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Editorial.

ETERNAL RETRIBUTION.

The doctrine of future reward and punishment is based upon the hypothesis that the soul of man is immortal, and that this soul is the intelligent element which elevates man above the brute creation which perish, and makes him a free moral agent, and therefore amenable to law. No sane man will deny our amenability to law in this life, or that it is just and right to reward the good and punish the evildoer. All wise law-makers are supposed to adapt the law to the capacity of the class for which they are enacted, otherwise law would be a farce. Now, would it not be unaccountably strange that God would make a law, according to Universalism, punishing the greatest sin in this life with temporary death and at the same time, and by the same act, reward him with all the joys of heaven? Universalism, which denies future punishment and assumes that all sin is punished in this life, would, when reduced to its last logical analysis, teach that the greatest crime punishable by death is the shortest road to joy immortal. Now, if it be true that man is immortal and that God has appointed laws adapted to his nature and which adequately punish the wrongdoing here, is it not both logically and scripturally true that the same law will mete out just awards in the world to come? This life is temporary and limited; therefore all rewards and punishment must be limited. The life to come is immortal and unending, hence all rewards and punishments must be everlasting. Therefore Christ, in summing up the awards of the final judgment, says: "And these shall go away into everlasting punishment, but the righteous into life eternal."—Matt. 25:46. The doctrine of eternal punishment of the wicked has been obscured and the minds of the common people confused by theologians discussing the place where the wicked are to be punished largely to the neglect of the more important fact, as taught in the Bible, that the wicked will certainly be eternally punished. To illustrate this take Dr. T. O. Summers' chapter on "Eternal Punishment" in his "Systematic Theology." He devotes more than half of the chapter to a learned criticism on "sheol," "hades" and other words rendered in our version "hell," "grave," "pit," etc. In this criticism he shows these words sometimes mean the grave (the last resting place of the body) and sometimes a pit, and at other times the "place prepared for the devil and his angels." Now all this may be well enough for the theological student. Yet the location of the prison-house, where the guilty must meet his fate, has little to do with his awful doom. The death penalty for the body or soul is in nowise mitigated by the place where it is to be executed. Let us, therefore, waive the question of place, and inquire after the truth of the more important question: Do the Scriptures teach the doctrine of eternal punishment for the finally impenitent? If so, then the place is of little or no importance. Jesus said: "Verily, I say unto you, All sins shall be forgiven unto the sons of men and blasphemies wherewithsoever they shall blas-

pheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—Mark 3:28-29. Again: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment * * *. The Lord knoweth how to deliver the godly out of temptation, and reserve the unjust unto the day of judgment to be punished."—2 Peter 2:4, 9. Jesus says: "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John 5:28-29. If the reader will turn to the 25th chapter of Matthew he will find given by Christ himself a most graphic description of the judgment and its awards, in which the "King will say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. * * * Then shall he say also to them on the left hand, Depart from me, ye accursed, into everlasting fire prepared for the devil and his angels." And he winds up this awful description of the final judgment with these words: "And these shall go away into everlasting punishment, but the righteous into life eternal." We might refer to the case of the rich man, who Christ tells us lifted up his eyes in hell, being tormented in flames (Luke 16:20) and multiply quotations to prove eternal retribution, but we forbear. These are sufficient to convince any unprejudiced believer in the truth of Holy Writ. Those who do not believe God's Word would not be persuaded short of an experience of this punishment in that place of torment, the existence of which they deny. Admitting the terms translated hell do sometimes refer to the grave or to a pit or to the valley of Hinnon, where the ancient Hebrews burned the bodies of great criminals after they had been put to death—these are all only figures to illustrate the awfulness of the place where the wicked shall meet his eternal fate. So we repeat, the name of the place will have no power to extract the sting of the second death. To say "unquenchable fire" and "the worm which dieth not" is not literal, but only figurative, is simply to assume that these are only shadows of real substances. If these are only figures of speech, Oh! what must the eternal verities be?

GOVERNMENTS FIGHT THE ENEMIES OF LIFE.

Louisiana is now the battlefield of science pitted against the ravages of a sure enough yellow peril. And science is backed by the State and Federal Governments. The medical experts have decided that the forces back of the peril are the pesky mosquitoes and they are engaged in a war of extermination. They are showing these insects no quarters. And they tell us that there is no hope of success until these little creatures are permanently destroyed. And such is the terror produced in contiguous States and communities that the strictest quarantine regulations are in force. Men with guns are stationed at all points of communication and

intercourse, and no one is allowed to enter or come out of an infected district. Railroads have been forced to suspend their train service, traffic is suspended, and even the United States Government sends no mail in or out of most of these places. The liberty of the citizen is thus invaded and he has no rights the quarantine regulation is required to respect. Why? Simply because the health and the life of the public are at stake. This is right and the world justifies the procedure. True, the regulations injure thousands of people, but the public good demands it. A few suffer their misfortunes for the benefit of the many. This condition of things illustrates the operation of a principle in government that has more than one application. We have other enemies to humanity in this country that ought to be exterminated for the public good. But when you come to deal with some of these the cry is raised that the liberty of the citizen must not be interfered with, that the way to control these things is by regulation. Take, for instance, the nefarious liquor business. The prevalence of the yellow peril, in the sum total of its results, can not compare with the ravages of this liquor evil upon society. It sends its thousands to the grave annually, it unfits its thousands for making an honest living, it entails poverty, ignorance, vice, immorality and crime upon society. It burdens our courts with excessive costs, it fills our jails with inmates, it replenishes our penitentiaries, it takes away from children their lawful right to a living and to an education, and it brings sorrow and woe to the innocent womanhood of the land. Yet its friends and abettors argue that instead of suppressing and exterminating it, it is better to put a license upon it, make men pay for the privilege of maintaining it and then turn them loose upon society to do all the injury, through its instrumentality, that is possible. The liberty of the citizen must not be interfered with when you come to dealing with the liquor question! If men want to promote and perpetuate the crime produced by this evil, why make them pay the State, the county and the city six hundred dollars for the privilege, and then protect them by law in their work of destruction! It is all right to put men with guns at State lines and protect the public against the mosquito, but put laws around the bar-room and protect it in its depredations upon the health, the morals and material interests of mankind! Its rights must not be curtailed, for fear you infringe upon the rights of the citizen! It puts six hundred dollars in the treasury, and this atones for all its wrongs to the public. Why not deal with other public enemies in the same way? But we rejoice now that we have made such progress against this evil, that the State of Texas gives to her citizens of a given territory the right to quarantine against the bar-room, and in one hundred and fifty-four counties we have expelled it and given the people immunity from its diabolism. And the good work is going on, despite the croakers, until this fair land is purged of this unmitigated scourge of humanity. On with the battle!

HANDLING THINGS IRREVERENTLY

Under the above appropriate heading there appeared a most excellent editorial in the Mason Herald. It is not often the case that this is done in our Methodist pulpits, but now and then an inexperienced man forgets himself and drops into something not in keeping with the sacred position he occupies. No deliverance from the pulpit is enhanced by the use of slang. In fact, the pulpit is lowered in its dignity and tone whenever slang becomes even the occasional medium of expression in the mouth of the minister of the gospel. The purest truth on earth is the truth of Christ, and the chastest language found in all literature is in the gospel. To resort to words that are coarse and vulgar when a man stands up to represent the Master to the people is without excuse and unpardonable. But the Herald so nearly expresses our mind on this subject that we herewith reproduce its timely editorial: "As a rule, preachers are the most refined and the most cultured of all classes of people; and when we go to hear them preach we usually are so impressed. Yet once in a great while we find in the preacher what seems to us not coarseness merely, but downright irreverence. When a preacher reaches such familiarity with the writers of sacred history as to call them 'Jim,' 'Old Paul' and 'Old Jude' we feel like the man needs a few good strong hints of the old-time character on how to treat sacred names and sacred characters. It is not for want of knowledge that these men resort to such familiar bandying the names of Bible writers, for though the ignorant preacher may not use choice diction, nor comply with the rules of grammar in his efforts to proclaim the 'way of life,' yet he is often sublime in such presentations because of his humbleness and of his faith in these sacred things. We would rather hear the humble man, though the most ignorant, if he has a message of love from his divine Master for his hearers, than to listen to the eloquent, though the most learned, if he has a message of sarcasm and if he tries to make us doubt."

The soul does not cease with death. It is the immortal part of man. Lazarus and the rich man were possessed of all their powers after death, even more acutely than during their lives. You say this is a parable. Perhaps so, but a parable is intended to teach a real truth; and the truth that is taught is far more intense than the thing used to teach it.

The Apostle Peter was a man of large human nature. When we study him we find more in common with him than in the life and character of any one of the twelve. He was impulsive and acted frequently on the spur of the moment. Then, too, he now and then trimmed his course of conduct to suit emergencies. There was a politic element in him, and when with the Jewish Christians he left the impression that circumcision was still in vogue, but when with the Gentile saints he seemed to believe in its abrogation. This is why he and Paul had a serious disagreement. Look at him all round and see if he is close akin to you.

LETTER FROM BISHOP HOSS.

My first letter to the Advocate since starting on this journey was written from Juiz de Fora two or three days ago. But for the necessity of closing it in order to catch an outgoing mail I should have made it a little longer—long enough—that is, to complete the account of my voyage. But, unless it had been of better quality, there was no doubt enough of it to satisfy the taste of your readers. So I resume my chronicle where it was left off—at Bahia. We had expected to depart from that port late in the day of our arrival, and would have done so, had there not been some delay in transferring 1700 tons of freight, mostly coal oil in ten gallon cans, to the lighters. Nothing in these ends of the earth is done in a hurry, and most things are done very slowly. So the steam hoists kept running at intervals during the day and the following night, and would have interfered with the sleep of the passengers but for the fact that the most of them were too tired from their jaunt on shore to stay awake. For myself I needed no rocking, but went off early, and slumbered for at least eight hours, scarcely turning over till the light began to stream through my cabin window the next morning.

Only two days more of our voyage remained, and everybody grew a little restless and expectant. Whether it was the thought of reaching Rio, or the fresh supply of fruit and vegetables which our steward had taken on board, I cannot say. For one of these reasons, however, or the other, there was a marked improvement in the appetites of the passengers. To see the oranges and pineapples disappearing at breakfast was proof positive that everybody was in a good state of health; and this preliminary exercise only paved the way for the demolition of the more substantial articles of food that were furnished without stint. Summer in the tropics may have influence on the power of digestion, but winter, while not cold enough to be the least uncomfortable, fails to produce any such result.

In my former letter I said nothing at all about my fellow-passengers, and it is scarcely necessary to say now that they were a mixed company. The instinct by which they presently sorted themselves into little groups was easily noticeable. Besides Mr. Daffan, to whom I have already referred, I was the only minister on board. But there were two young ladies from Ohio, going out to teach in the American College at Sao Paulo; a fine, elderly couple from New York—once Methodists, I suspect, but now Episcopians—bound for Buenos Ayres, 1100 miles below Rio, to visit their son who is in charge of a great paper mill at that place; a genial and well-educated coffee merchant from the same city, German in blood, but American in spirit, with his wife and daughter, he on business bent, and they accompanying him for pleasure; several employes of an American Light and Power Company that has secured concessions in a number of Brazilian cities; some representatives of one of our largest agricultural implement establishments; two or three prospectors for diamonds; an exceedingly courteous young gentleman born of English parents in Porto Rico, with a bright Brazilian wife, an intelligent and benevolent father-in-law, and a couple of beautiful and well-mannered children; a Canadian electrician on his first long absence from home, and finding everything full of novelty and excitement; two sisters, born in the States, but resident for some years at Santos, and recently at school in Boston; a young Argentine, who had been studying scientific agriculture in the Universities of Iowa and California, and had incidentally entered into matrimony with a good-looking Western girl, blonde and breezy, and overtopping him by several inches in height and other particulars; several South American young men returning from student careers in Europe and the United States, very quick and affable, but unfortunately tinctured with agnostic or positivist opinions in religion; and, to go no farther, a young woman from the Argentine, said to have been in a law school at Washington City—though of this there was no manifest proof—and a disciple of Robert Ingersoll, whose books she was reading, annotating, and circulating. In such an aggregation, it was easy to find agreeable and instructive conversation on almost any subject.

Of the officers of the ship, I have already spoken in a general way. Captain Ochs claims to be a Scotchman, though his name is distinctly Teutonic, and his speech also betrayeth him. But he was born in Glasgow, and his mother was a Campbell. That strain of blood, as far as my observation goes, is always sufficiently strong to make itself felt in any commingling of races. The first officer, Mr. Thomas, is a Welshman and a Calvinistic Methodist, with a good ringing voice and a fine Celtic faculty for companionship; and the purser, Mr. Rennie,

as his name, his appearance, and his manners all indicate, is a fellow-countryman of Bobbie Burns. He lets it be known that he is a Presbyterian; and as far as I could judge without ocular evidence, he is not at all averse to a "wee drap" of the fluid which the plowman-poet so thoroughly relished. The ship's surgeon is an American, Dr. Lane, the son of a New England clergyman, and a graduate of Yale University—a genuine Yankee inside and out, tall, angular, and sober-looking, but as full of fun and merriment as an egg of meat, and breaking out into all manner of queer remarks on all sorts of subjects. He sat to my left at the table, and long before the first week was over I had conceived for him a feeling of admiration and attachment.

Our last day out was occupied very largely in packing up and getting ready to go ashore, a task from which I should gladly have been excused. In fact, if I ever get to be a rich man—a prospect which is not even remotely visible—I shall certainly spend a part of my money in hiring some one to go along and do such work for me. The only form of genius to which I can lay any claim is a genius for disorder. My good father, who had a place for everything, and scrupulously kept everything in its place, wasted an immense amount of energy in trying to teach me to be methodical. But nature is so much stronger than training that I not only never learned to imitate his good habits, but also never reached the point at which it was possible for me to understand how he or anybody else could acquire them. Somehow or other, after many efforts, and with not a little worry and confusion, I finally got my belongings into my trunk and grips in such manner that they were crowded to the last limit. When the work was all done, I went on deck and refreshed myself with the salt air to my heart's content. At dinner we had formal resolutions of thanks to the Captain and his officers, followed by short and hearty speeches, and ending with three cheers that made the dining saloon fairly ring. Soon afterwards I retired to rest, with devout gratitude to God for journeying mercies, and wondering whether all was well on the other side of the sea.

After a plunge in cool sea water on the morning of the 23d I came out and found that we were running close into shore. Three parallel ranges of mountains were distinctly visible even to the naked eye, the first perhaps 1000 feet high, the second as much as 2500 and the third, as the Captain informed me, reaching an altitude of 6000 or 7000. With a good glass it was possible to see that they were all precipitous, but clothed in tropical verdure from base to summit, except where they were so nearly vertical that neither shrub nor soil could cling to their sides. At about 10 o'clock we passed Cape Frio, sixty-three miles from Rio, and signalled our coming to the city. Four hours later we dropped anchor. The bay has a narrow opening, not more, I should say, than half a mile wide, and is guarded on both sides by modern forts with disappearing Krupp guns. How any hostile craft could get in, especially if torpedoes were added to the existing defenses, I do not see. On our left as we entered towered the Sugar Loaf, a conical mass of granite, rising sheer out of the water to a height of 1200 or 1500 feet, and also Corcovado, or the Hunchback, 1500 feet higher still. This latter elevation terminates in what looks from the deck of the ship to be a mere tip or point, and is surmounted by a pavilion with protecting walls for the safety of tourists. I climbed it later, and shall write you about it in another letter—if I can develop a sufficient amount of mental audacity to undertake a description of the scene.

