till 4, and open them again the rest of the day. To do this they will have to get authority somewhere to suspend our Sunday law. These fellows have the impudence of the devil! Do they imagine for a moment that the people of this city and county would tolerate that sort of a proceeding? They are constantly impressing us with the importance of an early local option election in this county. Nothing else will teach them any sense or decency. Let us have the election, and let us have it this year. These fellows seem to think that they can carry Dallas around in their side pockets. Let's make them hustle for their legal existence.

All the preliminaries are going forward for the fall Fair. The buildings are taking shape and the grounds are being but in fine condition. All the legitimate features of the Fair merit the co-operation of our best people; but the devil has his preparations going on out there also. The grandstand and the race track are adding all possible attractions. The "sacred concert" idea on Sunday is looming up. Gambling will be the order of the day on horse racing, and Sunday desecration will go forward on a big scale. Nothing now can be carried on without these evil features. Our last Legislature fixed this horse race gambling on us, and the light fingered gentry will be here in great force. We are of the opinion that these evil phases of the Dallas Fair will be more prominent this year than ever before. Do the "business" men of Dallas imagine that to make the Fair a gambling hell is the way to build up the commercial and the industrial interests of the country? Or is it simply their idea to bring a great crowd to Dallas for purposes of taking in a large gate fund, regardless of high morals? Dallas must have great crowds and large Sunday excursions at any cost in order to fill Dallas with people. It is money that Dallas is after; and if it takes Sunday excursions and horse race gambling, then Dallas must have money.

"Old Politician" is getting off many things in the Sunday edition of the evening Times-Herald. Some of his

sayings are suggestive and entertaining, but some of them are otherwise. He has his picture at the top of his column sitting beside a rickety table. He looks like an old booze-killer of many years, and he talks like a man full to the brim. On the table in front of him is a whiskey bottle, and the glasses are close at hand. He drinks and talks; that is, he looks like he does, and then drinks and talks. If there is some man running for office whom he particularly admires he boosts him; but if he has a grudge against any of them he vents it in the guise of wit and ridicule. He never lets an opportunity pass to belittle Judge Brooks, "Old Politician," whoever he is, does not talk in the Sunday Times-Herald like a man whose advice is very wholesome, or whose example is of such a character as to commend it to the rising generation. From the looks of his picture and the condition of his table, we imagine that he is writing for the saloon bums. If he would clothe his picture in clean clothes, throw his old table into the rubbish pile, give his bottle to the gutter, eliminate his spleen and his low slang, the decent readers of the Herald might find something of interest in his Sunday screeds.

THE METHODIST HYMNAL.

The new Methodist Hymnal, "The Official Hymnal of the Methodist Episcopal Church and the Methodist Episcopal Church, South," as the title page states, is now out, and will be ready for delivery by our Publishing Houses in Nashville and Dallas on Sept. 1. Of the Hymnal, with tunes, there will be 166,000 copies, 132,000 going to Eaton & Mains in New York, 114,000 to Jennings & Graham in Cincinnati and Chicago, and 220,000 to Smith & Lamar in Nashville and Dallas. The word edition of 110,000 will go largely to Smith & Lamar. This is the largest first edition of any merchantable book ever issued from the American press. The three houses announced a week ago that the advance orders already aggregate more than 250,000 copies.

As far as we have been able to examine the book, we are prepared to speak of it in words of commendation. In point of binding, letter press, paper and general mechanical work no one can offer a just or reasonable criticism. The type is clear and beautiful. Every hymn has a tune of its own, and the first stanza of each hymn is written between the bars of the music. The order of public worship is printed in the front of the book, as is the classification of the hymns. In the back, besides the indexes of tunes, authors, composers and first lines of hymns, there is the Psalter, edited and arranged by Prof. R. W. Rogers, of Drew Theological Seminary, the ritual for baptism, reception of members, the Lord's Supper, matrimony and burial of the dead. The order of worship provides for the reading of the Psalms responsively. Prof. Rogers has rendered the Church great service in so arranging these selections that each one is profitable, spiritual, and void of imprecations. They are chosen for fifty-three Sundays, for morning and evening service, and the divisions are printed in Roman and italic type, so that the greatest possible convenience is secured.

The book contains 717 hymns with an additional thirty of doxologies, chants and occasional pieces, or about 200 less than our old book and 400 less than that of our sister Church. But the book is large enough for any use in any Church. The variety is sufficiently large to meet the demands of the most fastidious, so that any service, however simple or however elaborate, can readily be furnished with suitable music. Chas. Wesley still holds the place of honor with 121 pieces, or one-sixth of the whole. Isaac Watts has 53, Philip Doddridge 22, John Wesley and James Montgomery 19 each, John Newton 13, Bonar and Faber 12 each, Cowper 10, and no other author has so many. The poets represented are Tennyson, Whittier, Bryant, Mrs. Browning, Holland, Dryden, Lanier, Scott, Kipling, Richard Watson Gilder

and John Hay. In all 103 authors find place for the first time in the Hymnal Bishop Hoss and the late Rev. L. R. Amis, of our Church, contributed one hymn each.

The superior merit of the book is attested by the favorable judgment of competent critics. "Stylus," the acute contributor to the New York Advocate, says: "We firmly believe that this Hymnal is by far the best book America Methodism has yet seen." Dr. Thompson, of the Northwestern Advocate, says: "It is the best hymnal we have ever had." It is a new book with much new music and many new hymns, yet many, very many, of the old hymns are still included and set to tunes that the Church has been singing for many years. Sometimes the old hymns have new settings and sometimes an old familiar air has been thrown out. But if all of our ministers give themselves to the teaching of the new hymns and the new tunes the Church will appreciate the treasures to be found in this new Hymnal. If those who know say the new is good we should learn it. Intelligent use of the book will make it of inestimable service to our great Church.

The word edition will be sold at 40 cents. The 50 cent copy, which contains the music, is considered marvelous for the money, and is really a most desirable book. The dollar edition is bound in half leather, while the 50 cent is in cloth. Special binding will be sold at \$1.75, \$3.50 and \$8. Let all of our Churches secure "The Methodist Hymnal" at once and let all of our pastors adopt plans for securing the best use of the book at the earliest possible time.

DEATH OF REV. CHAS. DAVIS.

Rev. Chas. Davis, a superannuate member of the Northwest Texas Conference, and serving as supply on the Axtell Mission in the Waco District, died in peace at his home in Waco, Aug. 21, 1905, after an illness of only a few days. He was 65 years old, and had been an active itinerant preacher for twenty-one years with the exception of the past three years, during which time his health has prevented full service. He joined the South Georgia Conference in 1884, and was transferred to the Northwest Texas Conference in 1889, with which conference he has since held unbroken connection until his death. His funeral service was held at Austin Avenue Church on Tuesday, Aug. 22, 1905, conducted by his presiding elder, Rev. J. G. Putman, assisted by Rev. A. E. Carraway, his long-time friend and conference classmate, and the local pastors. A large concourse of friends and former parishioners followed his body to its resting place in Oakwood Cemetery, and many were the tokens of loving appreciation of the faithful ministry of this good man.

Rev. Thos. F. Dixon, an honored and revered local preacher of our Church, died Aug. 18, 1905, at the home of his daughter, Mrs. W. H. Haggard, in this city. He was 87 years of age, only five days preceding. Eight out of fourteen of his children survive him. He was converted and joined the Church at the age of 15, and lived a consistent Christian life for seventy-two years. In 1845 he was appointed a class leader and served the Church in that capacity till 1857, when he was licensed to preach. He did worthy and acceptable service as a local preacher till the infirmities of age rendered him too feeble for further duty. When the war broke out in 1861 he entered the Confederate Army, and for four years he did service as a soldier, and at the same time as a preacher to the soldiers. His devout, guileless life and his faithful and worthy service endeared him greatly to all who knew him. His funeral service was conducted last Sunday afternoon at Grace Church by Dr. John M. Moore, assisted by Rev. J. Frank Smith, the pastor of the First Cumberland Presbyterian Church, who had brought comfort to the venerable servant of the Lord by his frequent visits.

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TEXAS PERSONALS.

Mrs. Susie Evans, of St. Jo, and Miss Mollie Sealy, of Temple, were among our most agreeable callers this week. They are both appreciative Advocate readers.

Mrs. M. J. McDonald and Miss Sallie McDonald, of Round Rock, and Mrs. Ben Thorp, of Dallas, pleased the Advocate force very much with a visit this week.

Dr. Horace Bishop, of Ennis Station, notwithstanding the hot weather, is going forward with his work. He was in the Advocate office this week. He is always a pleasant caller.

Rev. A. H. Hussey, of the Northwest Texas Conference, lost his good mother the 19th of this month. She resided in Greer County, Okla., and she was sick several weeks. She was an earnest Christian, and her end was one of peace. God's children die well.

In a private note we learn that the work on the Vernon District is shaping itself up well for conference. The fourth round has come and the outlook is encouraging. Rev. J. G. Miller lives a great deal of his time in the saddle or in his buggy, as he travels here and there over his extended territory.

CHURCH NEWS.

Dr. J. J. Tigert delivered a course of lectures at the Garrett Biblical Institute Summer School on the Gospel of John.

The scholarships at the Scarritt Bible and Training School have been raised from \$150 to \$180. It is necessary to do this on account of the heavy current expenses.

The First Church at Helena, Ark., Dr. H. G. Henderson, pastor, has undertaken the support in China of Rev. J. W. Cline and wife. Mr. Cline, who is at home on furlough, spent July 30 at Helena.

Dr. Robert Grier Stephens, a nephew of Hon. Alexander H. Stephens, the Vice-President of the Confederate States, has been appointed house physician to the Wesley Memorial Hospital, at Atlanta, Ga.

Arrangements are progressing for a great revival effort in Atlanta during the month of September. Bishop Chas. B. Galloway, Bishop Warren A. Candler, Rev. Sam P. Jones, and Rev. Geo. R. Stuart are expected to participate in this work.

Mr. Hugh T. Inman, of Atlanta, has just given \$100,000 to the Ministerial Relief Fund of the Southern Presbyterian Church on condition that a similar amount be raised from other sources; \$25,000 had already been secured. This will aggregate \$225,000 of the \$1,000,000 that the Southern Presbyterian Church is endeavoring to raise for the purpose.

A secular dispatch from New York says the Missionary Society of the Methodist Episcopal Church has been advised by Bishop Wm. F. Oldfield, missionary Bishop for Southern Asia, that on July 18, Sooboonagan Ammal had been kidnapped. For ten years Sooboonagan Ammal has been the most important woman convert from Brahmanism to Christianity in Madras. Her rescue is thought to be hopeless.

The new Methodist Hymnal is out, says the Northwestern Christian Advocate. The publishers will not begin to fill orders before Sept. 1, 250,000 copies having already been spoken for to the three Publishing Houses. The Hymnal contains 717 hymns, besides doxologies, chants, etc. The Methodist public is hungry for it.

Bishop and Mrs. Duncan are in Waynesville, N. C., where the Bishop is recuperating from an attack of malarial fever and chills.

DEDICATION.

We will dedicate the little "Oklahoma Church" on Sept. 10. Rev. J. E. Lovett, presiding elder, will have charge. This is the first Church for our cause in Beaver County. We are very grateful for aid rendered by Texas friends.

ARTHUR G. WHITE, Tyrone, Okla.

An enormously rich vein of coal has been uncovered on lands leased by the Dominion Coal Company, in Cape Breton. It is known as the Mullins seam, which has been lost to prospectors for upward of fifty years. Its estimated contents are 619,520,000 tons of coal.

PASSING OF THE FRONTIER.

H. G. H.

A few months ago a professor in a New England college (Boston) reviewed the history of the American people and asserted that the vigor and manhood of the race had received a check in the disappearance of the frontier—that the people of the East were becoming weak physically and morally. And this in the city of Boston! No wonder his radical declaration lost him his professorship. He touched a sore spot and exceeded the fact in the assumption that the frontier had disappeared. He should travel a little—go to Oregon, Montana, Kansas, Missouri, Oklahoma, come to Texas, travel on the new railroads, visit the new and growing towns and traverse prairies dotted with hundreds of new homes. Let him go out into the Panhandle in a buggy or on horseback with a Methodist preacher, traveling at the rate of fifty miles a day, stop at new ranches surrounded by hundreds of cattle, with vigorous men and women and healthy children to give him welcome.