The bay itself is a lovely sheet of water, and, including its windings, has a circuit of about 125 miles. It includes more than eighty islands, many of them of considerable size. We passed almost in hailing distance of the one on which Villegaignon and his French Huguenots built their fort in January, 1560. One cannot help wondering what the results would have been if the leader of this expedition, instead of playing the part of a hypocrite and a villain, as he did, had been true to his engagements with the great Coligny. At one time 10,000 French Protestants were ready to come to his help as permanent settlers and colonists. Suppose that things had taken that course. Would they have built here a great free government, the worthy instrument of a Christian civilization? or would they have succumbed to the enervating influence of the climate and have lost in this delicious and dreamy air that toughness of moral and intellectual fiber which they have so conspicuously displayed in every other part of the world? Who can tell? It is all a matter of uncertainty, and yet the wish rises up spontaneously that the experiment might have been tried. But I remind me that I was writing of the bay itself instead of the history connected with it; and I am ready to confess that en-

thusiastic writers have sounded its praises none too high. Having seen Chesapeake, San Francisco, Cienfuegos, and Naples, candor compels me to admit that, all things considered, this one surpasses them in many particulars—in its reach and sweep, and especially in its surroundings, which are gorgeous as a dream.

Speaking of dreams brings up the fact that I had one the other night which was very queer. I had gone to bed quite tired, and did not rest well. Sometime before day I thought myself back in America, and traveling from Chattanooga to Knoxville. It gradually dawned on me that I was out of my head, and so I said to myself that before things reached the worst pass with me I would get off at Sweetwater, go to some good Methodist friend and ask him to take care of me till I had fully recovered my senses. When I did so my friend looked at me with a good deal of concern in his mind, and said: "Where are you from just now?" To which I answered gravely: "I spent yesterday in Brazil." "Then you must be beside yourself for certain," responded my friend; "don't you know that it is impossible to reach the United States from Brazil in one day?" The tone of his voice was so skeptical that I replied: "That is just what bothers me, but the fact is precisely as I tell you; for I know that I was in Brazil yesterday and, more than that, I spent a good part of the day writing a letter to the Christian Advocate." Now I must have delivered myself of this last sentence with a good deal of vigor, for the sound of my voice waked me up, a good deal relieved to find that after all I had not gone off my balance, but was snug and safe in bed at Granbery College in Juiz de Fora. This is a parenthesis, and may be skipped.

Our ship had scarcely come to a standstill when the steam launches and towboats began to approach us from the docks; for we were at least three miles out. In the course of an hour or less I saw two boats drawing near with faces in them that had a familiar look. One of them contained Rev. J. L. Bruce, presiding elder of the Rio District, and Rev. Jovelino de Camargo, pastor of our Cattete Church in the same city, and the other carried Rev. H. C. Tucker and wife, Rev. J. W. Welling, Rev. Rockwell Smith, of the Southern Presbyterian Mission, and Rev. G. D. Parker, our Publishing Agent in this city. Well, but I was glad to see them. It was like finding a bit of home in the heart of a distant land. A warmer welcome I could not have asked. Bro. Tucker soon had my satchels passed by a custom officer, and after saying good-by all around, I got into the boat, and we headed for land. Our solitary oarsman was a Spaniard, small, swart, and muscular. It was a study in physiognomy to watch the expressions on his face as he bent himself to his task, for he had a heavy load, and even in the perfectly smooth water it was all that he could do to make time. In something less than an hour we were on the solid ground, waked a short distance to the street cars, and at 6:30 were seated at supper in the hospitable Tucker home, 43 Rua do Paysandu. Of course there was much to hear and to tell, and the evening was growing late when we retired.

The next day was Saturday. I was glad to spend a part of the morning in meeting with the committee which is at work on a revised version of the Portuguese Bible. There are eight or ten gentlemen engaged in the work—Drs. Kyle and Smith, of the Presbyterian Church; Dr. Brown, of the Episcopal Church; Bro. Tucker, of our Church, and several Brazilians. Evidently they have undertaken a heavy task, but it is now well under way, and the hope is that it will be generally acceptable to scholars and the people. I could not help noticing how cordial and candid the members of the committee were with one another. One might have supposed them all to belong to the same denomination. My contact with them, which continued at intervals for several days, gave me a new sense of the sacredness of fellowship in the kingdom of heaven.

On Sunday I preached twice in our Cattete Church, once at 11 a. m., through Dr. J. W. Tarbox as interpreter to the Brazilian congregation, and once at 12 m. to the American congregation. I had never before tried to give two sermons in immediate succession, and had never ventured to speak through an interpreter. When it was all over I felt as if I had been through an exertion. Speaking through an interpreter holds one right down to the main issue. He cannot branch, and he cannot indulge in pyrotechnics, nor give way to his emotions. I should think that the process, if continued long enough, might be a valuable training in simplicity of style. Beginning a second sermon just after you have finished the first is like starting an engine after it has used up its steam on a heavy run. But Dr. Tarbox did his work excellently. I could not help feeling that he was preaching a good deal better than I. He caught the

sentences easily and passed them on without the least pause, putting into them an earnestness and fervor which must have made a decided impression. The congregations were not large, but they seemed to be made up of very earnest souls. After the services were over, Dr. Coachman, whom many readers of the Advocate well know, introduced me to an old Brazilian lady, a friend of his, who had never been in a Protestant Church before. I could not help praying that my poor message might be of some help and comfort to her soul.

E. E. H.
Rio de Janeiro, Brazil, June 12, 1905.

SIN LEAVES ITS MARK.

Rev. D. D. Durant.
Philip Jones was a bad boy. His mother had much trouble with him in his father's absence, which took away much of the pleasure and enjoyment of the other children upon the long looked-for return of Pa, because he had to reprove or punish Philip Jones. How true it is! One sinner destroyeth much good; one bad child will destroy the happiness of a family.

One Monday morning as Philip's father was about starting away, as usual, to his work, he said to Philip: "My boy, go and bring me the hammer and six large nails. Now, Mother, I am going away to be gone all the week. You have had a great deal of trouble with Philip. This week is to decide whether Philip is going to be a bad boy. If Philip is bad to-day, when evening comes you drive one of these nails through the board; for each day that he is bad drive a nail in the board; but if after a nail is driven he should the next day be good, instead of driving a nail that day you may draw out one and keep the board and show it to me on Saturday night. This will be my boy Philip's week trial."

So Monday evening came and with it the usual regrets about Philip's conduct through the day. His mother reminded him of what his father had requested her to do, and Philip admitted that she was compelled to drive the nail. Thus Philip went to his bed with the unpleasant reflection that one nail stood against him. The same was true of Tuesday and Wednesday. Thus three nails were driven in the board. The mother said: "Now, Philip, half the week is gone and it bears a sad record against you; but there are three more days yet of which account is to be kept. If you are a good boy the three days left, I will draw out a nail each day, and when father comes home there will be no nails in the board."

Philip caught the idea with evident pleasure, and it was with great satisfaction his poor mother each evening drew out a nail, with kind words of commendation to Philip.

Saturday night came, and with it the return of the father, and Philip well knew what it meant. That board and those nails were to be examined. After prayer, the father called for the singular record, and Philip brought them, with a mingled look of pleasure and of shame. The father took the board, and seeing no nails in it, he drew his boy affectionately to him and gave him a warm kiss, and all the family were pleased, and it was one of the happiest of Saturday nights. So Philip, though happier than usual, still hung his head, and his father inquired what made him look so sad, and Philip, mastering his feelings, told the whole story by saying:

"Why, Pa, there are three holes in the board."
Mr. Jones then gave to Philip a lesson which he never forgot, upon the truth that "sin leaves its mark," assuring them that God does not thus keep a record of sins committed, but a record that He can wipe out and obliterate by the blood of Jesus, so that to the penitent, forgiven soul there are no marks to cause painful remembrance as the holes in the board did to Philip. He assured Philip of his forgiveness of all the past, and entreated him to be a good boy for time to come.

So, my friends, this evening we are all in the presence of Almighty God, to have enjoyment and pleasure and happiness, to worship the true God, and Him only. The blessed Word says unto a family of God: "Behold ye have sinned against the Lord and be sure your sin will find you out." So one man of the family only sinned against God, and the whole family suffer.

So likewise the little boy Philip pleased his father and his father had compassion on him and he drew him to his arms and gave him a warm kiss, and the whole family was made happy by that one boy more than before, because their father forgave the poor boy's sin.

So our Father in heaven is watching over us this evening, brethren and sisters. Some of us in this congregation are just as bad as that bad boy in the presence of our Father in heaven, and just as sure as daylight passes on us we will have an examining trial before our Father in

heaven, and if we do better—like the poor boy Philip—our Father will have compassion on us and He will draw us to his arms and God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying, and God's people at the throne of God will sing hallelujahs with the angels in heaven, and all of God's family will be pleased; and the happiest day forever and ever, without ending. Come up, friends, let us all sing a song together once more. We will soon pass away in this world, but through our Lord Jesus Christ we are soon to meet again in our Father's kingdom. Let us sing "Jesus, Lover of my Soul, Let Me to Thy Bosom Fly."

(This sermon was preached by a full-blood Indian in English and Indian language both. He has served as preacher for thirty-eight years. He lived in Durant City for fifty years.)

ANSWER TO REV. W. H. H. BIGGS.

Dear Bro. Biggs: Your "open letter to W. E. Caperton" in the Advocate of July 20th was read with much interest. The point to which you call my attention was incidental in my letter of July 6th. The primary thought was the condition of the saints between the resurrection of Christ and his coming again during this dispensation. I shall endeavor to consider your questions seriatim.

1. The passage to which you refer (I Cor. 14:3, 4), was written by Paul some years after Christ's Church was founded, hence Paul could use the present tense: "He that speaketh in a tongue buildeth up himself." But you will notice that Jesus uses the future tense of the word to build, "On this rock I will build my Church." The word here evidently means to found, as it does in the following passages: Matt. 7:24-26; 21:33; Luke 4:29. Thayer defines the word in Matt. 16:18 "to found," and paraphrases it thus: "By reason of the strength of thy faith thou shalt be my principal support in the establishment of my Church."

2. You ask, "Did not the Jews, who rejected Christ, separate themselves from Christ's Church by their unbelief?" "And were not the believing Gentiles received into Christ's Church by faith?" To which I answer no. If the Jews were the Church, and separated themselves from the Church, where then was the Church? They, the then Church, separated themselves from Christ, which explains Romans 11:13-26. The Jews were the "natural branches," and were "broken off" from the "good olive tree," which is Christ, by unbelief, and the believing Gentiles were "cut out of the olive tree, which is wild by nature, and grafted contrary to nature into a good olive tree" (11:24), and not into the branch that was separated. This is in harmony with other New Testament Scriptures: "Believers were the more added to the Lord."—Acts 5:14. "Much people was added unto the Lord."—Acts 11:24.

3. "Are not Christ's disciples to sit down with Abraham, Isaac and Jacob in the same kingdom or Church?" To this I answer: The kingdom and the Church are not identical. There is a condition called by our Savior the "Mystery of the kingdom (Com. Matt. 13:11, with Eph. 3:1-6). The kingdom will be introduced with the advent of the King in the clouds (see Dan. 7:13, 14; Matt. 24:29, 30; 25:31); and then, not till then, will the apostles be called to "sit on thrones judging the twelve tribes of Israel" (Luke 22:28-30; Matt. 19:28), and with them all that "overcome."—Rev. 3:21; 20:4-6.

A second form of your third question is: "How are we to understand Matt. 21:33 to close?"
This is the parable of the vineyard which was let out to husbandmen. The chief priests and elders said: "He will miserably destroy those wicked men and will let out his vineyard unto other husbandmen" (verse 4.) Our Lord tells us in Isa. 5:1-7 what he will do with his vineyard, which see. The Jews rejected the King and the kingdom. Hence Jesus told them, "Your house is left unto you desolate."—Matt. 23:38; Luke 13:35. He then left them and went away "to receive for himself a kingdom and to return."—Luke 19:12-15. Hence "the kingdom of God," said Jesus, "shall be taken from you and given to a nation bringing forth the fruits thereof."—Matt. 21:43. Pending the appearing of the Lord Jesus Christ and his kingdom (II Tim. 4:1), who will then show "who is the blessed and only potentate."—I Tim. 6:14, 15. We are taught to pray "Thy kingdom come." We should pray expectantly.

The Church is the body of Christ (I Cor. 12:12), and indwelt by the Spirit, which was the promise of Jesus on the night before his crucifixion.—John 14:17; 7:39. The word of the Church is "to take out of them (gentiles) a people for his name," a bride; and when this work is accomplished Jesus promises, "I will return, and will build again the tabernacle of David, which is fallen down."—Acts. 15:14-16.
W. E. CAPERTON.
Oglesby, Texas.

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THE LAWS OF THE HOLY SPIRIT.

Jesus Christ came to reveal, to redeem, and to reign; to establish the polarity of truth, to make an atonement, and to set up a kingdom; to be our Prophet, Priest, and King. In the incarnation we have a supreme supernatural effort to realize God in terms of human nature and to idealize man in terms of divine nature. In fact, the incarnation is the measure of God's responsibility for man and the revelation of man's possibilities for God. Christ has added much to the world's knowledge of God. He has especially made plain the threefold personality of the Godhead and the mutual relationships of these Persons. He posits original sovereignty with the Father and declares himself to be the external agent and the Holy Spirit the internal agent of the Godhead. Hence Christ is the Creator of the universe, the Revealer of the truth, and the Redeemer of man. And he asserts that the Holy Spirit must perform actually within men a work which he himself has already performed potentially for men. Now, since divine government, especially that central part known as the operation of the plan of redemption, is not an unlimited autocracy, but a government based upon a constitution and well-defined laws, let us note some of the laws under which the Holy Spirit operates: (1) The Holy Spirit works in harmony with and never apart from divine sovereignty—that is, the sovereignty of the Father and the Son; (2) the Holy Spirit works by means of and never apart from divine truth; (3) the Holy Spirit works through the medium of and never apart from human instrumentality; (4) the Holy Spirit works in behalf of and never apart from human need; (5) in Christian experience and service the Holy Spirit works in unison with and never apart from human freedom.

Sovereignty is nowhere ascribed to the Holy Spirit. It is the Father and the Son who send, give, or pour out the Holy Spirit. It is Christ who reigns in the soul, regenerated and sanctified by the Spirit. Prayer is nowhere enjoined to be offered to the Holy Spirit, and those prayer-hymns addressed to him, while forcibly expressing the sentiments of longing hearts, are nevertheless of very doubtful theology. And the truth which is the vehicle of the Spirit's power is not limited to that of revelation. He largely uses the truth recorded in the books of nature, science, and history; for it is all the truth of God. It is a significant fact that Christ drew quite freely from these sources in presenting the great lessons of the kingdom.

As to the selection of human instrumentality, we are struck with the apparent unwisdom of God. Man is so weak, ignorant, and sinful, why should God place so much dependence upon this broken reed? Why not undertake the work directly himself, unhampered by human frailty? Why not intrust the gospel message to the angelic host? Why not commission the glorified saints to return to earth to lead to Christ their sinning posterity? The rich man's request that Lazarus be sent to his father's house was not altogether a bad one. It was not strictly a matter of choice with God. It seems he was limited to human instrumentality by an inexorable law of his own government—the law of correspondence. Of every effect there is a corresponding cause. Like produces like. Every cause produces an effect in its own realm—physical, mental, or moral—and in none other. Aaron's rod that budded and bore almonds was necessarily an almond rod.

Instead of the miracles of Christ being violations of law, they are in

strict conformity to law, especially to this law of correspondence. He creates bread from bread; more life, stronger life, higher life from weak life, low life, suspended life. He walks upon the sea, ascends to heaven, not by suspending the law of gravitation, but by exercising a higher power in overcoming it. His creations by miracle are in beautiful harmony with his creations in nature. Creation is of two kinds—primary, or creation directly from God himself; and secondary, or creation from matter and forces already existing. The miracles of Christ and his creations in nature belong to the secondary class. The difference between a miracle of Christ and a corresponding effect in nature is that what nature accomplishes by a process Christ performs by an immediate act. A process is a continuous acting, the sum total of many acts. A miracle is the many acts of the process reduced to one single act. A miracle is an event occurring at a single point of time which in a natural process would require many points of time.

And so this law of correspondence explains why God has chosen human instrumentality. Character must produce character. Personal righteousness must be the fruit of personal righteousness. Saved men must be the medium for the redemption of unsaved men.

A most valuable compensation for the existence of human need comes from the occasion it has given for the revelation of the deepest depths of the divine nature and the utmost exercise of the divine sympathy and power. The environment of sin and suffering becomes a school for the development of that tenderness, love, and helpfulness that exalt men into the likeness of God. The race has indeed gained more (potentially) in Christ than it has lost in Adam.

Since God has fully met the responsibility for man arising from his sovereignty by the atonement of Christ and the dispensation of the Spirit, the responsibility now rests upon man himself on account of his freedom. Under existing provisions and conditions man's power of choice makes him the architect of his own fortunes. Therefore he is under the highest obligations to exercise faith for salvation and consecration for Christian service. Only under these conditions can the Holy Spirit accomplish his stupendous work in the salvation and glorification of man.—Rev. J. W. Clegg, in Christian Advocate.

WHAT IS PRAYER?

Prayer is not dictated. It does not imply that the one who makes the requests has any such claim on the one of whom the request is made that to withhold it would be injustice. If the refusal is injustice the petition is not a prayer, but a claim. If a man owes me, I do not pray him to pay me; I demand it. If he refuses, he denies not my prayer, but my demand. We dictate when we have power and authority; we pray when we have neither. Dictation means independence; prayer means dependence. Further: prayer is not a commercial transaction, involving the tender of so much return from God in the form of our gratification. If I go into the market with a dollar, I can buy anything that is valued at a dollar; but not so with prayer. I can not, with so much desire and faith as an equivalent, claim any specific desired good that may be in God's storehouse, and then complain to God as I would to the merchant if I do not get my choice. It is not a question of barter.

Apply these two points to the case of the mother pleading with desire and faith for the life of her child. If God sees that it is best

for the child to die, any persistent demand by the mother for its life will be dictation and not prayer. Since desire and faith can not be measured as an equivalent for any supposed good that we may ignorantly choose it can not be arbitrarily used as an offset against the death of her child.

What, then, is prayer? It is asking God, in Christ's name, for what we want; and such prayer is always answered. It is not sufficient for us to say we ask in Christ's name. That will not make it so. The question is, does Christ himself ask the Father for what we ask him? If it is really Christ's prayer that we offer, it is as impossible for the prayer to go unanswered as it is for God himself to break his word. Asking God in Christ's name is the same as asking according to God's will. That, alone is true prayer, which leaves the result wholly in the will of God.

In answer to prayer, God will, if he sees fit, send us rain; give us bountiful harvests; turn away famine and pestilence and raise our suffering ones to health. And if it be better otherwise, and these blessings be withheld, we are better for having submitted to his will.—John F. D. John, L.L. D.

ELEVATION AND SAFETY.

In the highest moods of thought and feeling we enjoy an immunity which is impossible to those who do not live a whole-hearted, spiritual life. If we would be safe, we must live near God, dwell in his secret place, high above all the levels of the unspiritual. The higher life, or rather the highest life, is the condition of absolute security.

The devil uses the stratagem of elevation just as the hawk does. Thus he approached our Lord. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple." "Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them." So, still from enchanted heights, does the enemy of souls beguile men, and, alas! too often capture them. Here he brings the ambitious and shows them a seat in the cabinet; here also he dazzles the covetous by the bait of twenty per cent; and here he intoxicates the sensualist, showing him all the land below decked with the lotus and the rose. All temptation implies dangerous elevation—an excitement of the senses, a kindled imagination, an exaltation of the moods and emotions of the soul. The tempted are always poised on a pinnacle. From the dizzy mountain brow they survey the glittering scene to which distance lends enchantment. Now, how shall we resist this sorcery and be secure against the glamour of dangerous heights of fancy and feeling? Wherein was the salvation of our Lord when he was tempted as we are? He went higher still. The "wicked one" exercised over our Lord no fascination, played him no trick, touched him not, because he ever judged the earthly in the light of the heavenly, the human in the light of the divine, the temporal in the light of the eternal. The way to master temptation is to transcend it. The peril of selfishness is best vanquished by a grander selfishness, which is ready to lose its life for the sake of the life eternal; the peril of insobriety is most effectually mastered by the rarer intoxication of being filled with the Spirit; and the peril of worldliness is past to those who have seen the heavenly vision of the immortal treasures and delights of the spiritual universe.

If terrestrial things are not to prove a snare, we must cherish the elevated mood and dwell in the secret place of the Most High; and the man of spiritual thought and devout feeling, he who is familiar with the larger law and purpose of

SUPERIOR SINGLE DISC DRILL.



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God, has the true perspective, knows the just proportion, and uses the world without abusing it. We are naturally the slaves of the best, the biggest, the brightest that we know, and nothing can emancipate us from the dominion of the present but to see, to taste, to follow the far grander conceptions of a godly life. The roses of the summer may entice those who have not known the fadeless amaranth; broken cisterns charm the thirsty who have not tasted the upper springs; rifted lutes are sweet to ears ignorant of celestial music; and the peddler's toys of human pride are alluring to those who have not grasped the jewels of spiritual proprietorship and dominion.

And we fight successfully positive temptations to sin only when we draw our motives and inspirations from the highest sources. Every step taken into a higher, holier life secures a complete immunity from the power of evil. Virtually there is no temptation to those who climb high enough; they still suffer the trial of their faith and principle, but they have no evil thought, no affinity with evil; it exercises over them no fascination; it is to them as if it were not. Never deal with temptation on low, utilitarian grounds of health, reputation, or interest. If you have a vice, convict it at Sinai; arraign it at the bar of the judgment day; make it ashamed of itself at the feet of Christ; blind it with heaven; scorch it with hell; take it into the upper air where it cannot get its breath, and choke it.

"And chok'st thou not him in the upper air, His strength he will still on the earth repair."

Migratory birds invisible to the eye have been detected by the telescope crossing the disk of the sun some six miles above the earth. They had found one of the secret places of the Most High, far above the earth, invisible to the human eye, hidden in the light, they were delightfully safe from the fear of evil. Thus it is with the soul that soars into the heavenly places. No arrow can reach it, no fowler betray it, no creature of prey make it afraid; it abides in the shadow of the Almighty.—Rev. W. L. Watkinson, in Christian Advocate.

SYNONYMS THAT DO NOT FLATTER.

It often clears the atmosphere to call things by their right names. When a man refuses to believe what the best and wisest men and women through the ages have believed, he calls himself proudly a "freethinker." He would resent being called licentious or an anarchist. Yet those are truer labels for one who sets himself against the tested truths and laws of the universe. Similarly, it has often been noted that another and equally true rendering of the Greek "agnostic" is the Latin "ignoramus." It is said that a sophomore at Harvard somewhat pompously announced himself to Professor James as an atheist. "Ah," was the answer; "you are a freethinker; you believe in nothing." "I believe only what I can understand," was the dignified reply. "It comes to the same thing," said Professor James.—S. S. Times.

THE BLESSING OF THOUGHTFUL PEOPLE.

What a pleasure it is in our journeyings to come across thoughtful people! Not long ago, while traveling in a railroad coach, a young and rather uncouth boy sat opposite me. A man sitting near, in taking out his purse, dropped a small piece of paper, such as is placed between visiting-cards, from his purse. Instantly the young man, eager to be of service, leaned over, picked up the paper and handed it to the man, who graciously accepted it, as though it were something he really wished to preserve. The fine sensibilities of this man, illustrated by this small act of thoughtfulness, were indelibly stamped upon my mind. How natural it would have been to have responded to the little act of service by remarking: "Oh, it is of no consequence," thus humiliating the boy, and discouraging further thoughts of gallantry which might occur to him.

When we realize that these small acts of consideration give one a clear insight into our real selves, how worth while it seems for us to make an effort to be thoughtful of others' feelings! We never can estimate how far-reaching the influence of our actions may be. Just one act of thoughtfulness may help to mold a young life.—Elizabeth Lee.

HEARING AND DOING.

"Is the sermon done?" someone asked at the close of the service. "No, it's preached," was the somewhat sententious rejoinder. "I'm going out to try to do some of it now."

"Be a hearer of the Word," and "a doer" also.

"Keep himself unspotted from the world"—I am humbly seeking to do it, and the Lord graciously helps me in the endeavor.

"Go ye into all the world and preach the gospel to every creature." I read it often, and left it for others to do. Now I am trying to speak to some fellow-creature over against my own door, and God has blessed me in the effort.

"My son, give me thy heart." It never occurred to me that I had anything to do with this, till not long ago I took it as a personal imperative and obeyed, and the Lord has given me a new heart. Praise his name!

Pray for a mind to do what we hear, and strength to perform the doing of it.—Ex.

There is no station in life where there is not a constant demand for the exercise of charity. We cannot be in company an hour with any person without some such demand presenting itself to us. The daily intercourse of life places it constantly in our power to make some person more or less happy than he now is, and accordingly as we may choose between these two modes of action we are fulfilling or setting aside the law of charity. * * * Many persons seem to suppose that charity consists entirely in alms-giving, while this is only the lowest form. Kind deeds and kind words are as truly works of charity as pecuniary gifts, and we do not lead lives of charity unless we are as ready with those in the home circle and in our social relations as with these among the poor.—Mary C. Ware.

Secular News Items.

The cost of making peace is no considerable matter. The expense of the parley at Portsmouth runs up into big figures. An idea of the volume of cables which are daily sent to Europe and the Far East may be had from the statement that last Sunday one cable company handled \$19,000 worth of business, including dispatches from both the Russian and Japanese peacemakers, from its headquarters. Both sides are very keen in the matter of their facilities for communication. The heavy tax on the local telephone wires made it impossible for them to get quick service between the hotel and their conference rooms in the navy yard, and complaint was made, with the result that Secretary Pierce had two direct telephone systems installed between these points, one for the Russians and one for the Japanese. The exclusive use of the navy yard, so far as civilians are concerned, is possessed absolutely by members of the peace commission. In addition to the regular guard of marines, which from the first was placed over the naval stores building, a detail of secret service men was added. These surround the buildings and keep constant watch throughout the session.

Prof. Elwell of Stanford University, who has been studying conditions of the crater of the volcano, Popocatepetl, says that the removal of the sulphur accumulated there will, after two years probably bring on an eruption, owing to the water collecting in the crater being brought into contact with a lower stratum of burning sulphur. The final result would be that the volcano would become active, as was the case under similar circumstances with Mount Etna.

Secretary Wilson, after receiving the report of the Department of Justice vindicting Dr. George T. Moore of the Bureau of Plant Industry of his department, has decided to reinstate that expert. Dr. Moore was charged with wrongfully using his official influence to promote the sale of a product of a Pennsylvania concern, and, frightened, he resigned. His haste to leave the department under fire caused the impression to prevail that there was something in the charges, and the attention of the Department of Justice was called to the case. Investigation developed the fact that Dr. Moore is innocent of any offense.

The yellow fever has broken out at Natchez, Miss. Twenty cases have been reported by the board of health. The last report from New Orleans shows an increase of deaths, but fewer cases are reported from the outlying parishes. Dr. Tabor has declared a Texas quarantine against Memphis, Tenn., and the State of Mississippi, and every precaution is being taken to protect Texas.

For a few days it looked like the peace commission would go to pieces, as Russia emphatically refused to pay an indemnity, and to give up more than one-half of the Island of Sakhalin. But now comes the report that Japan is ready to waive the question of indemnity and submit the price to be paid for northern Sakhalin to a commission. If this is true peace between the two countries will very likely result.

The Norwegian Storting, sitting at Christiania, on Tuesday of last week, adopted by a vote of 194 to 11 the proposals of the government for the formal opening of negotiations with Sweden for the dissolution of the union. The government proposed to communicate the result of the recent referendum to the Swedish government and to ask it to accept the abrogation of the act of union and to cooperate in negotiations for a pacific settlement of the questions connected with the dissolution, including those raised by the Swedish Riksdag. The government was also granted power to appoint delegates to conduct the negotiations. The passage of the resolution was not secured without obstinate resistance on the part of the radical and socialist factions, whose program is to prevent negotiations with Sweden. The crushing majority of the government, however, shows that the Storting and the people are anxious to secure an amicable settlement. The government is firmly opposed to any change in its proposals, evidently wishing to meet the Riksdag half way. A member of the Swedish cabinet was quoted as saying at Stockholm: "It appears that the Storting's decision embraces the approval of the primary principles on which the Riksdag founded its action. We understand that the Storting's decision coincides with the view held by the Riksdag that negotiations on the principal conditions shall precede the Riksdag's consent to a dissolution of the union and cancellation of the Rikskakt. The broad lines of settlement once reached, however, there is every reason to hope for a satisfactory settlement of the question."

An international bank with a capital of \$1,000,000 is being formed in New York for the purpose of carrying on banking operations between the United States and Hungary, and to handle the accounts of emigrants to this country from the Balkan peninsula. The new bank is being organized by interest identified with the Hungarian General Credit Bank of Budapest, in cooperation with a number of prominent New York banking houses. Heretofore the banking business that has been done with their home countries by European emigrants to America has been transacted almost entirely through private banking houses. While the new institution will be established largely with American capital, it will maintain close relations with Hungary, and will have its head office in Budapest, with branches at various points in the United States.

The Southern Pacific Company and the Pacific Mail Steamship Company have been granted a concession for the shipping of \$2,000,000 worth of railway steel to be used in the construction of a \$10,000,000 railroad, which is about to be built in Japan. Traffic manager J. C. Stubbs of the Harriman lines is making final arrangements, together with the Pacific company, for the transportation of this enormous amount of steel to Japan.

Success has crowned the first stage of District Attorney Morgan H. Beach's investigation of the scandal surrounding the manipulation of the cotton crop estimates of the Department of Agriculture. Three indictments were returned by the Federal Grand Jury. One of the men indicted has already been arrested at Saratoga, N. Y. He is Frederick A. Peckham of New York. The others indicted are Edwin S. Holmes, Jr., former associate statistician of the Department of Agriculture, and Moses Haas, former departmental employe, but now of New York. Sec. 5449 of the Revised Statutes, under which Holmes is indicted and which, it is understood, forms the foundation of the charges against these three men, provides that if two or more persons conspire to commit any offense against the United States, or to defraud the States in any manner, and one or more of such parties do any act to effect the object of the conspiracy, all the parties to such conspiracy shall be liable to a penalty of not less than \$1,000 and not more than \$10,000, and to imprisonment of not more than two years.

Edwin H. Conger of Iowa has resigned his position as American Ambassador to Mexico, to take effect October 18 next, and President Roosevelt has accepted the resignation. The responsibility of the terrible accident on board the Bennington in San Diego harbor July 21, has been fixed so far as it is possible to be fixed now. The report censures an officer who survived and three enlisted men who perished. The report as received by Secretary Bonaparte recommends that the officer, Ensign Charles T. Wade, who was in charge of the engineering department of the ship, be court-martialed because of neglect of duty in accepting the word of his subordinates regarding the general condition of affairs in his department and especially the boiler which exploded. The report recites in detail that Ensign Wade failed to see personally that the safety valves of boiler "B," the one which exploded, had been overhauled at the proper time and kept in good working order, although his subordinate had reported an inspection in March, 1905. It is further charged that the sentinel valves were not kept in good working order, all of which is declared to be neglect of duty. The opinion of the court is that the explosion was caused by excess steam pressure, which the safety valve failed to relieve because it had been shut off by mistake by D. N. Holland, a fireman; that Frank D. Courtani, an oiler, neglected to note that the steam gauge failed to register the pressure and that Chief Machinist's Mate E. B. Ferguson failed to inspect the boiler while steam was

being raised. As these men died, no further proceedings can be taken.

The full cure is to be tried on Chinamen who persist in smuggling into the United States from Mexico for the purpose of being ordered deported and sent home at the expense of the Government. Many Chinamen who fail to smuggle into the United States, when their funds run out in Mexico, boldly walk over to this side of the river, especially during the last few days, submit to arrest and get a free trip home. Still others, who remain in Mexico, for years, and work, when they decide to go home, come to the United States and allow themselves to be arrested for being in the country unlawfully. The result is if the officers can not prove that they deliberately come here for the purpose of being sent home in which case they can be sent back to Mexico, they are deported to China at the expense of the Government. If they desire to return to Mexico from China they simply pay their fare back, thereby getting a round trip home for one fare.