In 1858-59 we thought the far West had been reached; but since then thousands on thousands of energetic people have poured into the Northwest and Southwest, and still there is a wilderness of unoccupied territory.

We agree with the New England professor that frontier life has had largely to do in the development of the strong elements of American life. The great revolutionary characters were of the frontier, for there was little else than frontier to America at that period. But later on, John C. Fremont was but a second-rate chain carrier to a surveyor until he went West and opened a path to the Pacific and a road to fame. Andrew Jackson spent many of his best years roughing it on the frontier. Until Sam Houston entered the wilds of Texas his life was uncertain and a failure. Robert E. Lee and his illustrious nephew, Fitzhugh, spent much of their time in the army on the frontier before the Civil War. Abraham Lincoln came out of almost a wilderness to the leadership of his people and the presidency. Albert Sydney Johnston spent about all his life on the frontier.

It is almost needless to call up the names of the great frontiersmen of Texas. Crockett, Milam, Austin, Baylor, Ben McCulloch, Jack Hays, Wharton and scores of others whose ability has graced bar, bench and pulpit. The great frontier of the West has not disappeared. We have thousands of miles of it settling up with as intelligent a class of people as can be found in the East. The sons of these people will be the legislators, executives and leaders in every department of American life. The Western type of civilization will be better and stronger. The resolute emigrant soon loses his cranks, isms and narrowness in absorbing material employments and inviting fields of enterprise. Young men develop and older men broaden in the midst of these stirring activities.

The American race may become effete in New England, as the learned professor contends, but not so in the West, on the frontier. Our Church is to the forefront in the lines of Western march, planting houses of worship, schools and colleges. If you would hear a sound gospel preached with lung force and unction, go to the borders and the Panhandle to Oklahoma or the wilds of the Territory—under trees, in school houses, in dug-outs, in ranch homes and around camp-fires. And this work is carried on with a devotion not excelled in the days of Asbury—penetrating forests, climbing mountains, traversing arid plains, crossing dangerous streams, in heat and cold, welcome or unwelcome, inspired by a great passion for souls and the spread of the kingdom. Our Bishops send and go; our presiding elders, with saddle-bags, spur, Bible, Discipline and hymn-book, rush a quarterly meeting and a collection before the preacher can round his three hundred mile circuit. Let the New England professor come to the great West in search of men and he will find that the American race is not in a state of decadence.

Denison, Texas.

THE GLORY OF SOUTHWESTERN UNIVERSITY.

Southwestern University has never had a boom. She has never put special stress on numbers. While the enrollment has grown in the last third of a century from thirty-three to more than 900, the emphasis has always been placed on quality rather than quantity. Her chief glory is the product of noble manhood and womanhood that has gone out from her halls. The first name on her roll of alumni is Dr. James Campbell, presiding elder of the Waxahachie District, whose moral and intellectual force has been felt for years throughout Texas and in the highest councils of the Church. The first name on the list of graduates for 1905 is C. C. Cody, Jr., who immediately upon his graduation was elected to an important position in one of Tennessee's best schools. Between these first and last years of her history the University has sent out hundreds of

ship in Matador, and are in the lead in every respect.

Rev. J. T. Hicks is our pastor there, and is, deservedly, one of the most popular men I ever met. This popularity rests not in his social qualities alone, but on a deep conviction in the minds of the people that he is religious. He is a student, also, and has a fine selection of books. A sociable, religious, studious man with good sense—he must win. Hicks will be heard from later. I preached a number of times in Bro. Hick's meeting, and made many acquaintances—some of whom I wish to cultivate, and all of whom I hope to meet in a better country. On my way out I met Bro. Bladworth, at Childress, who with his wife called on us at the hotel. He is doing a fine work and hopes to build a new church in the near future. All that Panhandle country is rapidly developing, and the powers that be should send the best possible men to lay deep and broad the foundations of the Church. The "gospel is precious" in those parts. People attended Church on Sunday at Matador who told me they had driven twenty-five miles to hear me preach! They think nothing of driving ten and fifteen miles to Church. It is wonderful! I was asked many questions about our proposed tract society. It is much needed in that new country. Will not all our Texas Conferences take action similar to that of North Texas? Yea, what is still better, will they not memorialize our next General Conference to inaugurate a general society for the whole Church? I believe it can be done if our Texas Conferences express a desire for it and our delegates will stand together and work for it. The pressing need of it is obvious to every intelligent man.

After a delightful visit to the Panhandle we ran down to Corpus Christi. The State League Conference was in full blast. Gus Thomason, Bro. Sexton and Allan Ragsdale were hard at work entertaining the crowds. If the several North and East Texas roads had put on special rates I do not know how the multitudes could have been cared for. Bro. Ragsdale, who is an up-to-date railroad man, thinks all the roads will fall into line with the Santa Fe and the "Sap" next summer. They just had no idea what the State League was. Without controversy it was the biggest gathering of young people by several hundred that has been held in the State this year. The committee appointed last year at Houston to locate the Assembly Grounds made a good selection, and did all their work well. The site is ideal; and when trees are grown (which will soon be done) no watering place in the Southwest will excel it. Too much praise cannot be given Bro. A. K. Ragsdale as State Secretary. That boy has a positive genius for hard work, and he is the best equipped man in Texas for the place. He was with the Texas Christian Advocate for several years, and is personally acquainted with nearly every itinerant Methodist preacher in the State. Moreover, he is thoroughly posted in all that concerns railroad transportation, and is well and favorably known in railroad circles. He ought to be elected State League Secretary for life, with a handsome salary while effective and full honor and half pay thereafter.

The program of the Assembly was all that could be desired, but one or two speakers failed to materialize. In very case, I believe, sickness or some other unavoidable cause was the hindrance. The absence of Bishop Key was generally regretted. We hope to have him next time. I did not stay until the session closed, but have since learned that everything passed off to the satisfaction of everybody. My prediction is that if the matter is properly managed the Assembly is an assured success. On my return to Denison I found everything O. K. There were signs of a great struggle, but the toes of the liquor traffic were pointing toward the daisies. J. W. HILL.

Denison, Texas.

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young men and women who have been a power and blessing to the Church and State. The dominant idea in the advanced steps made by the University in recent years has been to increase the value of the finished product; for this purpose the primary department was abandoned years ago, for this purpose the training school was separated from the college department, each provided with a separate building and special supervisor. For this reason the college does not now confer degrees that do not stand for solid scholarship. For this reason no commercial course is offered. By attaching a primary department to meet local demands, the enrollment could be increased several hundred, but the effect upon the discipline and scholarship of the school would be injurious. By bestowing accommodated degrees in order to compete with State normals and female colleges many more students could be enrolled, but the ideal of the college would be lowered. By yielding to the commercial idea and offering a business course, the same results would be produced. While the number of young people cherishing these high ideals is limited in almost every community there are a few who will respond. A preacher who turns a student toward this institution may do that which tells patiently on the world's future. He who influenced Jackson B. Cox and Ed Pilley to go to Southwestern University bestowed a blessing on Mexico and China. While the glory of this institution is the students sent from her halls, he who helps to build her halls and influences students to go there is a sharer of her glory. J. SAM BARCUS.

FROM DR. HARALSON.

Five weeks have now passed since our arrival on the golden shore. So far the indications are very flattering for the restoration of Mrs. Haralson's health to its former vigor. She is much improved already. These Californians have kept me at work from the start. Have had only one Sunday to hear some one else preach. They seem to relish the gospel after the Texas fashion, and show the signs thereof. I have practiced the federation doctrine, too, as our Northern brethren have given me their pulpits and the right hand of fellowship after the spirit and manner of the Master. That suits me and I am enjoying it. I believe in it. Have had one week of camping by the seaside fishing and expect to repeat it now and then. My short experience forbids to say more now. J. HARALSON. San Marcos, Cal.

POLYTECHNIC POINTS.

Sixteen new Star Pianos arrived last Wednesday direct from the factory. These pianos were built expressly for the Polytechnic College, and will be used for practice purposes, thus insuring each pupil in the piano department the use of a new instrument. W. B. Rinker, Ph. D., left last Thursday for quite an extended trip in the Indian Territory and Oklahoma. Mr. Rinker expects to be gone about ten days soliciting students. Repairing and remodeling the building that will be used by the school of fine arts will begin this week and pushed to completion. Work has been delayed on account of a breakdown in the machinery of the House Moving Company. Prof. W. F. Mister, of the chair of mathematics, has returned from a ten days' trip to Mineral Wells. Prof. Mister has successively and successfully filled the chair of mathematics in the college fifteen years. Notwithstanding the \$12,000 addition to the young ladies' home, which is just about complete, President Boaz says he fears an overflow at the opening of school Sept. 5th, as the rooms are being rapidly engaged. Financial Agent Armstrong is down on the gulf this week taking this annual vacation, but will return in time to be present at the opening of school. President Boaz and Business Manager Young are making extensive preparations for a general good time, for everybody at the opening on Tuesday, Sept. 5th, at 10 a. m. They are arranging for some splendid addresses by leading men, and selections by the faculty of the School of Fine Arts. Business Manager Young has arranged to run three "special cars" on the morning of Sept. 4th to accommodate the students attending the Polytechnic from the Southwest, West and Northwest. These cars will run from Brownwood on the Frisco, Midland on the T. and P., and Childress on the Denver. Mr. Young will appoint some one in charge who will give all the information the students may be in need of, and will also supply all with badges and "college yell's."

DR. WHITLEY.

Dr. James Moody Whitley was born in South Carolina in 1829, and while a little boy moved from there to Georgia, and lived there till entering into manhood; then moved to Alabama, where

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PARLIN & ORENDORFF CO., Dallas, Texas.

he lived the most of his life. He was married Sept. 1, 1859, to Martha Alice Brown. He professed religion just as he was blooming into manhood, and joined the Methodist Church, South, and has lived a pure Christian life ever since. He was a local preacher, and his profession was a medical doctor. He was always a true and loving husband and a devoted father. He lived every day as though it was the last. He had no fear. He trusted in Jesus, and loved him with all his soul and taught the Word of God, and taught his family to love and fear God. He would often say he loved the Lord, and served him, and he didn't fear to die, and was perfectly willing to go when our blessed Savior summoned him to come home. Oh! grieve not, loved ones, for we know he is asleep in the arms of Jesus, where there is no more sorrow and pain, and our loss is his eternal gain. He has lived for the past ten years in Grayson and Cooke Counties, Texas. He leaves a wife and nine children to mourn his loss, of whom all are married. HIS DAUGHTER.

UNANSWERED LETTERS.

- Aug. 17.—J. D. Crockett, sub. R. F. Dunn, subs. J. B. Adair, sub. P. C. Archer, sub. J. T. McCure, sub. J. J. Clark, subs. W. W. Watts, sub. Aug. 18.—R. A. Waltrip, subs. J. H. Braswell, sub. Aug. 21.—L. P. Smith, sub. C. H. Lovejoy, sub. J. C. Stewart, sub. Horace Bishop, subs. W. H. Matthews, sub. Aug. 22.—A. W. Wilson, sub. W. B. Wilson, sub. Aug. 23.—T. S. Barcus, trial subs. J. R. Henson, sub. F. L. McGehee, sub. L. B. Ellis, sub. W. O. Shugart, sub. J. A. Laney, sub and trial subs.

MARRIED.

- Kuykendall-Burdett.—On Aug. 17, 1905, by Rev. Daniel Morgan, Mr. John Kuykendall and Miss Georgia Burdett, all near Antelope Gap, Texas. Clarendon District—Fourth Round. Memphis, Sept. 9, 10. Claude, Sept. 16, 17. Hereford sta, Sept. 23, 24. Canyon City, Sept. 30, Oct. 1, 11 a. m. Hereford mts, Oct. 1, 8 p. m. Oct. 2. Dalhart, Oct. 7, 8. Stratford, Oct. 9, 8 p. m. Channing, Oct. 11, 8 p. m. Hansford, at Elband S. H., Oct. 14, 15. Clarendon, Oct. 19. Rowe, Oct. 21, 22. Amarillo, Oct. 24, 8 p. m. Tulla, Oct. 25. Silverton, Oct. 28, 29. Canadian, Nov. 1. Higgins, Nov. 2. Cataline and Shamrock, Nov. 4, 5. McLean, Nov. 6. Please let the officials do all they can to make full reports. Jas. M. Sherman, P. E.