Medical scientists throughout the country have had their attention directed to a remarkable case of cataplexy in Yonkers, where a child 8 years old has been in an unbroken trance for more than four months and it is probable that a consultation of specialists in nervous diseases in New York will be called to investigate the case. On April 6 last, while whirling around a lamp post, he became dizzy, fell to the ground and struck on the back of his head. Two days later he complained of pains in the head and within a few minutes lapsed into a state of unconsciousness from which he has not awakened. Liquids have been poured into his mouth in small quantities, sustaining life.

The news has been brought by mail from China of an outrage in Yunnan Province, showing the revival of fanatical antagonism to Christian colonization. Official advices reaching Pekin state that a mob of 1,000 Buddhist Lamas, by a preconcerted arrangement to drive the Christians out of their Province, attacked the various French Roman Catholic establishments on the coast of Sawaho, wrecking one church and killing many priests, the number being variously estimated at between eighteen and twenty-three, with others wounded. The French minister at Pekin has made strong protests to the Chinese minister, demanding effectual punishment.

It is announced in a report made by the city controller of Kansas City that in the ten years the city has owned its waterworks plant it has made a net earning for the city of \$2,046,523.77. The present value of the plant is estimated at \$10,000,000. Despite this, there is still complaint of insufficient good water.

The report of Major General Corbin, Commander-in-Chief of the United States Army in the Philippines, for the fiscal year, 1905, in part, says that greater efficiency, harmony and economy could be obtained if the division commanders were members of the commission, and, in addition to their other duties, performed those of the Secretary of Military Affairs to the Governor General, thereby placing all the military forces, army scouts and the constabulary, under one directing head. The result would be more union of action than has occurred in the past. Division commanders should be selected with a view to their special fitness for this duty on the commission and should always be persona grata to the Governor General. Major General Corbin thinks that the inauguration of a President should be heralded throughout the possessions of the United States. He recommends that the army regulations be amended to provide for the firing of a national salute at noon on inauguration day at every army post. He recommends reconsideration of the ruling of the Chief of Staff of the army that no more Colonels with Civil War records be promoted to the permanent Brigadier Generals, and cites many cases of able Colonels who are deserving of permanency, the service being entitled to their knowledge. He prophesies that the Philippines, in the near future will not only furnish their own coal supply, but will compete with Australia and Japan in the markets of Singapore.

Mediterranean moths have closed two Minneapolis flour mills. More mills are expected to be shut down soon in order to be rid of these pests. The moths gather under the fine silk cloth through which the flour is sifted and form webs from one to four inches thick. They also eat the cloth, making it impossible to sift the flour. General sympathy is being expressed in India for Lord Curzon of Kedleston, Viceroy of India, who for eight weeks has been confined to his bed, from where he conducted his fight single-handed against the cabinet. There is widespread regret that he has felt himself obliged to resign despite the almost unanimous support of the press and commercial bodies. The friends of Lord Kitchener are jubilant, and

the Commander-in-Chief of the forces now stands as the de facto Viceroy with his prestige greatly enhanced. In the opinion of the natives, Lord Kitchener's power is supreme.

What promised to develop into a scandal in the customs division of the Treasury Department in connection with the importation of Cuban tobacco and the loss of several hundred thousand dollars in Government revenue is now under investigation. Secretary Shaw and Assistant Secretary Reynolds are both away from their offices, but dispatches say that when they return an official statement is expected. This investigation grows out of the peculiar circumstances in connection with the shipment of a large quantity of Cuban tobacco from Havana to New York via Tampa, Fla. The real point involved is that the tobacco was imported as filler, on which the duty is 30 cents a pound, while it is charged it is really wrapper, on which the duty is \$1.05 a pound.

Secretary Bonaparte and Admiral Sands, superintendent of the Naval Academy, at a conference decided on April 24, 1906, as the date for the celebration in honor of Admiral Paul Jones. This date is the anniversary of the capture of the British man-of-war Drake, by Captain Jones. It is expected that a French squadron will be at Annapolis at that time.

A dispatch from Berlin states that the agitation for the opening of the frontiers to the free importation of meat and live animals has taken the form of telegraphic appeals by associations and municipalities to Chancellor Von Bulow, especially from Thuringia, where prices are alleged to be 40 per cent higher than formerly. There seems no doubt that the price of meat has risen 40 per cent during the last ten years and from 20 to 30 per cent within a year, but those who are investigating the situation are divided as to the causes—whether the increases are attributable partly to the generally increasing scale of living or altogether to the customs duties and the sanitary barriers to the importation of meats and live animals.

The State Department has received a cable dispatch saying that 200 Americans belonging to the Maccadon Circus are stranded at Grenoble, France. They have no means and can not get home. The receiver of the circus has offered to send them to London and to give them \$4 each—that will not assist them very much. The State Department has no funds for assisting any Americans, except American seamen, who may become stranded abroad.

At Rio Janeiro and Montevideo governments and tribunals are still more or less busy in settling the affairs relating to the attempted revolution of last November in Brazil and that of Saraiya, which lasted eight months, in Uruguay. It seems there is no leniency shown to the rebels who have been captured. Those from Brazil have been sent to the malarious districts of Acre, and the Chamber of Deputies has recently rejected the motion, made by Dr. Barbosa Silva, and asking for information about the sanitary and other conditions of the deported revolutionists. The heads of the government themselves leave all responsibility to the Chamber in regard to such matters of internal policy; and, as "Le Bresil," of Paris, said recently: "The foreign affairs of Brazil have, under the direction of the Baron de Rio Branco, assumed an amplitude and activity which have not been known for a long period."

Joseph W. Mather, who was the oldest member of a famous quartette that sang at Republican meetings during the memorable Fremont and Dayton campaigns of 1856, died at Darien, Conn., in the house where he was born eighty-six years ago.

The American Bar Association adopted the majority report of the Committee on Commercial Law, which recommended that the association adhere to its stand for a bankrupt law and in behalf of the present law, whose repeal is sought by a bill now pending in Congress. The minority report urged the adoption of a resolution which proposed two specific remedies for unlawful combinations which may threaten commerce, one being the extension of the equity jurisdiction of the Sherman anti-trust law, the other the taxation of corporations at an increasing rate in proportion to capital added.

A full-grown lioness, which escaped from her cage in the Pleasure Park, near Vailsburg, N. J., caused a panic in a crowd of 5,000, including many women and children, who had gathered to watch an exhibition given by a trick bylist. When the news of the animal's escape spread there was a wild stampede for the streets, which lasted nearly fifteen minutes. Dozens of women and children were knocked down and bruised, while scores of men had their clothing almost torn off, but so far as could be learned none was seriously hurt. The

Rheumatism Cure Free



John A. Smith, the great German scientist, whose photo appears above, cured himself of chronic rheumatism in its very worst form after suffering for years and will cure you. All you have to do is fill out the coupon below and mail to him. Every reader of this paper should send to-day

FREE PACKAGE OFFER. JOHN A. SMITH, 153 Gloria Building, MILWAUKEE, WIS. I am a sufferer from rheumatism and I want to be cured. If you will send me a package of your discovery by mail, free, I will give it a trial. My address is: Name Street No. City State

terror prevailed until it was found that the lioness had gone in an opposite direction from the crowd. Immediately after the escape of the lioness, her trainer organized a hunting party of nearly 200, armed with guns and clubs. The animal finally, after a chase lasting more than two hours, was cornered and driven back into her cage, which had been carried to the spot.

RAILROAD RATES TO STATE FAIR.

In view of the fact that the Fair is going to be so much better this year than ever before attempted, the railroads have volunteered to make the lowest rate to it that they have ever made to Dallas, so as to place a visit to the great show in reach of all. As the Fair is on too extensive a scale to be inspected in all its departments in one day, the limitations of the excursion tickets, except those sold on Sundays, will permit of at least a three days' stop in Dallas. The State Fair Grounds are now the busiest spot in Dallas. The new auditorium and exposition building is receiving the finishing touches from the electricians, and most of the exhibitors are at work on their displays. Hundreds of men are employed in beautifying the grounds or in remodeling, roofing, painting or otherwise repairing the old buildings. The new building enhances the appearance of the grounds to a very surprising extent. Exhibitors are spending more money on their displays than ever before. The musical and racing features this year will surpass anything of the kind ever heard or seen in the South. The great Seymour Military Band will give three grand concerts a day from the bandstand on the plaza. The grounds will be crowded with the newest and cleanest amusements that money will procure.

The railroads announce the following classification of rates to the State Fair: Class A.—On sale daily September 29th to October 13th, at all railroad stations in Texas; good to go and return during the entire fair; rate, one and one-fifth of a regular one-way fare. Class B.—On sale daily from September 29th to October 11th, at all railroad stations within 150 miles of Dallas; good to return within two days from the date of sale, thus giving three days and two nights in Dallas; rate, one fare with ten cents added for round trip. Oklahoma and Indian Territory.—From Muskogee, Tulsa, Oklahoma City and points south of same, on sale three times each week with limit allowing a three days' stop in Dallas; rate, one regular fare plus fifty cents for the round trip.

MARRIED.

Stewart-Delemer.—In Whitney, Texas, Aug. 24, 1905, by Rev. J. H. Braswell, Mr. C. A. Stewart and Miss Eva Delemer.

Tabor-Rhodes.—In Goldthwaite, Mills County, Texas, Aug. 22, 1905, Mr. S. N. Tabor and Miss Myrtle Rhodes, Rev. G. W. Tempin officiating.

It's no use a man's praying for a clean heart if he will not wash his face.—Ram's Horn.



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

Notes

NORTHW

J. W. F. great meet on this el nine conv the Metho fifty-three the meetin that would zens of the and joined large nu Church. V Bond, who I ever sav man need val. Our c provided f for the I. will be in large net g

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READ THIS. Yoakum, Tex., Jan. 5, 1903.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—Myself and wife have been cured of kidney and bladder trouble by your Texas Wonder. Hall's Great Discovery, and can cheerfully recommend it. W. W. WIMBERLY, Justice of the Peace and City Recorder.

TEXAS WONDER. One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women; regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis Mo. Send for testimonials. Sold by all druggists. Office, 2981 Olive Street.

Notes From the Field.

NORTHWEST TEX. CONFERENCE.

Lorena Circuit.

J. W. Fort, Aug. 28: We closed a great meeting yesterday at Oak Grove on this charge. There were eighty-nine conversions counted, 853 joined the Methodist Church. There were fifty-three conversions the last night of the meeting. I never saw one service that would equal it. The leading citizens of the community were converted and joined the Methodist Church. A large number go to the Baptist Church. We had with us Rev. J. M. Bond, who is one of the best workers I ever saw. I commend him to any man needing a genuine religious revival. Our conference collections are all provided for; have bought new pews for the Lorena church. Everything will be in full at conference and a large net gain.

Kerens.

J. M. Armstrong, Aug. 29: At Roane we are getting on a more solid footing than ever before. The Wesley Chapel Church has been moved to town at a cost of about \$150, including a choice lot. A Sunday-school has been organized. Really we are entering upon a new era for Methodism in that section. Our meeting there was greatly interfered with by heavy rains; but it is believed that much good was done, though only one professed conversion and applied for membership. Bro. A. L. Moore held two services to the great delight of those present. At Bazette we had good weather and an open field. Bro. Sam P. Brown did the preaching. God honored his word and we had a great meeting. There were about thirty conversions and reclamations and eleven additions by vows to our Church. The people responded heartily to an appeal for the conference collections and the meeting took on additional force as the apparent result. In a few days after the meeting the pastor received at the hands of these people a good pounding, for which he is grateful. We expect soon to organize an Epworth League at this point. At Kerens we are somewhat balked, it seems. In April, 1904, our church was burned by lightning and without any insurance. Short crops are pleaded as a reason for not having built before now. We have a competent Building Committee appointed, and when they properly awake to a sense of their responsibility and opportunity the work will move along all right. Meantime it is difficult to hold our own. This, however, is being done by the co-operation of the faithful few. These conditions are very trying to the congregation and the pastor. They reveal what kind of stuff we are made of and clearly indicate the depth of our devotion to God. There are many excellent people here, and surely they will not much longer endure the thought of being homeless as a denomination. We still have faith in them and in God. We are discarding all indirect methods of raising money for the Lord's cause and are endeavoring to adhere strictly to scriptural principles, believing that God will bless us as we thus proceed, and that all who really have religion can be rallied on this basis. Outsiders, even, appreciate this course and are ready to lend their aid when the Church people make an honorable start. Will not our friends please breathe a prayer in our behalf?

Florence.

Geo. W. Kincheloe, Aug. 22: Our protracted meetings have all been held. We commenced Sunday, July 9, and closed Sunday, Aug. 20, with only three days' rest between meetings. We have had some hard fought battles and glorious victories, resulting in seventy conversions, thirty-three additions and others to be received. Two Leagues and one Church organized and plans on foot for the building of two new churches. We had Bro. R. A. Walker with us at Corn Hill, Bro. M. S. Hotchkiss at Florence and Bro. W. W. Edgar, formerly of the Texas Conference, assisted me in all my meetings. These brethren rendered valuable service, and their labors will abide. The revival campaign is over and a fight for prohibition is now on, which will culminate in a glorious victory Sept. 9. Several new students will enter Southwestern University from this charge in September.

Proctor.

F. M. Neal, Aug. 28: Have just finished up my revival campaign and have many things for which to be thankful. We have had about seventy conversions on the charge this year, and have received even fifty members into the Church up to date. Held three of my meetings alone, and was assisted in others by Brethren L. B. Tooley, of Glen Rose; H. D. Huddleston, of Brady; and B. F. Alsup (local), of Weatherford, formerly of Southwest Missouri Conference. Bro. Alsup

is a stranger in our midst, but knows the Lord, and preaches his gospel in power and demonstration of the Spirit. The various interests of the Church are coming along nicely. Have built a new house of worship at Hasse at a cost of about \$525. Have purchased nice circular, oak pews for the Proctor Church at a cost of \$325. Plans are now being operated to liquidate the \$500 debt on the new church at Purves. Conference collections bid fair to be paid in full and over, and these good people are going to meet every obligation to their presiding elder and pastor (the pastor's salary was raised \$100 over last year). The Sunday-school at Proctor is truly missionary in spirit. The first Sunday is observed as Missionary Day. On Aug. 6th their free-will offering for missions was \$40.25. Once before they contributed over \$30 for this great cause. Bro. Smith, our superintendent, has got moving religion. Our third Quarterly Conference at Purves was a most enjoyable time and very profitable to us all. As Abe Mulkey said of Dr. Rankin and Bishop Hoss, so we would say of Bro. Bolton, "He is a safe man." I serve a kind and generous people, and am thankful for a place among them.

Milford Circuit.

Sterling Richardson: We have just closed one of the most remarkable meetings at Midway, on this circuit, that has ever been known here before. Though we continued only ten days, and had no help, God's Holy Spirit was with us, and 140 were happily converted. We received fifty-five into the Methodist Church at Midway, besides the number who were added to other charges. The most notable fact is that 90 per cent of the converts were grown men, many of them old and hardened in sin. We were "all at one place and of one accord," and we had a veritable Pentecost. Often we had as many as fifteen to twenty converts at one service, and the last night there were ten. This meeting was attended regularly by people who lived twenty miles away, and from as many as ten towns. Sometimes the evening services would last until 2 and 3 o'clock in the morning in prayer and praise to God. All the Churches were greatly strengthened. The membership at Midway has already donated over \$1500 toward the erection of a church building, and expect to make it a handsome, modern structure. Just previous to this we closed a ten days' meeting at Lakenon, also on this circuit. Though we had heavy rains every alternate day, the attendance and interest was splendid. We had there twenty conversions and a number of accessions.

Glen Cove.

Lee A. Clark: Our fourth year on this charge is rounding out well. We have completed one new church. Have two other building committees in the field at work on church building enterprises. We have had sixty-five or seventy additions since conference. Collections secured in cash and subscription. We are now in the midst of a good meeting.

Milford.