NOTES.

Dr. Poole, in the Advocate of Aug. 3, says: "The soul without the body has no consciousness and cannot even dream." St. Paul evidently believed that the soul is capable not only of consciousness, but also of enjoying ecstatic visions, whether in the body or out of the body, for he did not know in which of these states he was when he was caught up to the third heaven and heard unspeakable words, which it is not lawful for a man to utter.

Dr. Poole says that the soul in the intermediate state "is profoundly asleep and kept by the power of God 'to stand in its lot' at the last day." If this is true it follows that man can kill the soul precisely in the same sense that he can kill the body; that is, by killing the body he puts it and the soul to sleep till God shall wake them up at the last day. But our blessed Lord said that man can kill the body, but is not able to kill the soul. In spite of all that man can do the soul lives on. They killed the body of our Savior, crucifying it between two thieves; but he dismissed his spirit into the hands of his Father and it passed away beyond the reach of men into the paradise of God. They killed the body of Stephen. Infuriated men hurled upon him a shower of stones; but, looking up into heaven, he saw the glory of God and Jesus standing on the right hand of God, and he said Lord Jesus receive my spirit. Paul expressed the desire to depart and be with Christ, and was willing rather to be absent from the body and to be at home with the Lord.

What is the tithe law? One writer in the Advocate says, "The tenth belongs to God. We are to give that as carefully as we would pay rent for our stewardship. Then any over that we are to give cheerfully as Paul exhorted the Corinthians." Another writer says, "After a man has paid the tithe then he may justly 'purpose in his heart' what he will offer as a free-will offering—and not till then." I heard an "evangelist" who was holding a meeting in a town of 2000 inhabitants say that there was not a man, woman or child in the town who had ever given one cent to the cause of Christ. For," said he, "they cannot give anything until they pay the tenth which they owe to God." It is believed that this view of the tithe law has no warrant in the word of God. I know one person in a city of 10,000 people who pays the tithe and gives liberally besides—one, only one, a pastor of the Methodist Church in the third year of his pastorate in the place. He will soon be gone, and there will be none, as there was none before he came. I have known three or four persons who gave a tenth for several years; but I have known only one who paid the tithe and gave liberally besides. Do you know another? Paul in chapter 9 of 1 Corinthians sets forth the duty of the people to support the ministry, and 2 Corinthians, chapter 9, he shows that Christians should give cheerfully and liberally for the relief of the poor. In these chapters he teaches very clearly the following principles:

1. The Lord has ordained that they that preach the gospel shall live of the gospel.
2. The gospel is to be supported by its beneficiaries.
3. The Lord loves a cheerful giver.
4. They that contribute cheerfully and liberally of their substance to the support of the gospel and to feed the poor shall have a sufficiency of everything, and their righteousness shall abide forever. (O wonderful promise.)
5. Every man must decide for himself how much he ought to give. "Every man as he hath purposed in his heart so let him give," always bearing in mind that he that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap bountifully. "Let him that is taught in the Word communicate unto him that teacheth in all good things." "To do good and to communicate forget

READ THIS.

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

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

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

not." There is not one word about tithes in all the writings of Paul—not the least shadow of a hint that he required the members of the Corinthian Church or of any other Church to pay tithes. "Give," "communicate," "minister unto," are New Testament words. "Pay" is not. The New Testament plan is almost infinitely broader and higher than that of the Old Testament. JOHN ADAMS.  
Tyler, Texas.

"SOUTHWESTERS" AT EPWORTH.

The rally held by the alumni, ex-students and friends of the Southwestern University in the auditorium of the Epworth League Assembly Sunday afternoon, August 13, was an enthusiastic success. Rev. Jno. Barcus was chairman and opened the meeting with a few words of love and loyalty for his alma mater. Rev. Frank Onderdonk and Rev. Jackson B. Cox, of Mexico, told of what Southwestern had done for them and the touching reference of Bro. Onderdonk to the influence upon him of the life of his schoolmate, Rev. Joe Webb, the much loved "home-made" presiding elder of Beeville District, left scarcely a dry eye in the audience. Cheer after cheer followed the significant statement of Rev. Linn, that of all the blessings the University had brought to him, a poor boy, the greatest was perhaps an Auxiliary girl for a helpmeet through life. Other addresses were made by Rev. C. A. Lehmburg, of the German Conference, and by Rev. L. B. Newberry. The rally closed with an invitation, enthusiastically accepted, from Mr. John H. Traylor, of Olivia, to the "Southwesters" for a sail in his boat, the "J. E. Pierce," on Monday morning.

As usual in Corpus, the morning was beautiful and calm and the sail altogether delightful. The solo in Spanish by Bro. Onderdonk, followed by a duet by Bros. Lehmburg and Winkle, were beautiful and thoroughly enjoyed—and not by any means least of the pleasure of the morning, both to the favored ones and the spectators was caused by the college songs and yells and the nine rousing rabs to "Our Host." BELL SHANDS.

AN INSTITUTE FOR COLORED PREACHERS.

In the city of Jackson, Tenn., July 26 to 30, inclusive, was held a meeting of more than usual interest and significance. It was an institute for colored preachers, held under the supervision of the Missionary Training-school of the M. E. Church, South. It had its origin with Dr. W. R. Lambuth and Rev. J. E. McCulloch, and had for its declared purpose to deepen the personal spiritual life of colored preachers, to instruct them in the best methods of Bible study and in preparation for preaching, and to cultivate a more Christian spirit between the races. Very naturally, the first meeting was held in Jackson, the seat of Lane College, at the geographical center of the membership of the Colored Methodist Episcopal Church, for whose preachers the meeting was primarily designed. The movement had the unqualified endorsement of Bishop Lane, Bishop Cottrell, and Bishop Williams, of President J. A. Bray, of Lane College, and of many other prominent men of the colored race. In the Methodist Episcopal Church, South, also, the movement has met with the most enthusiastic approval. It ought not to be a matter of surprise that a gathering of this character should be projected, but as a matter of fact, no such meeting has ever before been held in the history of our Church. The fact, therefore, that this Institute was held is more significant than what was done and said during its progress. What was attempted, however, deserves some careful mention.

Dr. Lambuth was the general chairman of the occasion, and his presiding gave absolute satisfaction. Rev. J. E. McCulloch had on the walls a display of city missions, illustrated by maps and charts, many of them the result of studies at our Missionary Training-school last winter. Brother McCulloch also had his stereopticon, and gave an illustrated lecture on Japan. Bishop Charles B. Galloway delivered the opening address on "How We May Magnify the Office of the Ministry." A second address by the Bishop was on the Theme, "How White and Colored Preachers May Co-operate to Raise the Moral Standard of the Race." It is sufficient to say that the words of our Bishop were wise and inspiring.

Dr. H. M. Hanill, Superintendent of Training Work of our Sunday-school Department, came down for two lectures on Sunday-school work. Dr. W. F. Tillet, Dean of the Theological Department, addressed the Institute on Christian Education and on Ministerial Education, and preached at 11 o'clock Sunday morning.

Rev. J. L. Cunningham, Director of the Correspondence School, gave Bible studies during the three days on the Book of Galatians. Constructive work in sermon making was considered, with black board illustrations, under

the direction of A. M. Trawick, Jr., pastor of Hobson Chapel, Nashville, Tenn. Open conferences were held in the afternoons, at which important questions were discussed informally by all present. Attention was given to such matters as the religious training of children, how to improve the Sunday-school, and how to select and read the best books.

Bishop O. P. Fitzgerald sent down a characteristic letter full of brotherly love and kindness, in which he exhorted all the preachers to preach a pure gospel. One very commendable result of the conference was the placing of an order for six thousand copies of the Missionary Training-school series, besides orders for other religious books and papers.

Bishop Cottrell, of the Colored Methodist Episcopal Church, preached a very helpful sermon on "Daniel in the Lions' Den."

Bishop Lane gave many exhortations and many expressions of gratitude that this meeting was held. About forty colored preachers were in attendance, and they were unanimous in their words of praise that the conference was held in their midst. A number of presiding elders from Kentucky, Arkansas and Tennessee were present, and they declared their eager desire for another meeting next year. It is very evident that this Institute was an inspiration to all who had a part in it. It is a credit to the minds that conceived it, and the blessings of God will rest upon it. A. M. TRAWICK, JR.

"BE YE FOLLOWERS OF GOD AS DEAR CHILDREN."

Ephesians 5:1. It seems that Paul had in view something like this that our faithfulness and compliance with God's law must be similar to that of our earthly parents. God is a preserver and maker of all things that is for the upbuilding and happiness of mankind that we should walk by faith and not by sight. Now, dear reader, you will bear in mind that there are some who profess to have faith, but deny the power of God. Their faith is planted in things visible to the eye, such as the written Word of God. They have the Spirit of God plumb out, and condemn everybody else for not believing as they do. Brethren, that is wrong. Man should be filled with the Spirit of God and walk in love as Christ hath loved us.—Eph. 5:2.

"One Lord, one faith, one baptism. Then it follows if we are not followers of God we have denied the faith of God and have become followers of men, and therefore have faith in man's work rather than God's work. Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience."—Eph. 5:6.

The apostle, no doubt, had in mind those evil-doers and deceivers of men who deny the power of God and teach men so. Paul tells us he not yet therefore partakers with them.—Eph. 5:7.

My dear reader, we should be very careful how we hear and who we take heed to, for I know whereof I speak, for in times past I have taken heed to evil spirits and doctrines of men; but, thanks be to God, I am a follower of God and not of men. I am a member of the M. E. Church, South, of Goree, Knox County, Texas. Our big meeting will begin next Thursday night at Goree. We hope to have a good meeting this year. I hope to see every unsaved man or woman in this community saved this year, and God shall have all the praise. Brethren, let's work for a good meeting this time as earnest and faithful children of God.

W. P. FULFER.

Goree, Texas.

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Heaven is the interpreter of earth.—Ram's Horn.

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A REPLY.

Yes, Bro. Poole boasts that he is a Methodist and believes and keeps all of the twenty-five articles of religion. What? Do you mean to tell the people that when you refused to shake hands with Bro. Jack A. that you were keeping the articles of religion steadfastly? Also, how can a man be a Methodist and denounce the Bible and sow discord and discontent in his Sunday-school by saying that one of the most important lessons taught by the Savior was not enunciated by him, and thereby making the writer of Luke's gospel a liar, and saying by his teaching that Christianity is a deception, and yet boast about his Methodism? What does the Savior say of such men (Matt. 18:6; Mark 9:42; Luke 17:2) as offend one of his little ones? You should be very careful, Doctor, what you teach especially before children.

The Doctor says that the parables of our Lord are true in nature, excellent in simplicity and unsurpassed in knowledge. The parable of the rich man and Lazarus is one of the simplest of all the parables, and that is the reason the Doctor can't comprehend it. He says that parable of the Prodigal Son has been the basis for many a fine sermon, so has the rich man. It is no uncommon thing to find anywhere to-day the rich man described by our Lord is one of many in our land to-day, while the poor beggar is found everywhere. Then, why say that it does not square up other Scripture on the subject?

He makes a great cry about the intermediate state, and says that so far as he knows there are only four persons who have entered it. Yet he talks very learned about the intermediate state. How do you know there is no consciousness, or knowledge, or that the soul cannot even dream? He gives no proof of it. What about the 52d and 53d verses of the 27th chapter of Matt: "And the graves were opened and many bodies of the saints, which slept, arose and came out of the graves, after resurrection, and went into the holy city, and appeared to many?" If the saints could come forth as witnesses of the resurrection, why not any other saint at the command of the Lord? Yet he says he would not believe his sainted mother were she to appear and tell him to believe the Gospel.

Now, let us see, Bro. Poole says the Bible says fear God, who is able to destroy both soul and body. I will agree with the Doctor as to the ability of God to destroy both soul and body; but nowhere in the Bible do I find anything that says God will do it. He says that, James says, "He that converteth a sinner shall save a soul from death."

The Doctor has lost sight of his subject, as James here has under consideration the subject of prayer. Also, the Doctor is not honest in his quotation, for he stops in the middle of a sentence and thereby destroys the meaning. The 2d verse of the 5th chapter of James reads thus: "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

It sounds very different when you take the subject under consideration and give the right quotation; but the Doctor puts me in mind of an infidel I once knew. He would take a little here and there and make the Bible contradict itself. So with the Doctor; he does not study the subject, but picks the words that suit his own fancy.

If God is able to make a man from the dust and breathe the breath of life into him, and create hell for the devil and his angels, could he not destroy the soul also? The death spoken of by James and the Psalmist is the same as is found in Gen. 2:17—spiritual death.

Speaking of talking through a hat, Bro. Poole seems to be an adept at the business. Hear him. He says that he has "searched" diligently and cannot find a hint of an eternal burning hell. He uses the 25th chapter, 41st verse of Matt., which reads, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Also, the 46th verse, "And these shall go away into everlasting punishment; but the righteous into life eternal." (This does not seem like the Doctor found anything like an eternal burning hell.) The Greek word which indicates the duration both of the curse and the reward is the same. Though in the first it is rendered everlasting, and in the second eternal. If the reward be eternal, so must the punishment be. (Josiah L. Porter.)

In Th. 1:8, 9, here the writer is talking about them that know not God, neither obey him, who shall be punished with everlasting destruction. Now, if the Doctor will tell how long is eternal or everlasting destruction, or when it shall end, then he will know when the soul of the wicked is utterly annihilated.

If the proofs that I have given are not sufficient, he may read Rev. 14:10, 11. Here he will find that St. John says that the smoke of their torment ascendeth up forever and ever, in the

presence of the holy angels and the Lamb. This corresponds to the reading of the parable of the rich man.

Now, Doctor, be candid and admit that you have sought in vain for proof that there is no hell, but have found that there is a hell, and a burning everlasting hell, which is for the devil and his angels and such as disobey God.

Bro. Poole, you ought to go on your knees and ask your Lord for forgiveness for what you have written against the Bible. God forbid that I should ever make light of the teachings of the Savior.

I hope to so live that when I die I may have the good wishes of my fellow-man, and, like St. Paul of old, say that I have fought a good fight, I finished my course. My earnest desire and prayer to God are that I may, like Lazarus, recline upon the bosom of Abraham, while cycles of eternity roll.  
 GEORGE B. HUBBARD,  
 Kaufman, Texas.

THE LAW OF TITHING.

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."—Gal. 3:24, 25.

Would it not be foolish and wrong for a student to nullify and discard all the truths and lessons taught by a schoolmaster as soon as he gets from under the schoolmaster's authority?

And is it not more foolish and wicked to nullify and discard the truths and lessons God taught us by the law, our schoolmaster, because we are not under its authority? And God taught plainly the law, our old schoolmaster, that one-tenth of all we get out of nature—his storehouse—is his, and should be paid to him. And we cannot get anything out of nature that God did not put in it. When he changed the law he did not relinquish his claims upon us. They are still binding on us. Under the patriarchal dispensation tithing was governed by the law of love and gratitude.

And it was one-tenth (Gen. 14:20 and 28:20; Heb. 7:4, 9). But under the dispensation of the law they were compelled to pay tithes by law, which was one-tenth of all their increase.

But when Jesus came and "abolished" the law of commandments contained in ordinance" (Eph. 2:15), and "the handwriting or ordinances" \* \* \* nailing" them "to his cross" (Col. 2:14), he placed tithing again under the law of love and gratitude; but did not do away with tithing or its obligation upon us, but "ordained that they which preach the gospel should live of the gospel" (Cor. 9:14). And Paul said: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2). What portion? We have no criterion but the tenth. And we should give or pay that willingly, as we "purpose" in our "hearts," "not grudgingly or of necessity" (2 Cor. 9:7), but from love and gratitude.

It seems to me that if those whose love and gratitude do not lead them to pay one-tenth into the treasury of God, their love and gratitude are not what they ought to be. Yet, if a man should give all he hath from any other motive than that of love and gratitude, it would not avail anything. The law of love and gratitude is all we have, or need, in the Methodist Church on tithing.

If all who claim to be God's people would pay into God's treasury the tenth of all their increase it would do away with the necessity—

1. Of having to lease or sell the pews in God's house, or of getting up these supports, concerts and other questionable resorts to get money to support God's cause.

2. Of having to take our pastors from the "Word of God" to "serve tables" (Acts 6:2). The laity could attend to these finances.

3. Of treating God and his cause as paupers or beggars, to be supported by charity.

Second Corinthians, 5:17, refers to a "new creation in Christ Jesus" (Eph. 2:19) and not to the old and new dispensation.

Tithing is one of the things that we "ought not to leave undone" (Matt. 23:23).

And the law of love and gratitude should be as binding as the law of the commandments.

W. R. KNOWLTON.

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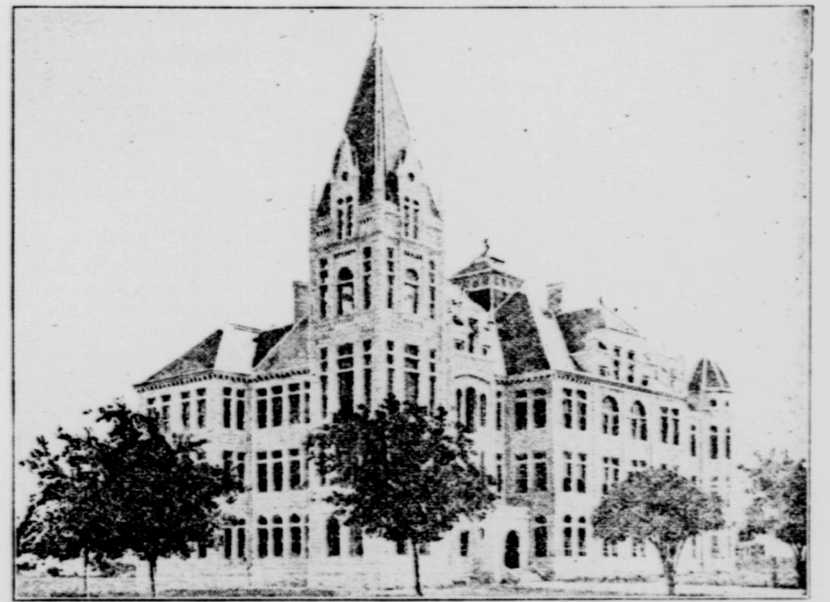
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 A. H. HUGHEY, A. B., (Vanderbilt.) Prins.

The duty for the moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear, we will carry the light on, and it will shine upon the next moment's step.—J. R. Miller, D. D.

A live meeting needs little leading.—Ram's Horn.  
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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, 170 Macon St., Dallas, Texas.

During the absence of the editor of this department, the pro tem. takes advantage to present the photographs of two ladies well known to the many and faithful workers in the Woman's Foreign Missionary Society of the North Texas Conference—indeed, it may be added throughout the Southern Methodist Church. The one for the past several years has been the active and honored President of the Conference Society of Foreign Missions, and the other who has served this society in some worthy and honored capacity ever since its organization, and at its last annual meeting was chosen to take the place of the President, who felt her health required her to resign.

## NORTH TEXAS CONFERENCE HOME MISSION NOTES.

Our conference year draws nigh to its close. With Sept. 1st the work will be finished, and reports should be in readiness to send to the respective conference officers and superintendents of departments. Let every auxiliary in the North Texas Conference notify the superintendents of the several departments—parsonage, tithing, baby roll, loan funds, supplies and reading course—whether or not they have used the programs prepared and sent out by them to auxiliaries, and with what benefit. This is the only way by which these several superintendents can estimate the value of their respective departments to the home mission work as a whole. These faithful women have served us well; now assist them in making their report for annual meeting at Denton in October.

In a recent copy of a local secular paper sent us by one of our Auxiliary Press Reporters we find in her column of Home Mission matter an item about like this: "Let every home mission woman belonging to our auxiliary be found in her place at the appointed hour for our next regular meeting. Bring some friend or neighbor with you. Come with a determined mind to do something for the benefit of the society." A very gentle yet earnest reminder of duty. We notice this auxiliary holds a meeting every week and with a good attendance. The live, pointed, spicy home mission column in their town paper so carefully looked after each week by their Press Reporter may not be in any way responsible for this thriving auxiliary, but we think it is. Note the three excellent points made in this invitation—promptness, hospitality and determination to be of some use. Press reporters all along the lines, note this point and extend a "cordial invitation" now and then through your columns to your auxiliary membership, and through them to outside friends. It is your province to let the world know the Home Mission Society is an established character, busily engaged in the accomplishment of such things as honor our Lord and help suffering humanity.

Through the columns of the Texas Advocate and The King's Messenger you have already learned the conditions relative to the proposed girls' dormitory adjacent to the school of Industrial Arts at Denton, Texas. When completed and equipped the institution will afford the finest opportunities for the Christian development and religious training of young womanhood in all our Southland, and next to Scarritt Bible and Training School the very best in Southern Methodism. Fathers of lovely daughters placed at this great school center for literary attainments be wise; seize this opportunity for aiding in making a place of safety—a repository for the religious culture and Biblical training of your daughters along and together with their literary advantages and opportunities. No young woman is really fitted for usefulness in any department of life except she have Christ formed within the hope of eternal life. The records show that many of the enrolled students are not thus endowed. We entreat the fathers and brothers of this great student body of young women to seriously consider, then make your donations large—liberal. The little babe in your arms and the toddler at your feet to-day will walk the college halls to-morrow. Then sow for your reaping by and by. This institution proposes to stand abreast with the literary institutions of Denton against the ravages of time, not a toy, but a living, active, earnest force in the onward march of civilization and Christian integrity.

At last, after a long and tedious delay, the Gainesville District has a Secretary in the person of Mrs. Foster, formerly of Greenville, Texas. We trust that the mind and spirit, gifts and graces of her predecessor, our redeemed and ascended Mrs. Hayden, may be her portion, and that the work

so nobly planned and splendidly begun by her, whose memory all North Texas so fondly cherishes, shall have a beautiful consummation under the leadership of Mrs. Foster. The Gainesville District receives her heartily as their Secretary, and the North Texas Conference gladly welcomes her as one of her official workers.

In connection with the Bulletin and other press matter for September we will send out cards for quarterly reports concerning the press work. We hope these will receive prompt attention from every auxiliary in the North Texas Conference, and that all, instead of half, the auxiliaries will be repre-



MRS. W. H. HOWELL.

Who succeeds Mrs. Bowman as President of the Woman's Foreign Missionary Society of the North Texas Conference, and is the editor of this department of the paper.



MRS. J. H. BOWMAN.

Who has so faithfully served the Woman's Foreign Missionary Society of the North Texas Conference as its President for the past several years.

sented through the return of these report cards.

September is the month chosen by the Northwest Texas Conference H. M. Society for their "special edition" of the King's Messenger. This "special" is in the hands of the Conference Press Superintendent, Mrs. S. C. Follen, whose ability and consecration is a guarantee for this issue's splendid success. With anticipation of a real treat we await its appearance.

The genial, honest, whole-souled godly man who stands at the helm of the Greenville District, Rev. J. M. Peterson, conducted a "missionary rally" for his district at Merit, the last days of July. To honor himself and bring good to the cause he extended to his able and efficient co-worker, Mrs. E. W. Harris, one afternoon on his program. This favor Mrs. Harris accepted and utilized in the interests of her district, and the home mission work in general. Notwithstanding Mrs. Harris had already held one fine home mission meeting about two months previous—her district meeting at Wolfe City, the very best on record—she made this the occasion of the occasion, and had a delightful and profitable time. Immediate and tangible results were evinced in the organization of a Home Mission Auxiliary with thirty members—one of whom was a Press Reporter. Mrs. Harris has her district in fine condition. Indeed we doubt if there is a more systematic, faithful, efficient, consecrated District Secretary in Texas than Mrs. Harris. "Onward and upward" seems to be her motto.

In a recent private letter from one of our Auxiliary Press Reporters we cull this paragraph: "Our society is in a very prosperous condition, but so many ladies are going away for the summer that those of us who remain will have to do doubly diligent work to try to keep up our promises. Doubtless many other Press Reporters could have written likewise of their societies. All honor to the faithful few who have remained at home "by the stuff" while so many have "gone out to battle," or better put, perhaps for rest and recreation.