Z. T. Bundy, Aug. 29: One of the most successful and far-reaching revivals that ever occurred in the history of this circuit was brought to a happy close Sunday night week. It was conducted by Rev. Richardson, P. C. at Midway appointment, five miles south of here. Results: One hundred and fifty conversions and more than fifty added to his Church, nearly all of whom were wide-awake, grown-up young ladies and gentlemen. Strange to say, the young men predominated. People from ten miles around flocked to the sacred center to behold the manifestation of the Spirit's power, and went away declaring it a veritable Pentecost. Since the meeting closed these young people have secured subscription to the amount of \$1200 for a new church at Midway. Bro. Richardson meekly gives God all the glory and humbly says it was all in answer to the prayers of his people at that place. The writer, however, without any fear of touching a chord of unholy pride in Bro. Richardson, would like to say in closing that we believe that he was kindly led by the Holy Spirit in the conduct of that revival. Bro. Richardson is now engaged at Derrs and Sims in a revival with satisfactory results. If he and his young wife continue to live as near the cross as they seem now to be doing we predict for them a life fraught with usefulness to the Church and an abundant entrance into the joys that await the faithful.

NORTH TEXAS CONFERENCE.

Mesquite.

Walter Douglass: We have just closed the greatest revival that our town ever had. Rev. C. E. Pitts, of the Cumberland Presbyterian Church, and I held a union meeting. The pastors

did the preaching, and the good people did the rest. The Lord was with us in power. All the Churches of the town were greatly revived and more than sixty grown men and women were converted. The meeting closed last night and the congregation gave Bro. Pitts and this scribe a freewill offering of \$225, for which we are devoutly thankful. Mesquite is a half station, with prospects of "expansion." In fact, I am sure this meeting will result in the adding of another Sunday to the work. My meeting at Long Creek was a success. Had quite a number of conversions, the Church was strengthened and eighteen substantial members added to the list.

Ponder and Krum.

Minor Bounds, Aug. 23: On the night of the 11th my uncle, Rev. B. H. Bounds, began our meeting at Ponder. There were many things in the way of the meeting, but we never had a meeting to help a Church more than this one helped Methodism at Ponder. We had five conversions. Rev. T. H. Morris, a prince in a meeting, gave us four good sermons. Rev. C. P. Martin preached once for us. We are indebted to these brethren for their valuable help. Many of my best members could not attend, because of their grain. I find it a hard proposition to hold a revival where there are a half a dozen threshing machines. But we are thankful for our meeting and exto say, "A good year, Bishop."

Josephine Circuit.

Leonard Rea, Aug. 22: On the 13th inst. we closed a good meeting at Honaker's Chapel, which was, in spite of the hard fight we had to meet, a great success. The results of such meeting can never be seen this side of eternity. We labored for seventeen days and praise God we were highly paid for our labor. There was not the visible result at Honaker like the other points of my circuit, but I believe there was a deep work started in that community that will last for many years. The visible results were the warming up of the Church and putting her on a higher plain of Christian living, and about twenty conversions, with about the same number of additions to the Church. Praise the Lord. He is blessing us over on Josephine Circuit. Bro. Lee Sanders came to us on Monday, after we began Friday night, and remained with us four days, doing us most excellent preaching. Bro. H. H. Windham was with us the second week, and did most of the preaching. Bro. Windham is a power in a revival. We are now engaged in a meeting at Milan's Chapel, and are having the grandest revival known there for several years. You will hear from there later.

Tiger Town.

J. M. Woodall, Aug. 24: The protracted meeting is finished. Have not succeeded as we hoped. Bro. M. P. Hines came over from Petty and did some of the best preaching we ever heard. He is a power. He sowed seed of kindness as well as planted the gospel. Tiger Town has been without the gospel for nearly three years, and the preaching that M. P. Hines did was a feast to our souls. There were two conversions and quite a number said that they would never turn back. We have made a faithful effort. We did all we could. Sometimes the best meeting is not always the greatest. Old men have begun to think; young men changed their ways. Oh for more preachers like Bro. Hines that will go in the sticks and hunt up the lost places all for Christ's sake.

Josephine Circuit.

Leonard Rea, Aug. 25: We have just closed the fourth and last meeting on Josephine Circuit. For the last thirteen days we have been waging war at Milan's Chapel, and we won the victory, because we had Jesus as our great leader. The devil has been gaining a foothold there for many years, and he actually dared us to set up there for a battle, but he got considerably stirred up before the fight was finished. For seven days he stood his ground pretty well, but on the seventh night he was compelled to retreat, and every night from that to the close we had from two to twenty-four conversions. On the ninth night, which was Saturday night, the climax was reached, there being twenty-four converted that night. I never witnessed such service before in all my life. The power of God was made manifest among us, and a great many of us were made to shout his praise aloud. The people who think "old time shouting" is a thing of the past, ought to have been on Josephine Circuit for the past eight weeks and heard the shouts of scores of new-born souls, together with many others, shouting because their loved ones and friends had come to the Lord. The good that this meeting has done will probably never be fully known, but some of the immediate results were, placing the Church on a higher spiritual as well as nu-

merical basis, about forty accessions, and sixty-eight conversions. Praise God for such a victory. Rev. H. B. Day, pastor of Clark Chapel Church, Dallas, was with us during all the meeting, doing most excellent service both in pulpit and out. Bro. Day is a consecrated young man. He did us much good, for which we are thankful. Rev. H. H. Windham, my local preacher, was also with us with his armor on and sword in hand. Rev. Windham preached something near half the time during the meeting, and his messages came with such force that sinners took warning and came home to God. I can never forget him for the work he has done on Josephine Circuit this year. If there is a man in all my circuit that deserves more credit than another for the success we have had, it is Bro. Windham, pastor not excepted, for he has been with us in all our meetings. We have had on Josephine Circuit over 200 conversions and over 100 accessions to the Church in the last eight weeks. We have baptized ten infants and sixty-eight adults, there being a good many who came in by vow. If I were to live a century I could never forget my first pastoral charge and the dear people who stood by me so faithfully through the hottest of the battle. We have the best set of workers on our circuit that it has been our privilege to know.

Pecan and Friendship.

T. W. Lovell, Aug. 29: A steady growth along all lines. A Senior League at Pecan doing good work. It is now enterprising a phone for the parsonage. Two prayer-meetings organized. All financial claims in sight. Meetings over. Rev. M. P. Hines at Friendship, and Rev. J. A. Old at Pecan, gave us as efficient help as could be desired. So much thrashing being done at the time of our meetings caused our attendance to be small. Number of conversions small. Twenty-one additions. Two men, one while plowing, the other at his home, were converted before our meetings began. A great spiritual uplift has come to our people.

Gordonville.

G. W. Conly, Aug. 26: We have just closed a meeting at this place that lasted seventeen days through which the Lord abundantly blessed the people. Bro. H. H. Goode did most of the preaching. The first week I preached some; then Bro. Goode did some good work and every one liked him. The Lord blessed him and his efforts. Bro. J. O. Davis, from Pottsville, came in the second Monday and stayed until we closed and did good, honest work, and the Lord blessed him and his labor. Every one said this is the best meeting that has been held here for years. A number of conversions and reclamations; nine accessions to the Church. We feel that the good done here is far-reaching. On Friday night before we closed Wednesday night, there was a most remarkable affair took place. Bro. Davis made mention of a pounding and found plenty of willing hands to help, and the pounding took place on Friday night. Bro. Davis led the way with a sack of flour and the good women and men and boys and girls followed and the pounding was no sham. I could not mention it all—all told between \$28 and \$30 worth. Some complaint on part of people about not knowing it at other places. Some members at Dixey found it out, sent some things. May God's blessing rest on these people and may they be a power in the land for Christ.

TEXAS CONFERENCE.

Winona.

W. H. Brown, Aug. 28: We just closed a great camp-meeting at the Winona Camp-ground last night. Bro. Ayers, the pastor, prayed for 100 conversions and I believe his prayer was answered with good measure. He and his family are great workers in a revival.

Saratoga.

J. M. Holt, Aug. 24: Since our last we have had our meeting at Village Mills. We held one week with no visible results. Rev. A. J. Anderson and wife, of Kountze, were with us two nights, and rendered us valuable services. We also came in contact with another dance—Warren, Hyatt and Village Mills. All have excellent dance halls, and when there is a dance to come off at either place it is well advertised at all the other points; but there is no chance to get religious worship advertised unless the preacher advertises it. We have one man, however, that will tell the people when there is to be services. We went from Village to Midway; had a good service Sunday; received two young ladies into the Church and collected \$2 on conference collections. We also had a good service at Big Sandy last Sunday and collected 55 cents for American Bible Society. We enjoyed very much having with us Uncle Ham C. Rodgers, for many years a bold defender of

HAY-FEVER AND ASTHMA CAN BE CURED.



The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific. Mr. W. H. Kelly, 317 4th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma, by Himalaya after 10 years' suffering. Mr. J. E. Nedyke, of HILL CITY, Kans., writes Jan. 24th, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalaya. Mr. E. L. Coover, 128 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good but Himalaya cured me. Mr. W. F. Campbell, Sanbornville, N. H., also writes Feb. 4th, that Himalaya cured his son. Dr. Frederick F. West, the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalaya as it cures me of Hay fever and Asthma and have never had any return of the disease. Hundreds of others send similar testimony proving Himalaya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to the Kola Importing Co., 1162 Broadway, New York.

Methodism in North Texas. While he has passed his 74th mile post in the journey of life, he is vigorous and active; but living as it were in light of the kingdom. We are glad indeed to have him sojourn in our charge for a while.

Buckholts Circuit.

H. G. Williams, Aug. 26: I have just closed my third meeting. The first was at Corinth Church. Sickness, indifference and the devil prevented us doing anything there. Our second meeting was at Salem. We began there Saturday night before the first Sunday instant, and ran until the next Sunday night. Rev. C. J. Oxley, of Cameron, came to us Monday morning and stayed until Saturday noon. He did all the preaching while with us, and it was effectively done. We have some real good workers in the Church there, and with Sister Oxley and daughter added to the home working forces, it could not be other than a good meeting. Happy indeed should any preacher be who has such good help in his own family. We had fifteen conversions, thirteen accessions and others will join I have been told. May God bless Brother and Sister Oxley and their family. Our third meeting was at Ad-Hall. Bro. Eugene W. Potter, of Somerville, was to have helped me here, but on account of sickness could not come. So we had no help, yet we had a good meeting. There were five conversions and five additions to the Church, besides real good work done in the Church. All the conversions we have had this year have been grown people except one. We have two other meetings to hold yet.

WEST TEXAS CONFERENCE.

Berclair Mission.

W. D. Williamson, Aug. 23: We closed our meeting at Normanna on the 13th inst., and it could be well called a success. We started the meeting on the 6th and preached to a crowded house every night. Bro. Thomas came to us on Monday and was equipped in camp-meeting style, full of power and ready to fight evil in every and any form. He is a power for God, and every one was well pleased except Satan and he was scared. There was no sensational methods used, the preacher presented the plain truths of the gospel and Christ. The Church was greatly revived and strengthened by the meeting. Four joined the Church on profession of faith and one by letter, and several more have expressed their desire to join the Church. May the good work go on. Dr. Harrison, of San Antonio Female College, was with us on the last Sunday and preached three fine sermons, and was a blessing to the Church. May the Lord bless our people there, for he has done us great good and the results of the meeting will abide. Thomas done some good thinking and hit dancing right and left as well as all other forms of sin.

NEW MEXICO CONFERENCE.

Odessa.

S. E. Wilson, Aug. 23: We are here, and each man at his post. Every preacher in the district, so far as we have learned, will have a full report. This territory, West Texas, and New Mexico, is destined to become a stronghold for Methodism if we hold the ground. There is, and will continue to be, a great rush from the East to the West, taking up school lands and establishing homes, which we verily believe is a great opportunity both for home and health seekers. The Church must be awake to all its responsibilities in giving the gospel, whatever the sacrifice, to these good people who leave their homes and

The Home Circle

A FLOWERY TALE.

Some Quaker Ladies gave a tea,
 Beneath a Hollyhock;
 The guests were from the garden oeds,
 The Thyme was Four o'clock.
 They came in gay and merry Phlox,
 Daisy and Bouncing Bet,
 Sweet William, Pansy and Black Jack,
 Primrose and Mignonette.

Dear Ragged Robin and Blue Curlew,
 Miss Fern green Maidenhair;
 Port Black-eyed Susan wore Fox-
 Gloves,
 Dame Lily, Cock's-comb rare,
 Guests came in Dutchman's Breeches
 wide,
 In Monk's Hoods, and Skull Caps,
 The Roses all donned Bridal Wreaths,
 And drove up in Fly-traps.

Spring Beauties frail helped Mother
 Wort
 Serve Snowballs round and cold;
 Sweet Cicely passed Sandy-tuft
 In butter cups of gold.
 Butter and Eggs served Supple Jack,
 And Savoury Duck's Meat, too,
 While Johnny-jump-up picked the ice,
 From Ice-plants, where it grew.

The music was a bugle blast
 With Trumpets soft and low,
 Jack-in-the-Pulnit sang the Psalms
 All in the Golden Glow,
 And when the Star of Bethlehem
 Proclaimed the Nishshade nigh,
 With Bleeding Hearts, the guests soon
 said:
 "Forget-me-not," "Good-by."

A MYSTERY.

Harold Ames was proud and happy
 when Mr. Jones, the great newspaper
 agent, took him on as one of his boys.
 Not a moment late was he with any of
 the papers, and the wages were a
 quarter more than in his last place.
 Every one of those quarters would be
 put aside to buy mother a new dress.
 His mother was a widow, and he was
 her only child.

Five weeks had Harry kept his
 place, and five quarters rattled in his
 money box (the rest of the money he
 always handed over to his mother to
 buy food and clothes), when a terrible
 trial befell the boy. Subscribers com-
 plained that their papers were not left
 regularly, and one man even sent word
 that, though paid for, his paper had
 not come for a whole week past. Of
 course Harry was sent for and reprim-
 anded, but he could only say earnestly:
 "Please, sir, I always did leave the
 papers at every house." And the answer
 was: "Don't make matters worse
 by telling a lie." He was not dismis-
 sed, but was to have a week's grace.

Poor Harry! Tears of indignation
 welled into his eyes. As to the miss-
 ing papers, he knew nothing about
 them. It was a mystery, and it was a
 mystery that continued. He left the
 papers regularly in Mortimer Street,
 yet again people called at the office
 and said they had never got them. At
 the end of the week the boy was called
 up and dismissed. In vain Harry's
 mother pleaded for her child—a good
 boy, with a good character for honesty
 wherever he had been in a place. It
 was of no use.

Harry was sobbing bitterly at home
 when Mr. S., the photographer round
 the corner, knocked at the door to ask
 Mrs. Ames to send his wash home a
 little earlier. He was surprised to see
 Harry in tears, and asked the reason.
 Mrs. Ames explained.

"Look here," the young man said,
 "I'm fond of mysteries; I'll take the
 boy." And the photographer laughed.
 "Cheer up," he said to Harry. "Come
 and work for me, and we'll find out
 this riddle." He knew Harry—knew
 him for a good boy.

A few days later Mr. S. called at the
 newspaper office. "Papers gone regular
 Ames?" he asked.

"Not a bit of it. Worse complaints
 than ever," was the reply.

"Ah, a mystery!" said Mr. S., and
 went away.

Next day he got up very early and
 walked up and down Mortimer Street.
 Harry's successor was dropping the
 morning paper on every doorstep. Mr.
 S. leaned against the portico of No. 1
 and waited, keeping an eye on the
 whole street. Then he went home
 chuckling and staring hard at No. 8,
 where the door stood open to air the
 house. You could do that in this quiet
 street. He asked Harry if No. 8 had
 ever complained of his paper coming
 irregularly, but Harry shook his head.
 "No, 8 was too ill," he said. "They
 thought he was dying all last week.
 The girl told me so."

"Do they keep a cat?" he asked.

Harry stared. "They keep a dog,"
 he said, "a jolly one; it can do heaps
 of tricks."

"It is too clever by half," said Mr. S.
 "Come with me, my boy. You and I
 will go and ask how No. 8 is." Harry
 wondered, but got his cap and fol-
 lowed. To this question the girl an-
 swered joyfully that her employer was

a great deal better—out of danger.
 "Can he read the papers yet?" asked
 Mr. S.