Those express packages marked C. O. D., varying in size from a shoe box to a 100 pound coffee box, and such frequent visitors to several of our

Texas towns, are not difficult of analysis. Any 10-year-old boy passing by the railroad station upon the arrival of such can give a correct exegesis of the subject in two minutes. Already we hear some very careful, conservative person saying: "That is not the work of the home mission women. Shall we sit and dream and drift and sleep while the hydra-headed monster hovers over us making ready to sweep down upon our boys with disaster and ruin in his course?"

When almost 3000 immigrants from the shores of one little foreign country are landed upon our shores in a single day, and these of a class wholly out of harmony with our people, and commonwealth, it is time to seriously consider these grave conditions that boldly confront us as a nation at every seaport. From every nation they come, surge into our cities and from thence drift hither and thither our

way. Many of the auxiliaries do not seem to realize this, hence they do not attach as much importance to it as is necessary to make it a success. Our women do not need to be told that, next to parsonage building, the Supply Department is the most important factor in the planting of our Church in many localities; "the field is wide and many parts desolate." You know the polity of the Methodist Church is to send the gospel wherever there is need for it. Should it not be the polity of the H. M. Society to send supplies to our very needy charges? Write at once to Mrs. Yarbrough, and tell her you are willing to send a box to a needy preacher; give her early notice, ask her for blanks to prepare a box, then regard it as an obligation on your part to prepare and send a box as soon as possible. If something arises that interferes or prevents sending the box, you should notify the superintendent at once of the failure to carry out your promise, returning the

ment. My home duties have been many and varied, and I have not written you as often as I should. If you have not sent a box, hurry up and send one somewhere and report same to me by September 10th. Then commence to prepare a Thanksgiving or Christmas box. Could we be happier than celebrating these days by helping to supply our Savior's needy ones? Now, to you women of the Church who read the Advocate and do not belong to the Home Mission Society, do not say when you read this little article, "Well, that does not mean me; I do not belong to them." Oh, my dear sister, that only makes you the more obligatory to this department, as you are doing nothing to help the other departments of home mission work. Just as soon as you read this, begin to make inquiry of the nearest auxiliary to you, when they are going to send a box, and tell them you want to help liberally with it. Do not even excuse yourself if you live "way out in the country." You go to town sometimes; then you can take or buy a bundle for the "missionary box." Then, by and by, when you are called home and can work no more, may you hear our Father say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MRS. W. W. WILLIAMS, Supt. Supply Dept., North Tex. Conf. Decatur, Tex., Route 1.

Dr. Babcock once said: "Our business in life is not to get ahead of other people, but to get ahead of ourselves; to break our own record; to outstrip our yesterdays by to-days; to bear our trials more beautifully than we ever dreamed we could; to whip the tempter inside and out as we never whipped him before; to give as we never have given; to do our work with more force and a finer finish than—this is the true idea—to get ahead of ourselves. To beat someone else in a game or to be beaten may mean much or little. To beat our own game means a great deal. Whether we win or not, we are playing better than we ever did before, and that's the point after all—to play a better game of life."

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

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

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

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

Between the time of registration and the drawing applicants will be given certificates permitting them to examine the lands. All applications for entry must be made 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. Gilson, G. P. A. of "The Denver Road" at Fort Worth, Texas, upon application. The lands referred to are, in many respects, extraordinarily good, and as this is probably the last opportunity of the kind which will be afforded for many years to come, it goes without saying that an immense interest will be found in the opening by parties from all sections of the country.

For the five years ending with the new year desertions from the United States Army footed up 27,305, according to the forthcoming annual report of the Judge Advocate-General.

Seattle, Wash., is considering the proposition of having an Alaskan Exposition there during the summer and fall of 1907. The scheme is to use the government Alaska exhibit at the Lewis and Clark Exposition as the basis of the undertaking.

Men worship God by their motives in going to church as well as by their manner when there.—Ram's Horn.

country over. These are not, for the most part, fair representatives of their respective people, but are the scum and serfs, without education, morals or religion. The present dreadful scourge of yellow fever in New Orleans is directly attributable to an influx of Italians of just such character. The domestic and social life of such people is so low and base as to approach the beastly. They are among us. What shall we do with them? The spirit of home missions is to elevate and refine all such by teaching them "the better way." To do this we need trained, consecrated forces. Where are these? Alas! every department of home mission work is crippled by a lack of trained workers. Let the 43,000 members of the Home Mission Society earnestly beseech the Lord of the harvest that he will send forth more laborers. Then if the Master calls for your fair one, will you say him nay?

Preserve the following card for reference during the remainder of the year:

### MONTHLY MEETINGS—SUGGESTED TOPICS.

Woman's Home Mission Society, M. E. Church, South, 1905-1906.

- June.—Report of annual meeting of the Board.
- July.—Tithing.
- August.—Supplies.
- September.—Our Factory Population.
- October.—General survey of the work of the Woman's Home Mission Society.
- November.—City Missions.
- December.—Rescue Work.
- January.—Our Negro Population.
- February.—Immigration as it Affects the South.
- March.—Cubans and Italians in the South.
- April.—Chinese and Japanese in America.
- May.—Mountain Work.

MRS. FRANKLIN MOORE, Supt. Press Work W. H. M. Society, North Texas Conference, Celeste, Texas.

### TO THE AUXILIARIES H. M. SOCIETY, NORTH TEXAS CONFERENCE.

My Dear Auxiliaries: The Supply Department, to succeed, must be managed in a systematic and businesslike

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# North Texas Female College and Conservatory of Music and Art.

"Kidd-Key College."  
Sherman, Texas.

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 peace at 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 of any potentate on this earth. Soon the days will be growing shorter, a little child 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, blessed in one perfect whole, unites to make a true woman—"the noblest work of God."  
Yours faithfully,  
LUCY KIDD-KEY.

## MUSINGS OF AN OLD PREACHER.

If I were to say that the want of courage is now one of the greatest wants of the pulpit, I would probably be called to a halt and the statement would be indignantly denied; but I am painfully assured that it is true. When the apostles were sent forth the Lord laid before them the dangers in the way. They were of a kind to daunt any but heroic souls. They were to be as harmless sheep in the midst of wolves. They were to beware of hostile men, who would drag them before Judges; alas! their foes were to be among their kinsmen. There was no concealment of the nature of their perils, but they were not to be alarmed. They were to fear God and have no other fear. He has them in charge. He would see to it that they had wisdom to speak, and they should not be harmed whatever might befall them. We congratulate ourselves that these days of danger have gone forever. There are no longer Judges to whom we must answer, no longer prisons in which we may be cast, no longer racks, or thumb-screws, or stakes. We are now so highly favored that we expect to be considered and provided for, and to be honored. There is no need now for heroisms. We are only called to be very loving and tender to our dear people, very optimistic and bright, and to do our best to keep our dear people in a good humor with themselves and with us. Any unpopularity is a proof of a want of wisdom, or a want of good temper. And for it we as preachers are always to be blamed. I am sorry to say this is the common opinion, and the too common practice is to act in accord with it; but it is based on a great error. The world, while to some degree it is reformed, is by no means transformed, and the people whose fathers called the master of the house Beelzebub will not be able to spare the disciples. We are in danger, and we had as well face our enemies. The dangers are not the same as the disciples encountered, but they are as real and perhaps more to be dreaded, because they are more concealed. The fear of man brought a snare, and the danger comes often from ourselves. From that self-love that fears being ignored or overlooked if we do not please men, and we cannot do that if we walk

strictly in the path the Lord marks out, and so fearing men we seek to gain their favor, even at the cost of our duty. To be willing to be little and unknown, to be despised and contemned of men and to be utterly regardless of how the world may pass us by if we are but in the line of duty require much grace; but no man who is faithful can have any other spirit. It is well to know at once that if we do not yield to the demand of the world and seek its favor we shall not receive it, and to be ready to meet the issue. We are in danger of so fearing men's censures if we denounce their sins that we shirk the duty of rebuke. We are sent to cast out devils, and the devils are entrenched and do not yield their places readily. We are not going to gain the world's favor by denouncing its sins, or seeking to remedy the evils which its wickedness causes. We shall be called harsh, censorious, without tact, sour, cranky and what-not. We shall be told that men are not to be driven, and that to intimate that women can be wicked is the height of indecency. So we must condone drinking wine, card-playing, dancing, theater-going, and if we do not excuse we must shut our eyes to every evil which is found in our community. We are certainly not to needlessly be offensive, and, above all, never to be unkind or unjust to those whose vices we would correct, but we should not fail to be faithful in the discharge of our duties. We are not to seek popular favor, but we are to preach the gospel and to give clear utterance to the Word our Master has given us to speak. It requires no courage to generalize and to speak vaguely or deal in abstractions, but to tell our people that they are sinners, and to tell them what Jesus Christ has said about sin and sinners, will bring on us their malediction as he brought it on himself. We must do our duty; we must arouse men, and we must take the consequence. Sweet, smooth, men-pleasing words are not such as the Master told us to speak, and we must speak as he bade or be recreant to our trust. We are oftentimes confronted with a greater danger than that of the enmity of the avowed sinner and pronounced opposers in our official boards, for among the leading women of our congregations, among the young people that we must tenderly love, we find oftentimes evils which ought to be corrected, and which the minister can alone remedy. One is deterred by a sense of his own weakness and his fear of results from attacking them. He knows it is likely he will be discounted, and he will alienate from himself those whose favor he needs and upon whose means he depends for support; but he has no option. He must either do what God says and lose their favor, or be faithful to his trust and lose God's favor. If from fear of men he refuses to speak boldly what he has heard in the ear, then God will find some other messenger who has the courage to do it. Men may kill the body, but God can destroy both soul and body in hell. The preacher's hairs are numbered, and no disaster can come to him even if what appears to be the greatest of calamity does come. If this tide of iniquity sweeping over the land is ever checked there must arise a race of preachers willing to sacrifice themselves to do what is more painful—to sacrifice their families. I can heartily sympathize with the preacher who shrinks from doing what he knows he ought to do, not because he fears the results to himself, but because he dreads its effect on his wife and children; but he has the assurance if he does his duty God will care for them. With no other fear than the fear of God he may go forward assured all will be well in the end.  
The day for concessions and compromises has never been in this world, and it is not here now. We can find no way so certainly leading to our destruction as a Church as the way that popularity-seeking preachers, fearing men and seeking to please them, are taking. We must be true and trust in God's protection.

GEORGE G. SMITH.  
Macon, Ga.

## DEDICATION.

On the 6th inst. Bishop Key, after preaching a very earnest, helpful sermon, set apart our beautiful church at Windom, Fannin County, Texas, to the service of Almighty God.  
Dr. McLean, our very efficient presiding elder, was present, and took part in the service. Our people are delighted with their church, and rejoice that all debts are fully provided for.  
A large and appreciative congregation greeted our good Bishop, and the service will long be remembered with pleasure.  
L. P. SMITH, P. C.

A report from Paris states that the American invasion this summer beats the record, and the increase in half a dozen years has been at least thirty per cent. The amount now spent annually in Paris by American tourists is estimated at \$100,000,000.

## MISSOURI LETTER.

Some important Church enterprises are in hand in different parts of the State. The new Francis Street Church at St. Joseph is to be completed by December 1. This church will cost, including furniture, not far from \$80,000. The presiding elder, Rev. J. A. Mumpower, and the pastor, Dr. C. M. Bishop, will be moved by the time limit early in September, and other laborers will rejoice in the completion of the great enterprise to which they have given so much thought and labor and prayer. "One sowing and another reapeth." Since the sale of the Walnut Street lot in Kansas City for \$85,000, Central Church has purchased a desirable lot at Eleventh Street and Paseo, one block east and two blocks south of Central Church. This lot cost something over \$15,000, and fronts south and east. It has not been an easy matter to reach a satisfactory conclusion as to plans, but matters are about to take definite form and work will soon begin. Early in the conference year our organization at Washington Street was discontinued. The membership had been much weakened by removals and there was an incumbrance of \$1600 upon the property. We had here a fifty-foot lot on which stood a large frame building erected more than twenty-five years ago. The lot has been sold for \$3000 and the proceeds, after paying the debt, together with the material in the old building, have been turned over to the church now in process of erection on Cleveland Avenue in the southeastern part of the city, which is to take the place of the little Messington Avenue Church which we acquired during my last term as presiding elder of Kansas City District. Our lot on Cleveland Avenue is a very desirable one and hundreds of good residences have been built within a few blocks during the present year. Here we are building a frame church with an auditorium 49x50 and an annex 25x35 feet. The Washington Street Church was built of white pine and affords the larger part of the material used in the construction of the Cleveland Avenue Church. The stained glass windows of the Washington Street Church are used to good advantage and the furniture is good, including a carpet that is nearly new.

In St. Louis the year 1902 was the great year in church building. Since then nothing has been done except the erection of Carondelet Church in 1903, but a very desirable lot has been secured in the southwestern part of the city and it is hoped that another year will witness renewed activity in the building line. During the past three years, however, many thousands have been raised to complete payments on the work done in 1902. A parsonage has been bought for St. John's Church and the work of renovating First Church, for which Dr. Henderson and myself raised over a thousand dollars, has been completed by our successors at a cost of about \$5000.

In Joplin, fourth city in the State, with a population of about \$35,000, we are building the best church in the city. I was present and delivered the address at the laying of the cornerstone in May, 1904. We have a good parsonage and it is estimated that the church completed will cost about \$25,000. The auditorium is of Carthage limestone with a tiled roof. The building is now enclosed and used as a place of worship, but we need about \$10,000 to complete and furnish the house and meet all claims so far incurred. I spent Sunday, July 9, in Joplin to assist the pastor and presiding elder in raising money for the work. The day was an unpropitious one on account of the heavy rain continuing until nearly 1 o'clock and recurring in the afternoon, yet with small congregations we secured about \$2500 during the day.

In the same county is Carthage, most beautiful city in the State, with a population of 10,000. Here we have a good parsonage, but the church was built more than twenty-five years ago and is not what we need, but our people seem alive to their responsibilities and have adopted plans for a church to cost \$15,000.  
Central Female College at Lexington has been crowded for years. The efforts to secure additional room are at last being crowned with success and the new Murrell Hall, costing \$25,000, will soon be completed. Mr. George Murrell, of Caline County, has given a little over \$14,000 of the money which this building will cost. We are glad to have Bishop Hendrix hold our conferences again, as he knows Missouri Methodism better than does any other man.  
C. H. BRIGGS.  
Marshall, Mo.

## SWITZER WOMAN'S COLLEGE AND CONSERVATORY.

To the readers of the Advocate we wish to say that within a week after they receive this number it will likely be too late to make arrangements to place a daughter with us Sept. 5. So if they have not already settled the

question of patronage they should plan or write at once, as we cannot possibly extend our number this year in the College Home beyond the appointed limit. However, it will be the part of wisdom for those interested to let us know as soon as practicable if they prefer our school and wish us to reserve a place for them: We are happy to inform our friends that our prospect is very bright, and the school is in fine shape to do satisfactory work in all of its departments. It seems to be the unanimous consent of the pupils of last session to resume their studies school at all and did not complete the courses pursued last year. This is very gratifying indeed, and gives to teaching a pleasure and a consolation not felt by those in the other walks of life.  
D. S. SWITZER.  
Itasca, Texas.

## NORTHWEST TEXAS CONFERENCE.

To the Members of the Fourth Year's Class of the Northwest Texas Conference:  
My Dear Brethren—I am in Southern California and may not be at the session of our conference. Those of you who have not taken the correspondence course, nor attended the Institute at Georgetown, I will take pleasure in examining you by correspondence on Watson's Institutes, Hopkins' Law of Love and Fisher's History of the Church. I am doing this service for one member already. If you accept this course be prompt.  
JEROME HARALSON.  
San Marcos, Cal.

## TO THE METHODIST PATRONS OF THE NORTH TEXAS FEMALE COLLEGE.

The time is near at hand for the opening of the next session of the College, and I write these lines to request the girls and young ladies that are intending to attend the school to bring their Church certificates and place them in the hands of the pastor here. The pastor of Travis Street Church is also the pastor of the College, and it will enable him to do his work more thoroughly for the students to hold their membership in his Church. Let the various pastors over the State and elsewhere encourage the students to comply with this request.  
A. L. SCALES.  
Pastor Travis Street Church.  
Sherman, Texas.

The health authorities of New York City recently made an important investigation into the health of some of the school children of that city. Medical inspection shows that out of almost 14,000 children examined, more than 600 had something ailing them. This report shows the necessity of adopting some system by which every child showing a disease in any form can be followed up by regular examinations monthly.

The daily menu of the Emperor of Japan is strictly Japanese. His breakfast consists of a plain soup and a few other dishes. His dinner, however, is a very elaborate one, rarely ever being less than twenty courses.

# HIMALAYA

(THE KOLA COMPOUND)

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

# HAY-FEVER

—AND—  
ASTHMA can be CURED.

Mr. H. B. Kelley, 217 4th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalaya, after 15 years' suffering. Mrs. J. E. Norvick, of Hill City, Kans., writes Jan. 25th, had Hay-Fever and Asthma for ten years, and could get no relief until cured by Himalaya. Mr. D. L. Gossion, 124 Morris St., Philadelphia, writes, Jan. 10th, Doctors did me no good, but Himalaya cured me. Mr. W. J. Campbell, Sandorville, N. H., also writes Feb. 6th, that Himalaya cured his son. Rev. Frederick E. West, the noted Evangelist, of Abilene, Texas, writes April 11th, 1890, I never lose an opportunity to recommend Himalaya, as it cured me of Hay-Fever and Asthma, and has never had any return of the disease.  
Hundreds of others send similar testimony proving Himalaya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1102 Broadway, New York.

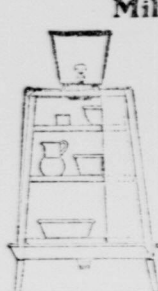
## The Successful



Effer-  
vescent  
Relief for  
Indigestion

Distress after Meals, Sour Stomach  
Nearly two generations of satisfied users testify to its great medicinal value. Simple, Pleasant, Reliable. It has been sold on merit more than 60 years.  
At Druggists, 50c and \$1, or by mail from THE TARRANT CO., 41 Hudson Street, N. Y.

## The Celebrated Walkup Milk Cooler



Is the home keepers' friend and insects enemy. About four thousand now in use giving perfect satisfaction. Money refunded if not satisfactory after a ten days' trial. All mail orders receive prompt attention.  
Patented and manufactured by

WALKUP & SON, Rosebud, Texas. Hillsboro, Texas.

**ALFALFA** The greatest money maker ever introduced to Southern farmers. Makes good land better. Makes poor land good by enriching soil. Once well set lasts indefinitely. We are headquarters for this grand seed. Large importations now arriving from best German and Turkish Importers. Imported seed has less injurious weed and grass seed than Home grown, which we also furnish. We are quoting orders for fall shipment at very low prices, which are sure to advance as sowing season approaches. Write us. Established 31 years.  
Holloway Seed & Floral Co., Dallas, Texas.

AN EXPERIENCED TEACHER wants a position as teacher in a private family. While he has no serious objection to a city, he prefers country. Address A. D. R., County Surveyor's Office, Houston, Texas.

When writing advertisers, please mention Texas Christian Advocate.

## SOUTHERN PACIFIC HOTEL RUGERS AT SEABROOK-ON-THE-BAY

IS NOW OPEN FOR THE SUMMER SEASON

Seabrook is located on the Southern Pacific (G. H. & N. Ry.) between Houston and Galveston and is

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FINE BOATING, BATHING, SAILING, FISHING

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17      or HOTEL RUGERS, Seabrook.

## TEXAS MIDLAND RAILROAD

NO. 5—LONE STAR LIMITED—NO. 6

<p><b>SOUTH BOUND</b></p> <p>Arrive</p> <p>HOUSTON, 6:10 A. M.</p> <p>GALVESTON, 8:40 A. M.</p>		<p><b>NORTH BOUND</b></p> <p>Arrive</p> <p>ST. LOUIS, 7:27 A. M.</p> <p>KANSAS CITY, 7:40 A. M.</p>
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**FOUR FAST AND HANDSOMELY EQUIPPED TRAINS DAILY**

operated over a smooth and dustless track in connection with Frisco System on the North and H. & T. C. on the South, forming through connections in Union Stations at Paris and Ennis for St. Louis, Kansas City, Chicago, Memphis, Houston, Galveston, Beaumont, Austin and San Antonio.

**THE SHORT LINE BETWEEN NORTH AND SOUTH TEXAS.**

Cafe Cars—Meals a la Carte served enroute on trains 5 and 6 at reasonable rates. F. B. McKAY, General Passenger Agent, Terrell, Texas



OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words.

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.

SCHULTZ.—Gwendolin Christine Schultz, infant daughter of William H. and Bettie Schultz, died at the home of her parents May 29, 1905.

W. D. WENDEL.

IRBY.—Again the death angel has visited the home of Mr. and Mrs. W. R. Irby and claimed their infant daughter.

GRANDMA DOUGLASS.

CLARK.—Little Dwyer D., son of H. R. and Laura Clark, was born October 18, 1901; died July 24, 1905, aged three years and eight months.

R. V. GALLAWAY.

TAYLOR.—Sister G. B. Taylor (nee Stephens) was born in Madison County, Ark., September 5, 1873, and died in Houston, Texas, July 6, 1905.

AN OLD ADAGE SAYS

"A light purse is a heavy curse" Sickness makes a light purse. The LIVER is the seat of nine tenths of all disease.

Tutt's Pills

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

Give tone to the system and solid flesh to the body.

Take No Substitute.

When writing advertisers, please mention Texas Christian Advocate.

GLANCE.—Sister T. J. Glance (nee Cooper) was born in Jackson County, North Carolina, April 21, 1844, and died July 17, 1905, at her home in Rosston, Texas.

MAY COOPER.

Rosston, Texas.

STOCKTON.—Margaret Amanda Morrow was born February 28, 1836, in Coffee County, Tenn., and moved with her parents to Arkansas in 1851, and settled in Sebastian County.

W. E. CAPERTON.

Oglesby, Texas.

WOODLAND.—Edward Wallace Woodland was born in Waco, Texas, February 28, 1873. He fell asleep Sunday morning, August 6, 1905.

GRANDMA.

LINDER.—Little Emmitt Linder has gone to live with his Savior. Loving hands did all in their power to prolong the life of their darling.

W. M. MCKINNEY.

NEYLAND.—Brother Neyland passed peacefully away on June 23, 1905. He leaves a widow and eight children.

W. M. MCKINNEY.

SCHULTZ.—Mrs. Johanna Christine Schultz departed this life June 4, 1905. She was past her three-score years and ten—ripe in age and ripe in Christian experience.

THE CANTON No. 3 DOUBLE DISC PLOW.

The Standing Cutter is the greatest improvement ever made on Disc Plows. Makes a square furrow for horses to pull in, besides lightens the draft.

The wheels have large oil-carrying capacity protected by dust-proof bearings. Can be quickly changed into single plow when desired.

concourse of people gathered at her funeral and followed her to her grave. May the good God who guided her steps continually watch over those whom she loved so dearly.

W. D. WENDEL.

BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. If it did there would be few children that would do it.

Time servers are eternity losers.—Ram's Horn.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh.

Sold by Druggists, etc. Take Hall's Family Pills for constipation.

Originality is simply personality.—Ram's Horn.

Young People's Songs of Praise. Round notes or shaped notes for Sunday Schools, Young People's Societies, Revival Meetings, etc. 100 New Songs. 256 Pages. Bound in cloth.