"Well, now, how odd!" said the girl.
 "I was just going to get it for him
 when you rang. Rover takes it always
 off the front doorstep and lays it in
 the little smoking room; but this two
 weeks past we've none of us thought
 of the paper or even gone into the
 room; we've been so dreadfully anx-
 ious about poor Mr. Orr."

"May I see the smoking room?"
 asked the photographer.

"Certainly, sir," said the girl, sur-
 prised.
 But when Harry, Mr. S. and Sarah
 entered the room, there was still a
 greater surprise; for the floor was lit-
 tered with papers, yet folded, carried
 in from various doorsteps by the busy
 Rover. During his master's illness no
 one had taken the paper from him and
 praised him for doing it, so he must
 have tried to earn praise by bringing
 in more papers, searching every door-
 step up and down the street.

"And we all too upset to notice it!"
 Sarah. "Well, I never! Rover, you're
 a thief! This will be news for your
 master."

"The mystery is discovered," said
 the photographer. "Could I ask as a
 favor that this room be left as it is
 for Mr. Jones, of the newspaper office,
 to see? I think your employer will
 not object when he hears that a boy
 has been accused of taking the pa-
 pers."

"Certainly, sir," said Sarah.
 The agent was taken to No. 8. He
 found there all the missing papers,
 and Rover was kind enough to make
 things clear by bringing in another
 stolen paper during his visit.

"You are entirely cleared, my lad,"
 he said. "We must have you back.
 This is a queer affair." And he patted
 Rover on the head.

"Thank you, but I can't spare my
 boy; he suits me," said the photog-
 rapher.

"Well, then, we must give Ames a
 present, for he has suffered unjustly."

"I don't want anything, sir; I'm only
 too glad to be cleared."

"The boys said you were saving up
 money for some purpose; perhaps I
 could help you in that."

"Oh, nothing, sir, for me; but I did
 want to get mother a dress."

"Ah, yes. I won't keep you now.
 Good-bye, Mr. S. You have done a val-
 uable service by clearing up this little
 affair."

That evening a knock came to the
 Ames' door and a parcel was left, di-
 rected to Harry's mother. It contain-
 ed a beautiful dark dress "from Ro-
 ver."—Working Boy.

A JOURNALIST'S TRIBUTE TO JOHN HAY.

Perhaps the best and truest thing
 that can be said of John Hay the man
 is that every one who had the good
 fortune to get really close to him
 loved him. He was one of those rare
 natures that win, without conscious
 effort, the deep and abiding affection
 of all who draw near. John Hay's
 "Sweetness and light," of which Secre-
 tary Taft spoke so feelingly and fit-
 tingly the day after the death of the
 great Secretary of State, were not
 reserved for his family, nor for his
 equals in station, but were shed gener-
 ously and habitually upon all, high or
 low, who came in contact with him.
 Three Presidents of the United States
 basked in their warm rays and felt
 spiritually refreshed; most of the no-
 table Americans of the last fifteen
 years fell under their charm; scores
 of eminent diplomatists have been
 lured by them into passing forgetful-
 ness of professional thrust and parry
 and have lingered within the spell of
 delight. But so it was also with the
 humblest. Mr. Hay's official subordi-
 nates loved the man even more than
 they respected and admired the su-
 perior. His household servants gave
 him not only their service, but their
 hearts. Doubtless it is true that few
 men are heroes to their valets, but
 John Hay's skillful Swedish masseur,
 after years of attention to the high
 and mighty of this and other national
 capitals, declared, "Mr. Hay is the
 finest gentleman I ever knew." News-
 paper men, at Hay's elbow night and
 day, in hours of stress, of trial, of dis-
 appointment, of the most delicate re-
 lations and situations, of triumph and
 success,—catching all the moods and
 reactions of a highly sensitive nature
 amid the vicissitudes of a strenuous
 career, are profound in their admira-
 tion for his serenity, his dignity, his
 kindly helpfulness, his courtesy, his
 wit and humor. Often they were con-
 scious that they tried his patience to
 the full, but the "sweetness and light"
 never failed. Never hero-worshippers,
 ever inclined to cynicism, these news-
 paper writers at Washington, a dozen
 or so of whom have been by Hay's
 side almost daily during the last six
 or seven years, felt his death as some-
 thing more than the passing away of

a great diplomatist and public ser-
 vant; to them it came as a personal
 grief. As one of these writers for the
 press who year after year were hon-
 ored with Mr. Hay's confidence it
 is in my heart to say: He was like
 father, brother, philosopher, guide,
 and friend rolled into one.—From
 "John Hay: An American Gentleman,"
 by Walter Wellman, in the American
 Monthly Review of Reviews.

WHAT MOLLY LEARNED.

"Yes'm, I can sew real well. I've
 been helping mother ever since I was
 ten. Mother lets me make all my own
 things now."

"Indeed!" Miss White's tone was
 non-committal, and her eyes went in-
 telligently over the dress of the youth-
 ful applicant. The girl was not over
 fourteen, and her clothes, while show-
 ing taste and considerable skill, yet
 evidenced haste and lack of care; and
 she was younger than any girl in the
 establishment.

But instead of dismissing her per-
 emptorily, the forewoman's eyes soft-
 ened a little. There was something
 in the girl's manner, even if over-confi-
 dent, that impressed her favorably.
 Then her motions were quick and de-
 cisive, though not jerky, and her fin-
 gers long and tapering—all good signs.
 Really expert, reliable needlewomen
 were hard to obtain, and were well
 worth the training.

"So you want to enter our establish-
 ment?" she asked, tentatively.

"Yes'm, I saw the advertisement
 saying you wanted expert needlewom-
 en, who were experienced and capable,
 and I showed it to mother. She said
 I might try, though she didn't believe
 it would amount to anything. Mother
 thinks I'm a little careless," frankly,
 "and she knows yours is the most par-
 ticular establishment in the city. It
 seems odd that you don't have a single
 sewing machine."

"We do hand work exclusively,"
 dryly. "But about the work. You may
 come on trial for a few weeks if you
 like, and then we will decide as to
 whether it shall be permanent. We
 will allow you three dollars a week for
 the present."

The girl looked surprised.

"Why, mother said you wouldn't pay
 me anything, even if you took me on,"
 she said, delightedly. "They don't at
 other places."

"We only take on girls who can be
 of some use, and we pay according to
 service. I think we shall find some-
 thing for you to do."

"I'll do the very best I can, and
 work as hard as ever I can," the girl
 promised, enthusiastically. "Where
 shall I sit?" looking toward the women
 at the various tables.

"Nowhere, just at present. You will
 stand here," indicating a table near
 them. I will bring you some work."

Miss White went to another part of
 the room, soon returning with her
 arms full of a soft, fleecy mass which
 she threw across the table.

"I want you to be very careful with
 these," she admonished. "Draw them
 over slowly and examine every part,
 pulling out all the basting threads. Do
 not leave a single one. The curtains
 are very costly ones, and we want to
 send them home looking nice. When
 they are ready let me know, and I will
 wrap them up myself. And—oh, yes,
 what is your name?"

"Molly—Molly Tate. But don't you
 think I'd better start in to sewing,
 Miss White?" hesitating, and with a
 troubled look on her face. "I'd be
 worth more to you. Anybody can pull
 out basting threads."

"Possibly, but I think I will let you
 do that work for awhile. It will save
 time for the others. As I have an over-
 sight of all the girls, I can judge best
 what each of them should do. I am
 glad you intend to do the best you
 can, but would rather not have you
 work as hard as you can. Change that
 'hard' to careful, and you will come
 nearer our ideal."

Molly pulled the basting threads
 very carefully, as she thought. In-
 deed, when she finished and called
 Miss White, she was ashamed of the
 time she had consumed. But the fore-
 woman, with a few deft turnings of
 the folds, disclosed a number of short
 basting threads still remaining in the
 hems.

"One has to be very particular,
 Molly," she observed. "You will have
 to go over the curtains once more. I
 was afraid you were doing the work
 too rapidly. Remember, care here is
 appreciated more than hurry. Thorough-
 ness is the one quality that we ab-
 solutely insist on. After the curtains
 are done, I will give you a party dress
 which will call for even greater care,
 for the basting threads will be far
 more numerous."

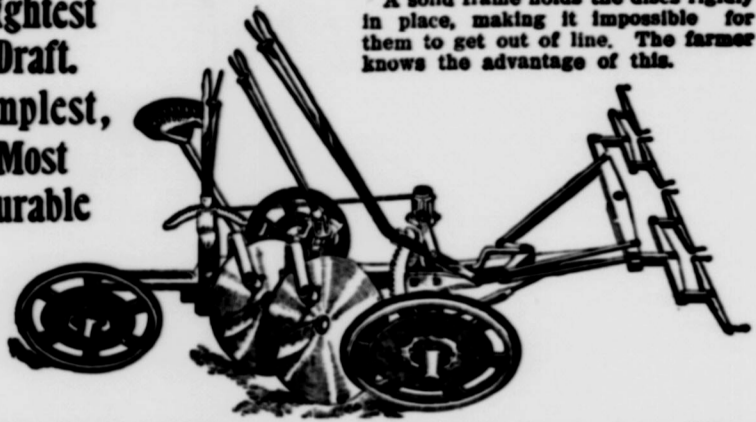
At night, when the girls were leav-
 ing the shop, the forewoman approach-
 ed Molly.

"What has most impressed you here
 to-day, Molly," she asked—"about the
 girls, I mean?"

"Why, let me see—oh, they're so
 awfully still," complained Molly. "I've
 hardly seen one of them look up or
 heard them speak, unless it was about
 something to do with the work."
 "Excellent qualities that go toward

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making the expert workman," smiled
 Miss White. "I am glad you are so
 observing, Molly."

When she reached home her moth-
 er's first question was: "Have you
 learned anything to-day, Molly?"

"N-no." Then, with a grimace:
 "Miss White did say I was improving
 on basting threads, and—and I've
 found out that experts don't talk or
 look around much."

"Why, whv, Molly!" laughed her
 mother. "That is a tremendous big
 lesson for one day. Some people re-
 quire a whole life-time to learn all
 that."—Frank H. Sweet, in Zion's Her-
 ald.

UNCLE RALPH'S BROWNIE.

When Rose and Nannette Snow
 went out to the Yellowstone Park with
 their mother, what they really wanted
 most to see was Uncle Ralph.

Uncle Ralph was an uncle of Mrs.
 Snow, but he was not much older than
 she was. He had expected to make
 his fortune in the mines, but he had
 not had very good luck. Still, he stay-
 ed on, working and hoping. All the
 time he had been writing to Mrs. Snow
 and the children often. He made pic-
 tures on the letters and told funny
 stories. Many of the stories were
 about his wonderful collie dog,
 Brownie. The children wanted to see
 Brownie almost as much as they want-
 ed to see Uncle Ralph.

Every little while Uncle Ralph
 would send a box of presents to the
 children. He had never seen them,
 but they had sent photographs back
 and forth, so that they felt sure they
 would know each other when they
 met.

There was a great time finding out
 what train to take to get to Uncle
 Ralph's. He lived at Tentacle—a tiny
 mountain village, twenty miles up
 from a railroad station to him. But
 the express trains ran over another
 road, what was called "the Short Cut"
 —a new track not yet entirely
 finished, but still so that it could be
 used. Axtell, on the "Short Cut," was
 the most convenient station for the
 Snows to come to. It was finally ar-
 ranged that Uncle Ralph should come
 down to Axtell, and they would all
 spend the night there and have a good
 visit.

At the last moment Mrs. Snow de-
 cided to go to Traymore instead of by
 the "Short Cut" to Axtell, so she tele-
 graphed to Uncle Ralph at Tentacle.
 But, as we know, Uncle Ralph was
 quietly waiting up at Axtell, and never
 got the telegram at all.

Behold the train drawing into Tray-
 more! Out tumble two excited little
 girls, and their excited mother. The
 porter follows, carrying their bags.

"Set them right down," said Mrs.
 Snow.

"Yes, Uncle Ralph will take them,"
 cried the children.

But no Uncle Ralph was there. Off
 went the train, and the little group felt
 lonely enough in the strange, wild
 country; for there were only a dozen
 or so shanties in the whole village of
 Traymore.

As they stood there looking gloom-
 ily around, Nannette's quick eyes spied
 a dog prowling about a stage coach.
 "Look!" she cried. "There's Brown-
 ie!"

"It does look like his pictures," ad-
 mitted Mrs. Snow. "Let us ask."

They walked over to the stage coach.
 The driver was just mounting the box.
 Yes, that was Mr. Ralph Kane's
 "Brownie."

"But where is Mr. Kane?" asked
 Mrs. Snow.
 The dog pricked up his ears.
 "Brownie!" said the stage driver
 sternly, "go over there and lie down
 under the shed—clear over—clear
 over, I say! There—now stay there!"
 "You see," he explained to the
 Snows in a low voice, "Mr. Kane told
 me not to say before Brownie where
 he was. He's gone to Axtell to meet
 some friends; but if Brownie knew it

he'd be in Axtell, too, as quick as he
 could get there."

"O, Mr. Kane has gone to meet us,"
 cried Mrs. Snow, explaining in her
 turn to the stage driver. "He could
 not have received our telegram."

"Probably not," assented the driver.
 "Telegrams are mighty uncertain
 around here."

"But we can't stay long," cried Mrs.
 Snow, "and we wouldn't miss seeing
 Mr. Kane for the world. What shall
 we do?"

"You might tell Brownie that he's
 at Axtell and tie a note to him and
 Mr. Kane'd get it before dark to-
 night." (It was then about 2 o'clock.)
 "Really?" breathed Mrs. Snow.

"I'd be willing to bet most anything
 on it," said the driver. "He is so
 crazy to find his master that he has
 run twice from Tentacle here with me
 and back again. It's a good twenty
 miles, and he gets tired; but he will go
 every time till his master gets back
 to Tentacle. I never saw such a dog."

So Mrs. Snow wrote a note. It was
 put into a tin box, and then tied se-
 curely around Brownie's neck. Then
 the stage driver said: "Mr. Kane is
 over to Axtell, Brownie—Axtell! You
 understand?"

The dog barked excitedly.
 "Well, you get along there and find
 him, and bring him back with you as
 quick as ever you can. Now right up
 the mountain there, as fast as you can
 go!"

So up the steep, rocky side of the
 mountain bounded the dog, and late
 that afternoon, watching the trail which
 had been pointed out to them, the
 Snows saw, through a strong spyglass,
 the faithful creature toiling over the
 upper rocks of the great hill nearly at
 the top.

The next morning, just as soon as
 breakfast was over, they began to
 watch the trail again. Everybody said
 said Mr. Kane would probably take a
 burro and come right over the moun-
 tain just as the dog had done.

It was nearly 11 o'clock when a
 speck appeared on the exposed part of
 the trail. You never saw more wildly
 excited people than Rose and Nannette
 when they saw through the spyglass
 that the speck was a man riding a bur-
 ro, and what a big dog was running
 along beside him!

"Mamma," the girls cried, "it is
 Uncle Ralph and Brownie!"

Coming down the mountain is quick
 work, and it was only a little past
 noon when Uncle Ralph rode into the
 yard of the rough inn where the
 Snows were waiting for him. Then
 they had some happy hours together;
 and the happiest one in the whole
 party was Brownie!

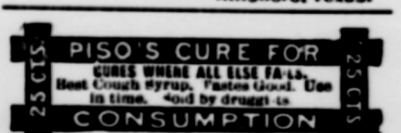
"Oh, you good, wise dog! You do
 understand words and names of places,
 too, don't you?" Rose said to him. "I
 wish somebody would invent some-
 thing nice to do for dogs when you
 love and thank them very much. All
 we can do is to pat them and give
 them bones, and we musn't give them
 many bones, or else they will be sick!"
 —Kate Upson Clarke, in Little Folks.

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

Any boy or girl under seventeen years of age may enter this contest, and those who make 80 per cent will be entitled to a place on the Advocate Roll of Honor...

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 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.