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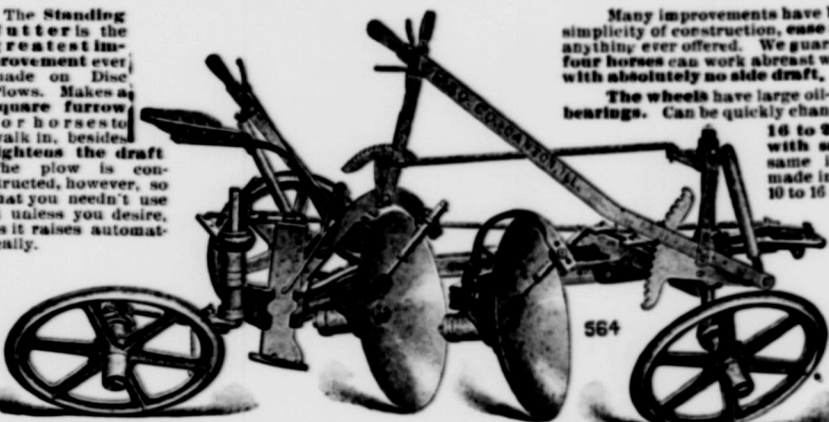


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WEST Bevil Alice, Aug Beville, A Goad, Se Florence, Kennedy, Mathis, Se Pleasants Laverna, Stockdale, Hockport, Oakville, C Brownsville Kingsville, Berclair, C Cuen El Campo, San Antonio Miles sta, Water Val Lane Johnson C Blanco, at Sunny Lat Sept 2, Burnet an Falls, 4 Kingsland, Llano sta, Kerrville, a Bandera, a Center Foli Boerne, at San Saba r San Saba a Cherokee 2 3 p. m. O Austin Elgin, Aug Walnut, at Manor, Se Webberville Hotchkiss South Aust Manchaca, Tenth Stre First Stre West Point Melbae, at Cedar Cree Columbus, Eagle Lake Weimar, at La Grange San Mar Buda, Sept Kyle, Sept Dripping S Wacider an 21, Gonzales, 8 Luling, Sep Seguin, Oct Pleasant G Lockhart, Belmont, O Staples, at San Marco San Anto Cotulla cir, Pearsall, A Bexar cir, Hondo, 2d Amphion Laredo, 4th Del Rio ci Oct, Eagle Pass, Uvalde, Oct Carrizo Spc Sun Oct, Utopia cir, Devine cir, Sherman St Prospect H Travis Park South Hieg West End, San Ang Water Val Sterling Ct, Sherwood Sept, Sonora, 2d Ozona, Sept Paint Rock, Brady cir, Brady sta, Lometa, Se Lampasas, i Goldswate Center City Milburn cir, Mason, at Pontotoc, at Menardville, Junction C Miss statio San Angelo, Cuero Victoria, Se Flatonia, Se Shiner, at S Yoakum, at Runge, at Leesville, at Hallettsville, Rancho, at Clear Creek Edna, Oct 7 El Campo, i Palacios, O Port Lavaca Nursery, at Cuero, Oct 2 NORTHWE Gatesvil Gatesville m Gatesville st Gatesville Meridian, S Crawford, a McGregor, i Hamilton, a Valley Mills Sept, 22, China Spring 25, Turnersville Corsican Groesbeck, Corsicana, i Georgetown Georgetown Weatherft Graham mls Graham sta,



WEST TEXAS CONFERENCE.

Beeville District-Fourth Round. Allice, Aug. 25, 27. Beeville, Aug. 29.

Cuero District-Third Round. El Campo, at Louisa, Aug. 26, 27.

San Angelo District-Third Round. Miles sta., 4th Sun Aug. Water Valley, 4th Sun Aug.

Llano District-Fourth Round. Johnson City, at J. C., 4 p. m. Aug. 25.

Austin District-Fourth Round. Elgin, Aug. 25, 27. Walnut, at Merrilton, Aug. 30, 31.

San Marcos District-Fourth Round. Buda, Sept. 9. Kyle, Sept. 10.

San Antonio District-Fourth Round. Cotulla cir, at Cotulla, 4th Sun Aug.

San Angelo District-Fourth Round. Water Valley, 4th Sun Aug. Sterling City, at Sterling, Aug. 28.

Cuero District-Fourth Round. Victoria, Sept. 2, 3. Flatonia, Sept. 6.

NORTHWEST TEXAS CONFERENCE

Gatesville District-Third Round. Gatesville sta., at W. Ch. Aug. 26, 27.

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

Corsicana District-Third Round. Groesbeck, Aug. 26, 27.

Georgetown District-Third Round. Georgetown sta., Aug. 26, 27.

Weatherford District-Third Round. Graham sta., at Salem, Aug. 25.

Ellisville, at South Bend, Aug. 23. Throckmorton, at Profit, Aug. 31.

Fort Worth District-Third Round. Cresson, Aug. 26, 27. Covington, at Covington, Sept. 3, 4.

Abilene District-Third Round. Buffalo Gap, at Lemon's Gap, Aug. 26, 27.

Colorado District-Third Round. Midland, at Stanton, Aug. 26, 27.

Dublin District-Third Round. Glen Rose, at Glen Rose, Aug. 26, 27.

Waxahachie District-Third Round. Lovelace, at Union Valley, Aug. 26, 27.

Clarendon District-Third Round. Cataline and Shamrock, Aug. 26, 27.

Vernon District-Fourth Round. Chillicothe cir, Aug. 26, 27.

Georgetown District-Fourth Round. Temple, Seventh St., Sept. 2, 3.

Corsicana District-Fourth Round. Frost, at Frost, Sept. 9.

Dublin District-Fourth Round. Dublin sta., at Dublin, Sept. 2, 3.

Brownwood District-Fourth Round. Robert Lee, at Hay Rick, Aug. 26, 27.

Dallas District-Third Round. Cochran and Caruth, Aug. 26, 27.

Sulphur Springs District-Third Round. Ben Franklin, 4th Sun Aug.

Gainesville District-Third Round. Sanger and V. V., at V. V. 4th Sun Aug.

Terrell District-Third Round. College Mound, Aug. 26, 27.

McKinney District-Third Round. Blue Ridge cir, at Hensley Ch, Aug. 26, 27.

Bonham District-Third Round. Trenton, at Blanton Chapel, Aug. 26, 27.

Paris District-Third Round. Annona and Williams Ch, at G.S.H., Aug. 26, 27.

Waxahachie District-Fourth Round. Itasca, Sept. 2, 3.

Bowie District-Fourth Round. Chico, Sept. 2, 3.

San Augustine District-Third Round. Bronson, at Brookland, Aug. 26, 27.

TEXAS CONFERENCE.

San Augustine District-Third Round. Bronson, at Brookland, Aug. 26, 27.

Calvert District-Third Round. Durango, Aug. 26, 27.

Marshall District-Third Round. Kellyville, Aug. 26, 27.

Pittsburg District-Third Round. Dalby, Aug. 26, 27.

Huntsville District-Third Round. Waller, Aug. 26, 27.

Houston District-Third Round. Cedar Bayou, at C. Bayou, Aug. 26, 27.

Palestine District-Third Round. Wells sta., at Durham, Aug. 26, 27.

Brenham District-Third Round. Giddings, Burton, Aug. 26, 27.

Beaumont District-Third Round. Jasper cir, at Magnolia, Aug. 30.

Tyler District-Fourth Round. Emory, at Emory, Sept. 2, 3.

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Let all the preachers have their district parsonage assessments in full in the hands of the Treasurer, J. Redmond Patterson.

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## OVER BAYS TO CORPUS.

BY J. C. WILSON.

For eight weeks I have helped the preachers of the Cuero District in their revival meetings. Preaching day and night through the hot weather taxed somewhat my physical strength, and when the Brothers Traylor, of Olivia, invited me to accompany them on a sail boat up the bays to Corpus Christi I at once accepted. A presiding elder who gets home only about two days in ten weeks is in one respect like the—Satan: "Going to and fro through the earth, and wandering up and down in it." Riding trains and buggies through hot sands and burning winds gets monotonous when the temperature climbs hundredward, and a chance of change to white-sailed boat and dustless waves and gulf-cooled winds was not to be let slip.

So on August 10 our party of ten—all Traylor's except Miss Annie Yancey, of Port Lavaca, and the writer—were safely aboard the "J. E. Pierce," a splendid boat, with Captain Hicks in command. Captain Peton was also aboard to assist; the sails were spread, and we were off! Out through Keller's Bay into the Port Lavaca Bay. Yonder to the right, ten miles away, Port Lavaca nestles like a flock of wild fowl by the wave. The breeze shifts to the southwest, where a summer shower pours down on the mainland; we trim the sails to catch it; down the coast we race with other sail boats. Ours is the better boat, and with glad cheers we pass them. Now we are in the large Matagorda Bay, and soon the one last remnant of the standing wall of the Old Indian—a court house looms like a solitary ghost on the rightward shore. It requires but a little stretch of the imagination to people the now uninhabited point of land, where once this fair city stood, with the gay-hearted throngs and mammon-mad hordes who laughed and toiled there, ere the fatal storms of '55 and '56 swept it away. Some fishing party now has a tent stretched near the landward end of the old wharf, where the Morgan line steamers once received and discharged freight for all the Western country, before the railroads traversed it. The old broken concrete cisterns, protruding a little above ground, mark the place where once stood a home. But the wild winds went on a rampage one day in the other years and the assaulted water fled inland, throwing up meantime white hands of horror into the black breast of the brooding death-cloud, settling like a gigantic bird of prey over the sea. The frail structures of human endeavor were as straw before the force of wind and wave, and when the storm was done desolation reigned where beauty had bloomed.

Now we "tack" toward Matagorda Peninsula, in order to round Alligator Head, and one boat we had passed hugs the shore and gets ahead again. An hour's sail due east and we are ready to steer southwest. Through Big Bayou we glide. To the right is the quarantine station and to the left looms a light house. Those hillocks are sand dunes, piled by swirling winds as fresh they start from the Gulf, vigorous with briny breath, to cool the inland hills and plains.

Captain Hick's father was an old navigator and lost his life in a light house that was destroyed, just there to our left, in the storm of '56.

Through Espiritu Santo Bay (meaning the "Spirit of Saints") we sail as the sun rim-kisses the far horizon. Supper is eaten on deck. Delicate hands of fair women have prepared food fit for the voyage, and the body feeds on "bread," while the soul eats by faith through invisible mysteries of beauty and expanse and power at the table of their far-off source.

Now we are in the San Antonio Bay. Off to the right somewhere empties the Guadalupe River. Stars are shining in the skies, and the August moon is wooing her land-imprisoned lover, the sea. The Captain goes down in his cabin, and soon the strains of the violin are mingling with the swish of the waves, as the "light craft cuts the foam." Night deepens and the shore lines can no longer be seen. We sit on deck and sing songs for awhile.

Then the pallets are spread and on the moving boat we lay us down—some to sleep and others to watch the silvery waves and scan the far-off stars, set like jewels on the brow of night. How long these waves have rolled! Ere Adam felt the pulse of God-breathed life eergies 'mid Eden's glories these restless waters began their ceaseless motion. Not for a moment since then have they been still. If "the wicked are like the troubled sea that can not rest," woe unto them. One voice can hush both and bring a "great calm!"

We are nearing oyster reefs, and a channel has been dredged. If we miss it! And we did! Aground! The boat

is stuck on a reef. The Captain goes to the shore of a near-by island with the anchor, and we try to "heave off." In vain! The anchor plows the shell. The tide is low, and other reefs are ahead. If we get off this we may land on another, so we wait for the day. Two a. m. and all are asleep on the deck there, over them the stars, under them the grounded boat and around them the "call of the wild." The fish are splashing the water, and this scribe is tempted to "go fishing," but lack of bait prevents. Then he sleeps like the rest.

## A Touch in the Dawn.

I was still sleeping like a babe when in the dawn Brother John Traylor touched me and whispered, "I have caught some bait!" I was up like a cat, pole in hand and overboard in the row boat in a minute. We landed on the point of the isle and fished off in the dredged channel. Ziz goes my line, and a fine trout strikes the beach behind me like it had been thrown by a catapult! Another! and another! My partner was also catching them. "Come on board!" cries the Captain, and we obey. Soon the boat is afloat again, and as we sail slowly up the shore, the fish are cooked on the boat, and we have a breakfast fit for a King!

Through seven miles of narrow bays and by a chain of small islands we pass, and we "kodak" some pretty views. Then we are in Aransas Bay, and away off to our right is the town of Rockport, one of the best towns for fish along this whole coast. The wind is fair, and our boat swims like a thing of life. By Aransas Pass, far to the left down on the Gulf, we sail, and then we are in Corpus Christi Bay, headed west, and moving like the wind! My! but it was great! The waters had a long sweep and the sea was just rough enough to make the sailing exhilarating.

By 6 p. m. August 11, we were anchored off shore near Camp Epworth, the tented city by the sea. When the electric lights are flashing under the tabernacle, and the tents are agleam in the moonlight, and the campers going to and fro over the shell beach or bathing in the surf, 'tis a splendid sight! Here this voyage ends for the present. Others will tell you of the things ashore. To me 'twas a restful, helpful trip. Blessings on the friends who gave me the pleasure!