Third Paper—Historical Books.

- 1. (a) What prophet was fed by ravens and later by a widow?—I Kings 17:1-17. (b) How did this prophet afterwards repay the kindness of this widow?—I Kings 17:17-24. 2. (a) What wicked queen threatened the life of Elijah?—I Kings 19:1, 2. (b) What two prophets performed the miracle of dividing the Jordan by striking it with a mantle or cloak?—II Kings 2:1-14. 3. (a) What kind of a King was Hezekiah?—II Kings 18:1-3. (b) What kind of a King had his father, Ahaz, been?—II Kings 16:1-4. 4. Who was made King after the death of Saul?—I Chron. 10:13, 14. 5. What was the character and what the personal appearance of Saul when he was a young man?—I Samuel 9:2. 6. (a) Whose son was Jonathan?—I Samuel 19:1. (b) What feeling existed between David and Jonathan?—I Samuel 8:1-4 and I Samuel 19:1-8. 7. After David became old, whom did he make King?—I Chron. 23:1. 8. (a) What King began to reign at the age of 7 years and reigned forty years?—II Chron. 24:1. (b) What was the character of this King?—II Chron. 24:2. 9. What high position did Esther hold?—Esther 2:17. 10. What man was hanged on the gallows he had built for Mordecai?—Esther 7:10.

ANECDOTES AND INCIDENTS OF McKENZIE AND McKENZIE COLLEGE.

I have concluded to add a chapter or two of anecdotes and incidents connected with the life of Dr. McKenzie. His sobriquet of "Old Master" was obtained in early manhood, when teaching in his Alma Mater—University of Georgia—because of the courage and tact displayed by him in quelling a college feud that had baffled the effort of the President, and when McKenzie had quieted the difficulty his success elicited a compliment from the President, who said: "Old Master himself could not have done better."

Dr. McKenzie was quick-witted and good at repartee. And one of his prominent and of his profound and pronounced convictions on leading moral questions and issues of the day would necessarily provoke opposition and antagonism, especially from evil-doers. When a missionary to the Choctaw Indians in 1836 there was at least a partial verification of Gov. Dick Hubbard's statement that you would find a Methodist preacher wherever you found a gold-digger, a gambler or a buffalo. The two last named were not unknown quantities to this pioneer preacher, and the gambler a special source of demoralization to the Indians, and the faithful missionary did not shun to declare the whole counsel of God, and to reprove and rebuke with all authority. Seeing several gamblers present at one of his meetings he availed himself of the opportunity to warn the Indians against the demoralization of gamblers and gambling. The indignant gamblers depized one of their number to chastise the daring missionary for his audacity in interfering with their craft and their iniquitous gains. The bully of the gang sought an opportunity of settling with the preacher when found alone, and seeing him wending his way on horseback to an appointment he dashed up by his side, and in an insulting tone and manner, asked if he was Parson McKenzie. Receiving an affirmative reply, the assailant reminded the missionary of what he had said about gambling and gamblers, and that he had vowed he would whip him on the first opportunity. No sooner said than McKenzie, turning quickly in his saddle and facing his assailant with a defiant and determined look, said: "Sir, you have made a contract with the devil which you will never be able to fulfill." The gambler, realizing that he had waked up the wrong passenger, deferred action for a more convenient season, which, as in the case of Felix, never materialized. He had an antipathy for dancing masters, claiming that they worked at

the wrong end of the pole—in cultivating the "heels" instead of the "head." In the "forties," after he had been transferred to Texas, and had started his school, a dancing master opened a dancing school in his neighboring town, Clarksville. The faithful watchman upon the walls of Zion was not slow or loth to warn the people of the dangerous and demoralizing tendency of the promiscuous dance, and from some provocation in the heat of his remarks characterized the dancing master as a "pup." Whereupon that offended dignitary, urged on by a lot of loafers, wanting to see the fun, accosted Dr. McKenzie upon the street and demanded an instantaneous withdrawal of the offensive epithet. With his usual readiness and fearlessness, he at once retracted, saying: "I take it all back, sir, and beg your pardon: I discover you are not a 'pup,' but a full-grown dog." At this repartee the bystanders gave the "professor of pedal extremities" the "horse laugh," who accepted the apology and vanished, or as they used to say, "ramoused the ranch."

In the same town and about the same time a certain circuit Judge, meeting a lot of lawyers in a bar-room proceeded in a sacrilegious way to administer the Lord's Supper with whiskey and crackers. It was not long until the watchman on the wall was heard from in scathing rebuke and caustic criticism of this mockery of sacred things, and his incensed "Honor" sought to "humiliate" the offending prelate on the street, when the man of God, armed with a holy cause, realizing that the Judge meant to assault him, raised his bois d'arc stick in self-defense, saying to assailant: "You are a public character, and have disgraced the ermine, outraged the moral and religious sentiment of the community, and I, too, am a public man, and in my place have denounced your sacrilegious conduct, and will not be humiliated by you, but will down you with my stick if you come within its range." Friends intervened, and McKenzie, somewhat mortified at what had occurred, started immediately for his horse, saying, as he turned away, that when "a man cannot control himself he should go home to his wife, and have her take him in charge." In this connection it may not be amiss to add that in after years the wicked Judge became a religious man, and the writer had the pleasure of administering the sacrament to him with due solemnity.

Old Master prayed with his eyes open, fulfilling, as he said, the injunction to "watch and pray." With this precaution, good order was maintained during prayer. But sometimes a new pupil, not aware of this custom, would be "remembered at the throne of grace," when observed in an undevout attitude, or seen whispering. A boy, fresh from the backwoods, knowing nothing of the watchful eye, and

conscious of his new red-top boots, during prayer, began to pull up his pant legs and admire the "red tops" when the old teacher prayed God to have mercy on that "fool boy looking at the red-top boots." I need not add that the pant legs were immediately adjusted.

A boy of doubtful veracity was arraigned under report of misconduct of some nature, and after the accused had made his explanation of the affair, Old Master asked a reliable boy who was intimately acquainted with the one under investigation if he considered this boy "truthful." The response was, "I think he must be full of truth, for he never lets any out."

Hazing was not allowed. A mischievous boy had taken an unsuspecting fellow "snipe hunting." The offender was required to "dig a stump," but after Old Master had gone the "uninitiated" came sauntering around where the boy was digging the stump, when the thought occurred to the laborer that he would dupe his victim again by having him "dig the stump," and stated to him that "Old Master has left word for you to dig the stump for being such a fool," and put him to work. The old teacher returned in time to enjoy and pardon the second hazing.

Dr. McKenzie, in his prime, was a great preacher, holding his audience, at times, entranced for two or three hours. The writer not infrequently has been unconscious of the flight of time under the spell of his pulpit power. He told this amusing incident of himself: In ante-bellum days the colored cooks were taken to the camp-meetings to do the cooking, that their owners might better enjoy the services (the "blacks," however, were not neglected on those occasions, but had preaching at appropriate hours). On such an occasion an old colored cook, seeing Dr. McKenzie arise in the pulpit on Sunday at 11 o'clock called out to another cook at another tent: "Sindy? yer needn't ter be in no hurry 'bout gittin' dinner ter day, fur dat all-day man is gwine ter preach." After the long habit of lecturing in the school-room his preaching parlour characterized his sermons as a "string of jewels," but added that "he sometimes followed the remoter suggestions of his text."—John H. McLean, in Bonham News.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys, or neuralgia pains, so write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you for proof address Mrs. M. Summers, Box 157, Notre Dame, Ind.

The best criticism of the Bible would be to give us a better one.

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

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

Between the time of registration and the drawing applicants will be given certificates permitting them to examine the lands. All applications for entry must be made individually, and cannot be made by agents or representatives except in the cases of honorably discharged soldiers and sailors, who may submit proofs of their qualifications through agents of their own selection. No person, however, will be permitted to act as agent for more than one soldier or sailor. The reservation is reached to advantage via a new transportation line from Mack, Colo., known as the Utah 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. Glendon, G. P. A., "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.

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

I was in bed for months. Could not move. Could not feed myself. Perfectly helpless. Cried with pain day and night. All my joints were out of shape and swollen twice their natural size. Sufferers with Rheumatism know this terrible torture. Doctors and all other remedies failed. I cured myself by a simple discovery and will send a trial treatment of my "Home Cure" FREE by mail to all who write for it. It cured me. It will cure you to stay cured. No matter how long and terribly you have suffered. Write at once and be Free from Pain and Suffering. It costs you nothing.

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ANNOUNCEMENT State Fair of Texas Dallas, Texas, SEPTEMBER 30-OCTOBER 15, 1905.

The present organization, known as the State Fair of Texas, stands today without a parallel in the history of fairs. It is owned and managed by some fifteen hundred of the most prominent citizens of Dallas, who have donated the money to build a fire-proof auditorium and exposition building on the Fair Grounds, costing \$100,000, and in addition to this have advanced the princely sum of \$50,000 for premiums, attractions, etc., that the Fair of 1905 may go down into history as the largest and grandest event of its kind ever given in the Southwest. Every stockholder of this institution has signed an agreement to donate his stock for the good of the cause, and under a contract with the City of Dallas, it is agreed that no officer nor director, other than the Secretary, shall receive any compensation for his services and that every dollar earned by this Fair during the next twenty years shall be expended in the effort to make each succeeding Fair better than the last. During this period the public is assured of sixteen days solid pleasure and recreation, as well as the opportunity of seeing the largest and best display of live stock ever collected together in the South.

For further information and details address the State Fair of Texas, Dallas, Texas. Yours respectfully, STATE FAIR OF TEXAS. SYDNEY SMITH, Secretary. C. A. KEATING, President.

SOUTHERN PACIFIC HOTEL RUGERS AT SEABROOK-ON-THE-BAY IS NOW OPEN FOR THE SUMMER SEASON. Seabrook is located on the Southern Pacific (G. N. & N. Ry.) between Houston and Galveston and is AN IDEAL PLACE TO SPEND A SUMMER VACATION. FINE BOATING, BATHING, SAILING, FISHING. For schedules, rates, and any other information, write T. J. ANDERSON Gen. Pass. Agt. HOUSTON, TEXAS. J. M. L. EN, Asst. Gen. Pass. Agt. HOUSTON, TEXAS. or HOTEL RUGERS, Seabrook.

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OUR CONFERENCES.

New Mexico, Deming, N. M. Sept. 14 (Bishop Key.)
German Mis., Fredericksburg, Oct. 25 (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.)

CHURCH NEWS.

Bishop Thomas Bowman, M. E. Church, was eighty-eight years old July 15th.

Two-thirds of the patients in the Wesley Memorial Hospital are from outside the city of Atlanta.

The Alumni Fund for the endowment of a chair at Randolph-Macon has passed the \$10,000 mark.

Dr. DuBose, having carried the circulation of the Epworth Era to 20,000, is now calling the attention of our Methodist people to "The Era of Thirty Thousand."

Miss Marcia Marvin, having had yellow fever while a missionary in Cuba, has written to offer her services as nurse, in case they are needed, in the stricken regions of the South.

Rev. Walter Holcomb, who has been for some time in attendance at the Chicago University, will make headquarters hereafter at Nashville, Tenn., while pursuing evangelistic work in the South.

Rev. T. T. Fishburne, of the Baltimore Conference, offers to give \$500 towards a home for supernannated preachers in his district and the same amount to any other district which will secure a home.

Bishop L. B. Wilson, M. E. Church, Chattanooga, has been selected to take the place of Bishop Joyce on the Commission of Aggressive Evangelism, and also on the Executive Committee of the commission.

Bishop Galloway spent a week in Nashville recently assisting in the selection of plans for the new buildings at Vanderbilt. He is not in New Orleans attending to yellow fever victims, as some of the papers have reported, but has offered his services for that purpose.

The largest shipment of religious books ever made at one time in this country was that of a car load of the new Methodist Hymnal, from the Book Concern of the M. E. Church, in Cincinnati, last week, to one of its branch houses. There were 21,184 books, making a car load. The book will be on sale by September 1st, as the publishers promised.

A TRIP THROUGH WILLIAMSON COUNTY.

We spent last week in Williamson County helping them in their local option contest now in progress. We went down on the Katy on Monday and reached Taylor at three o'clock in the afternoon. At Granger, ten miles this side, we were met by a number of the Georgetown workers, among them Professor Cody and Mr. J. E. Cooper, chairman of the County Local Option Committee. They were with us that night in Taylor. We were met by Rev. J. C. Mimms, our pastor, and taken in charge. He is one of the strong young men in that conference, and he has done a remarkably fine work during the year. Under Brother Story, his predecessor, a handsome new church structure was built and completed. It is a most beautiful and tasteful structure and a credit to our Methodism. It was badly needed, as the old building was aged and dilapidated. This one is brick, modern in design, comfortable and roomy. It is furnished with polished oak pews and pulpit, has attractive glass in the windows, several of which are memorials. We were delighted to see such an improvement. We have about four hundred members, eighty of whom have been added during the present year.

Monday night a large crowd gathered on the lawn of the church yard, where seats had been arranged, and lights and a rostrum provided. There were six or seven hundred people present. A band furnished the music. The speech was the opening gun of the campaign. Taylor is the stronghold of liquorism in the county. The population is a mixed one. Many Germans and Bohemians live in and around the town. Nearly all of them have no sympathy with anything akin to local option. They are not in sympathy with our customs and with our ideas of morality. They care nothing about Sunday as we understand it. They drink beer and carouse and dance on Sunday—after giving an hour or so in the early morning to Catholic worship. This element, combined with an American following, is in the ascendancy. And while we have a goodly number of the right sort of people in Taylor, the other crowd dominates public sentiment. They are bold and aggressive and do not want their "personal liberty" curtailed. Here is where the large anti vote in the county is polled. They browbeat, bulldoze and threaten to boycott all who favor local option. We opened up on them and fired some shots that went to the mark. Since then the air down that way has been rather lurid, and the campaign is in full swing. The local option people are standing by their guns, notwithstanding the attitude of those rabid antis. And we will poll a better vote this time in Taylor than before. And beside this, the Terrell election law is now in force, and frauds that were perpetrated in Taylor in the other election will not be repeated in this one. Mr. Cooper, our chairman, is a man of nerve, and he and those associated with him are going to see that there is an honest vote and a fair count.

From Taylor we went back to Granger. We have a large population here of the same sort found in Taylor; but we have a larger American population in proportion to the number of people than in the former place. And we have a larger pro vote, also. Bro. Berry is our pastor, but he was holding a meeting in the country, and we did not meet him. He has a good, frame church structure, and it looked to be in good repair. We have a very good membership, also. Bro. Mason, one of our active laymen, has the local option question in charge, and he has a number of good men associated with him. A good audience assembled under a large tabernacle, built for a recent meeting held there by Bro. Mulkey. We spoke to them for something over an hour and had fine attention. The antis were given some bones to gnaw, and when we left they were assiduously gnawing them. After the meeting, Bro. Walker, our pastor at Bartlett, who was present, took

us in his buggy and we drove to his town, a distance of six miles. There we spent a most restful night at the parsonage. We have a station at Bartlett and a good Church with an active membership. The town is half in Williamson and half in Bell counties. Saloons are banked up on the Bell side. We have some German and Bohemian population in and around this place also. But a number of the Germans are Methodists and will vote the pro ticket. Our faithful pastor of those people, Brother Mueller, is a strong man and a leader among his people. His influence is fine. In the afternoon we met a large audience under their roomy tabernacle, and we had a most interesting meeting. This precinct will go for local option, as American sentiment, aided by the faithful Germans, is in the ascendancy.

After the speaking we drove, in company with State Senator George Glasscock, twelve miles into the country, to Cornhill, an excellent rural village. Brother Kincheloe, our pastor, was there to greet us, and after supper we addressed a good company of people in the Methodist church. It was a responsive congregation. In this precinct we have the same element of people found at the preceding places. But we also have a strong element of the better people. The vote there will be close. But they have two or three beer dives in the vicinity, and the people are growing tired of them. The places thus visited are in the eastern part of the county and they make up the stronghold of the antis. Hence we pitched the fight right in the enemies' quarters and pressed the battle to the gates. We gave them something to think about and set them to talking on the campaign. Agitation is what we need, and education on the question will follow.

After speaking we drove fourteen miles to Georgetown and got a part of a night's rest. Then we went to Round Rock and spoke that night to a representative audience. The interest was good. Friday night we spoke at Hutto in the Cumberland Church to a good congregation. There was enthusiasm. Brother Pollard is pastor of our work at Round Rock and Hutto. We spent the night with him at the latter place. He has had good meetings at both points. His family has been sorely afflicted during the year. He is a devoted and earnest minister of the gospel. His two charges are in good condition. From Hutto we returned to Georgetown next morning. Spent part of the day with Professor Cody. It is always a pleasure to meet him and his good family. In the afternoon a large assembly of people met in the courthouse yard. The ample shade, with the ground seated with chairs, made it an ideal place for a meeting. We had a good one. At night we addressed another large audience in the courthouse auditorium. There was much enthusiasm. All the western part of the county is largely pro, while the eastern section is disposed to the anti side on account of the German and Bohemian population. In the former section there is a large contingent of Swedes, and they are on the right side of all moral questions. They speak the English language, send their children to the public schools, and they practice our evangelical religion. The most of the Germans and the bulk of the Bohemians do not patronize our public schools; most of them are Roman Catholics, and they practice the customs of Continental Europe. They seem to have no sympathy with American ideas of morality. They go to mass on Sunday morning, and the rest of the day is given over to frolicking. They do not mingle with our English-speaking people. They are beer drinkers, and some of them drink stronger fluids. They are offensive to all who oppose their way of doing. They hate prohibition, and threaten to boycott, financially and politically, all who vote the local option ticket. Their German paper, published at Taylor, is severe on local option and on "American preachers and hysterical women," to use its own insulting language. This attitude of these foreigners has

aroused the natives. They say the beer and liquor business at Taylor, Granger, Bartlett and other points, is in the hands, very largely, of these aliens, and that it is their purpose to use it, in connection with a slight American following, to dominate the business and the political conditions of the county. There are twenty-eight licensed liquor places and nineteen beer joints. All but ten of the names of the men in this business are the most unpronounceable and unspellable names we have ever encountered. And if this crowd succeeds in fastening this liquor business on the county in this election, a very grave situation will confront the better class of people in Williamson. They realize this, and they are girding themselves for a great struggle. They have strong hopes of victory.

We met Dr. Chapman, of the Georgetown District, and he reports his field in good condition. The crops are generally good, people are getting fine prices for their cotton, and there have been good meetings in all the charges.

Rev. W. L. Nelms, D. D., our Georgetown pastor, was at Mineral Wells on account of sickness; but he hopes to return in time to take an active part in the campaign. He is one of the popular men in that part of the county and his work will aid greatly in the success of the cause. He is deeply interested in the result.

We met Dr. Hyer and other University men. They are all in the fight. They tell me that the prospects for the institution next fall are fine. They are having a large correspondence. Dr. John R. Allen is busily engaged with the Annex improvement, and he is greatly interested in the success of the local option campaign. He also will have his part of the University full next term.

Bro. Sam Boreus, who was recently elected to the chair of practical theology, is already in the field and doing much outside work for the University; for, in addition to his class room duties, he will give much attention to managing a campaign of education in the interest of Southwestern. He is a capital man for the place, and his work will accomplish large results for the University.

All our pastors throughout the country are earnest and active men; and they are doing their utmost in the interest of religion and public morals. Not a man among them is showing a timorous spirit. Led by their presiding elder, they are in the forefront of every good word and work. The same is true of all the pastors of the evangelical congregations of the county. They are aroused and standing at the post of duty. Brother Arbuckle, pastor of the Baptist Church at Taylor, is a hero, and he is putting himself in the very front of the battle now raging. He has lived in the county more than half a century, and the better class of people believe in him.

REV. M. M. DUNN DEAD.

We are in receipt of the following note from Rev. J. W. Tineher, of Era, Texas:

"An old soldier of the cross is dead, Rev. M. M. Dunn, a supernannated preacher of the North Texas Conference, died near Bolivar Aug. 23, 1905."

The old soldier has laid his armor down. He wore it well and faithfully. He has received the well-earned accolade: "Well done, good and faithful servant." Though for many years he was feeble while he lingered among us, he has now renewed his youth in the land where men do not grow old and where joy and peace abide forever. The Church owes much to these old men who are rapidly passing away.

NEVER MIND, BRO. WESLEYAN.

The Wesleyan Advocate—and by the way it is one of our best exchanges—recently noted the fact that we had sold the Episcopal Residence, and that we proposed to buy or build one more suitable for Bishop Hoss' use than the one disposed of, and then adds:

We notice also in the Texas Advocate's notice of the sale that our confere alludes to Bishop Hoss as "our Bishop," and proceeds to tell what he will do for Texas Methodism, etc. We had no idea Editor Rankin had gone so

completely over to the idea of diocesan episcopacy as to claim one of our general superintendents as "our (Texas) Bishop." Hold on, Dr. Rankin, we Georgians have been accustomed to regard Bishop Hoss as "our Bishop," too. So, also, have we regarded all the others of the college. If Bishop Hoss desires to live in Texas, all right, but we insist that he is "our Bishop," though living in Dallas.

No, we have not gone over to diocesan episcopacy, but we have a way of claiming and appropriating everything of a superior character coming this way—not excepting Bishops. So we claim Bishop Hoss as our Bishop. And we not only claim him, but we have claimed for a number of years Bishop Key also. They live among us, and we prize them. Occasionally, when we have about worked them to their limit, if Georgia can prevail upon them to go to those red hills and put in a few weeks, we will interpose no objection, provided they do not tarry too long. But we want it distinctly understood that they belong particularly to us, and we have worked enough out this way to employ all their time. And once in a while we will not object to borrowing that Georgia Bishop to help us out when the work presses hard on our two who belong to us. By the way, if the Wesleyan will not tell it to Bishop Candler we will tell our confere in what esteem Bishop Candler is held out this way by observing people. He was holding the Northwest Texas Conference at Georgetown a few years ago. The house was filled with preachers and people generally. A good sister came in quietly and took her seat beside another sister. She threw her eyes on Bishop Candler as he sat in the chair on the rostrum and scanned him with a look of disappointment. As she watched him he began to intersperse the proceedings with some of his characteristic wit and humor, and the sister turned to her neighbor with her face all aglow, and said enthusiastically: "Ain't he the cutest little old Bishop you ever saw?" In the course of time, Bro. Wesleyan, won't you lend him to us again? We do not want to pre-empt him—but just borrow him for a season!

TEXAS PERSONALS.

Brother R. T. Blair, of Timpson, was in the city recently and made the Advocate a delightful visit.

During the past week we had a pleasant visit from Brother George T. Moore, of Houston. He is a good member of Shearn Memorial Church.

Rev. W. H. Stephenson, of the North Texas Conference, was called to the city the past week, and also paid his respects to the Advocate force. He is always a welcome visitor.

Rev. W. L. Nelms passed through the city recently to spend a season at Mineral Wells. He has suffered of late from muscular rheumatism, and he is seeking relief in those medical waters.

The Advocate is in receipt of an invitation to the marriage of Miss Elvira Esterbrook Clark and Mr. Thomas V. Ellzey, which happy event will take place Sept. 5, 1905, in Hobart, Okla. Miss Clark is the daughter of Mr. and Mrs. Chas. S. Clark, of that city. The Advocate extends congratulations and best wishes.

OUR NEW ORDER OF WORSHIP.

In the face of the repeated attacks and objections leveled against our new "Order of Worship" in the Texas Advocate I wish to be allowed to raise my humble voice in defense of the service in question and to answer some of the charges brought against it. The most violent and perhaps the most comprehensive attack that has been made comes from Dr. J. E. Harrison, of San Antonio. This is not the first time that Dr. Harrison has written against the new order of service, nor are his recent objections new. About six months ago he printed a similar criticism of our new order in the Nashville Advocate. I have chosen him as a representative opposer of the new service, chiefly because his objections are so manifold. I shall consider them as they come:

1. "There is no general response in the Church to the new order. So far as I can learn the laity as a rule are opposed to its introduction." This very first objection can easily be proved untenable. The response in

the Church knowledge personally them in T where the far as I ca ceived by may have two indivi tion has preachers when there the cases duction of work of the old-fashion who oppo ice, just a tion of ors years ago. many of o the new or position is recent con cate entitl 'Old Order cate corres reasons fo service th new order for the ser chief reas rial opposi a sad fact mon has such para everything, service of forced fro early Meth Christiati on the Lor as a mont cation, reg regularly i in order to portant" se ing more a who have above all e against con ing. The i intendd th prayer and faith in wh old order w the sermo That, I thi preachers the addio and the G time from the sermo vain for me own compo more impo in public v the reading though the Scripture h one was us

2. "By it has destro The new pa pastors se in the ord gree that r another's p ice without I agree v ing to the of the feat faults I ha der. But l more unifc old order? milliar with last fifty y swer "No," then than there is a those who fullness. I pastor con pleased, w number of ly, unorder The minist old order a "decently a first to ad ship. Tho chiefly the preachers, ble in a de omission o est way fou ted would ence to ma obligatory. permission public wor all but uni and curtail holy comm ally "strait

3. "The minist two distinc Low Chur Such a d High Chur Harrison r show who Church, an self-conceit desire the the public what preach ing and d preaching worst form able. In l say" every am rather say "have

the Church to the new order is, to my knowledge, very widespread. I know personally of six Churches, two of them in Texas, four in Tennessee, where the new order is used, and, so far as I can ascertain, is favorably received by the people. Though there may have been opposition from one or two individuals at first, such opposition has ceased. It is really our preachers who oppose the new order, when there is such opposition. But in the cases I have just cited the introduction of the new service was the work of the pastor. It is usually the old-fashioned people among the laity who oppose the adoption of the service, just as they opposed the introduction of organs and instrumental music years ago. But the reason why so many of our preachers are opposed to the new order is quite different. Their position is excellently set forth by a recent communication to the Advocate entitled, "Yes, Give Us Back the 'Old Order of Worship.'" The Advocate correspondent states as one of the reasons for his objection to the new service the fact that "the more the new order is used the less time is left for the sermon." This I suspect is the chief reason for most of the ministerial opposition to the new order. It is a sad fact that in our Church the sermon has come to be considered of such paramount importance that everything, even the God-ordained service of the Lord's Supper, has been forced from the position it held in early Methodism as well as primitive Christianity as the chief act of worship on the Lord's day to its present place as a monthly and often quarterly occasion, regarded as a mere form and regularly hurried over and mutilated in order to leave time for the "all-important" sermon. This notion is growing more and more; and it is from men who have thus exalted the sermon above all else that the present protest against congregational worship is coming. The Joint Commission evidently intended the new order as a service of prayer and praise and confession of faith in which the laity could join. The old order was merely a preparation for the sermon and a conclusion to it. That, I think, is why so many of our preachers want the old order. As if the addition of the Apostles' Creed and the Gloria Patri took up too much time from the great central feature—the sermon! Does it not seem a little vain for men to think so much of their own compositions as to make them of more importance than anything else in public worship, not excepting even the reading of God's Word? For, although the old order prescribed two Scripture lessons in the morning, only one was usually read.

2. "By its partial use the new order has destroyed uniformity of worship. The new part of it being optional, those pastors seeking to introduce it differ in the order of service to such a degree that no one of them can go into another's pulpit and conduct the service without a special program." I agree with Dr. Harrison in objecting to the optional character of some of the features. It is one of the few faults I have to find with the new order. But let me ask: "Was there any more uniformity of usage under the old order?" I think that anyone familiar with Methodist worship for the last fifty years will be forced to answer "No." The anarchy was worse then than it is now. For at present there is at least uniformity among those who do use the new order in its fullness. Under the old system each pastor conducted the service as he pleased, which in a lamentably large number of cases was in a very slovenly, unorderly and irreverent manner. The ministers who really observed the old order and conducted their services "decently and in order" have been the first to adopt the new mode of worship. Though lack of harmony is chiefly the fault of the individual preachers, the new order is responsible in a degree in that it permits the omission of certain items. The easiest way for this difficulty to be obviated would be for the General Conference to make all the new features obligatory. The disastrous results of permission to omit certain parts of public worship are to be seen in the all but universal practice of mutilation and curtailment of the office for the holy communion by ministers chronically "straitened for time."

3. "The proposed order has divided the ministry of our Church into the two distinct classes—High Church and Low Church."

Such a division of the ministry into High Church and Low Church, as Dr. Harrison mentions, merely serves to show who are the loyal sons of the Church, and who the recalcitrant and self-conceited; what ministers really desire the people to have a share in the public worship of God, as well as what preachers are bent on being, saying and doing everything, praying, preaching and reading—which is the worst form of "sacerdotalism" imaginable. In letting the minister "do and say" everything we are falling (or I am rather compelled by exact truth to say "have fallen") into one of the

worst of Romish corruptions, that of putting everything into the mouth and hands of the officiating minister, regardless of what you call him. For "new presbyter is but old priest writ large."

4. "The new order as proposed is a retrogression and not a progressive movement. The introduction of the Apostles' Creed and Gloria Patri into a Methodist meeting is a retrogression towards the Episcopal Church, just as the burning of candles and the confessional box in the Episcopal Church is a backward movement to Catholicism."

In regard to this statement I will admit that the use of the Apostles' Creed and the Gloria Patri in public worship is a retrogression in that it is a "going back" to the usages of primitive Methodism as well as of primitive Christianity. But we really cannot see why the Apostles' Creed or the Gloria Patri are any more out of place in a "Methodist meeting" than in any other Christian assembly. He might as well, or rather better, object to the singing of "Praise God from Whom All Blessings Flow," which is not at all so ancient as the Gloria Patri. Dr. Harrison's comparison of these usages to the use of altar lights and auricular confession in the Episcopal Church is hard to understand. He could not have chosen a less happy comparison, so far as his purposes are concerned. For it is a well established fact that altar lights and confession have always been allowed by the Anglican Church since the Reformation. (Cf. the "Ornaments Rubric" prefixed to the English prayer book; also the longer exhortation in the English communion service). Confession, as practiced by the Church of England, was defended against the charge of popery by no less a person than John Wesley. (See Wesley's Works, "Misc." Vol. 1, p. 792, "Roman Catholicism and Reply," sub. Q. 76; *ibid.*, p. 812, "Popery Calmly Considered.") Thus the use of candles and confession cannot be properly called retrogression, as there was never a point from which these practices could be said to retrograde, being allowed from the first. In like manner the use of forms of worship in the Methodist Church can hardly be called a backward step, since such forms have had at least the formal sanction of Methodism from the beginning, as well as the express injunction of Mr. Wesley. This is only another example of the extreme sacerdotalism of some of our preachers; they seem not to want the people so much as to declare aloud their belief in the fundamentals of the Christian faith. It is bad enough to have to submit to our ministers doing all the praying for us; but it is beyond endurance to find that they also want to do our believing for us.

5. "There is no 'long felt want' to be filled by the new order. It can't do much good, and it may do much harm."

Perhaps there is no such need among the preachers. But the people do need, and in many cases desire, a part in the public worship of the Church. We need to be stirred by the feeling that we are a "royal priesthood;" that we, as well as the preachers, have a right to join in the prayers of the Church. We need the feeling of responsibility that such a participation in public worship is bound to engender. We need the reverence that springs from the use of ancient forms and of postures indicative of our inward attitude. How humbly and dependent one feels on his knees; how jubilant and full of joy is the attitude of praise—standing; or how much stronger our faith seems when we stand up to confess it. There is certainly not much spirituality at the outset in those souls to whom postures are a spiritual hindrance. Why does standing or kneeling hinder spirituality more than sitting or leaning forward on the pew in front of one? Yet, in a recent issue of this paper, a correspondent gave as his chief objection to the new order the fact that "the more attention is paid to order and form, posture and position of the body, the less attention is paid to spirituality." The absurdity of this objection is obvious. One might as well object to taking off his hat to a lady or rising to greet a friend on the ground that this form or that change of posture detracts from the cordiality and sincerity of one's