Cuero, Texas.

## A DAY WITH THE EPWORTH LEAGUERS IN THE LITTLE CITY THAT SITS BY THE SEA.

Here, in the camp of the Epworth League Assembly, the guest of the San Antonio and Aransas Pass Railroad, with the cooling breezes of Corpus Christi Bay pulsing life through every artery of enjoyment, and the dancing white-capped waves sparkling in the brilliant sunshine of this glorious August day, the beautiful crest of the bluff shore across the bay and stretching down below Alta Vista and as far as the eye can reach toward Flour Bluff—here I sit amid the white tents that dot this ideal camping ground and attempt to give the readers some idea of the delightful camp and its surrounding, its methods and its ministrants.

Almost at the extremity of the tongue of land that reaches down from Corpus Christi to the junction of the two bays—Corpus and Nueces—the Epworth League of Texas has a tract of nearly forty acres, bordering the shores of Corpus Bay for half a mile, through which the tracks of the Sap road run. Here on the first of June ground was broken for the Epworth people, and to-day there is a magnificent auditorium with a capacity of 1,800, comfortably seated for 1,200 people, wide overhanging eaves excluding the sun, the open sides admitting the free breezes of the gulf to blow through it unconfined, the roof a single truss so that no obstructing pillars stand between the stage and the audience, and its acoustic properties of the best. Several substantial cottages, with broad verandas facing the bay, have been erected, and there are over 250 tents on the ground already, with supply tents of all kinds, well laid out streets, camp properly policed for cleanliness, and all the signs of a campground at least one year old, instead of one created in sixty days out of nothing but the brains and energy of the managements of the League, in conjunction with the management of the Aransas Pass Railroad. Over the waters of the bay a strong and commodious pavilion has been built with a good, wide approach, and in the seats of the pavilion, with the water dashing underneath and against the piles and making music in the daytime and in the night time, the League members and their friends rob the heat of its terrors and drink in of the inspiration of the sea and the sky, under this glorious August moon, and give thanks that they are alive.

Sitting in this pavilion, enjoying the

moonlight and the stars that reflected themselves in the waters, tracing the crescent line of the shore by the hundreds of lights in Corpus Christi and down to Alta Vista, with the murmuring of the waters in our ears, the management of the Aransas Pass Railroad told the story of the pavilion and its erection, this structure being the gift of the Sap to the camp of the League. This pavilion is a monument to the energy and indomitable perseverance of Superintendent Berry of the track and bridge department of the Sap. The requisition for lumber was not filled owing to the burning of the lumber mill from which material was ordered, and that order was only reported ready for delivery three days ago. Mr. Berry drew upon every available supply of heavy timber along the thousand miles of the Sap, and completed his contract with the League in the face of obstacles that on one else would have overcome, and when the date for opening the camp arrived that pavilion was open to the public. This is only one of the many acts of the Sap Railroad in creating in an incredibly short space of time the conditions that have made, with the managers of the League, this camp a possibility.

That this work of the Sap is appreciated by the League goes without saying, but had the readers of this article been on the incoming Sap train when it pulled into camp Friday with the Sap officials on board, they would have wondered at the magnificent reception accorded them. The entire camp was at the little station, headed by the officers of the League, a special League cry had been rehearsed for the Sap and Vice-President Monserrate, and no college yell yet heard on the gridiron or at a regatta could outswell it in volume or heartiness. The praise of this San Antonio road is in the mouth of every camper on the ground and there is a depth and a heartiness to it that makes it impossible to doubt that so long as this camp stands it will preserve this grateful recollection of this most popular of all railroads in Southern Texas.

Friday was an ideal day, and all through the hours of that day the business car of the Sap was thronged with prominent Leaguers calling in compliment to the Vice-President and General Passenger Agent, who had come to look upon the camp and its workings, and to see if the small army of Sap agents on the ground, to look after the moving of trains and the delivery of baggage and extension of tickets, was doing its utmost. Not a kick has yet been heard against the manner in which the crowds are handled, and the praise of the road is in all mouths. This was again evidenced on Friday night, when the officers of the road were invited upon the platform and introduced to the League in language that must have burned its way into their recollection, so complimentary and sincere was it and so enthusiastically responded to by the vast audience that crowded every aisle and angle of the auditorium. The manager of the Sap, being slightly indisposed, requested the Light to respond for the road, and it was done.

Too much cannot be said in praise of the energy of the men who are managing the League, and among these the immortal three upon whom the honors of the hardest work yet done in establishing a League camp, are Gus W. Thommasson, President of the League; Rev. G. S. Sexton, chairman of the State League Assembly Committee; A. K. Ragsdale, chairman of the Advertising and Transportation Department. These men have the energy that moves mountains, and the tact that moves them smoothly and without the wheels creaking with friction.

This camp is only born, hardly weaned as yet, it is already showing what its promise is. The capacity of the grounds to accommodate strangers has not been tested accurately, for it is as elastic as the hospitality of the League members. The hard horse sense of Chairman Sexton and President Thommasson and Ready Ragsdale was conspicuous in the practical manner in which they turned out that League on Friday night after 10 o'clock to provide for an additional 700 that the Sap cars had just dropped at the little station. It was refreshing to listen to the advice given, the orders to turn the men out on the floor of the auditorium and the pavilion and give the beds and cots to the women and babies. Sleeping on those warm sands was only a luxury, but the vim of the whole thing was inspiring. There are over three thousand on the ground at this writing, and this is but the beginning of the crowds that will grow on the grounds of this encampment from year to year until the fame of it will be sounded wherever there is an organized Epworth League in existence.

These plans are taking shape. The tents will all occupy the foreground of the camp, being nearest to the beach, while the cottages, which by the time that the next convention meets in June of next year will number at least half a hundred, occupy the background, thus giving the tents the full force of the gulf breeze uninterfered

with by the cottages. These cottages, being raised several feet above the sand, and with broad verandas facing the gulf, will have all the sea air that there is on tap, for the tents will not interfere with that.

The stir and hum of the camp is delightful. The thorough enjoyment of the thousands is so apparent that it is a delight to watch them. The flapping sails, and the chug chug of the motor and of the steam launch, the white sea of tents, the League flag floating from the staff of the auditorium, the bathers by the hundreds in the flashing waters, the sounds of the anthers that rise in the services of the morning and the day and the night, the glorious moon in the heavens, the merry voices of the youths and the maidens, the coming and the going of the trains and the carriages between the camp and the city, some two miles distant—all make a delightful picture and one that lingers pleasantly in the memory.

In addition to these general features of the camp, there are always some special ones that are well worth noting. Among these on Friday was the treat enjoyed in the auditorium, in the afternoon, during which hours there are no religious exercises. Miss Jenny Bering, of Houston, who seems to be an adopted daughter of the Sap Road, with Mrs. Thommasson, wife of the League President, as accompanist, rendered a solo that carried the heart of the listeners out into the everlasting spaces, nearer and nearer the dome of the home of the Infinite, until sense was swallowed up in the exquisite modulate music and the soul was borne, as on the wings of eagles, closer and closer to that habitation in which, as the song expressed it, "I Shall See Him Face to Face." The voice of the singer is as powerful, as pure, as clear, as liquid, and it went soaring through the auditorium, filling every inch of the vast space, despite the open sides and the blowing breeze, till every vibration trembled into full volume and the sustained notes were as untroubled as the serene face of the singer. It was a musical treat long to be remembered. Another was promised in the evening, when one of the great vocalists of North Texas was to sing, but she had left the auditorium, to the great disappointment of the audience, before the evening sermon was ended.

This, Saturday, morning, the sun rose out of a cloudless sky, the reflection of the early light across the bay, upon the houses in Corpus, and the background of cliff, was a marvel of soft and subdued light, while the lapping of the waters on the piers of the pavilion in the mistiness of the early morning, when the fishers were preparing for sport, together with the sounds of the early voices and the stir of nature, added their charm to the effect of

"Morn on the waters, purple and bright,  
Flashes the billows in waves of light."

Sunday is to be the great day of the camp. Throongs have been arriving since Friday morning, and there are now at least 3,000 on the ground. The religious exercises are those incident to camps like this, and upon this phase of the League it is not necessary to dwell in this article. The foundations for a camp that will drag its thousands upon thousands every summer for indefinite years has here been laid. Recreation as much as religious service is the great magnet that draws many of these, and this pious picnic on the sandy shores of the bay, near the little city that sits by the sea, will be looked forward to in the gathering years as an outing to be marked with a new white stone. Its pleasures will be without a pain, and its memories will leave no heartache. For the hearty reception tendered the Light, and for the exquisite enjoyment of the days so far spent here, the Light extends its thanks, alike to the League, in its heartiness, and the Sap, in its hospitality.—Ed. Cor. San Antonio Daily Light.

## THE DUTIES OF MAN.

Ecl. 12:13.

Let us hear the conclusion of the whole matter:

"Fear God and keep his commandments: for this is the whole duty of man." At one time this book was supposed to have been written by Solomon. The author in this verse (13) says let us (plural) hear the conclusion of the whole matter. Before we can conclude or bring up the closing remarks in a discourse we must have stated or given the bulk of our discourse on the matter in hand.

If we read the entire chapter we will notice that the author speaks a great deal of birth, life, death and results. In this verse he sums up the requirements of life.

Our text divides itself into two parts and their subdivisions. We will now speak of the first division.

First Division: The Fear of God.  
1. Kinds of Fear.—There are two kinds of fear existing in the world to



day, filial and servile. We seem to be afraid of a great fire, but are we really afraid of fire? No, we are not afraid of fire, if we can control it. If we sift this matter in regard to fire we will be forced to admit that we are afraid of the result of fire. We know that fire destroys property and life. Quite often we are afraid of the result of fire as it bears on our life, for so many people are afraid of death and not death alone, but the results of death. An earthly father tells his child to do something, saying at the same time, if you do not do it I will punish you; the child is apt to do that thing, fearing if he does not do that he will get the punishment. This is servile fear. Very often we hear parents say to their children to fear God, at the same time saying that if they do wrong that they will die and go to hell and suffering. This is not right. God does not want men to accept Jesus just to escape hell, because this is servile fear in their hearts placed there by Satan. My friends, let us do the things that God wants us to do, fearing to displease God. A child should be taught to do as its parents command, fearing if they refuse to do so that their parents would grieve. Fearing to refuse to do a duty that God asks us to do because we would cause him to weep and grieve over us is filial fear. We should be afraid to do anything that God tells us not to do, as well. Paul calls this godly fear and says that the only way to receive this fear is by the grace of God.

2. Does Filial Fear Help Us?—The Psalmist tells us that it prolongs a man's life (Psalms 34:9). Solomon says it adds to us riches, honor and life. In the 23d Psalm we find that we will not fear evil because God is our help. Examples of men who had this kind of fear—Job, David, Solomon, Abraham. These four stand out in history as men who feared God and God blessed them.

Second Division of Text: Keeping His Commandments.

1. The question arises to which commandments are we to understand was meant at this time? The Ten Commandments had been given as the main ones and all others were related to these ten. In Matt. 22:36-40 we find a certain lawyer asked Jesus which was the greatest commandment in the law. Jesus said that the first commandment and most important was this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The second is: "Thou shalt love thy neighbor as thy self." These are the two important laws, love of God and love of man. The first six of the Ten Commandments are in regard to our duty to God. God wants our entire love of heart, soul and mind. He says "Thou shalt love with all thy heart, soul and mind." Too often we only give a part of our heart's love to him. If we will give him our best love we will not love other gods, or make graven images, or break the Sabbath, or take his name in vain. Then we have in the last four of the Ten Commandments the statements made of our duty to man. "Thou shalt love thy neighbor as thy self." That is rather hard. Do not be selfish, if you see a good chance to make money or to be happy; don't be selfish, go and tell your neighbor about it, love him like you love yourself.

2. How do you love yourself? You feed your body and clothe it, and educate your mind, but will you do that for your neighbor or not? These two duties and those duties that grow out of them are all, or as our text says, our whole duty. Not a half duty, but an entire duty.

(REV.) LEMUEL ALKIRE.  
El Campo, Texas.

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted.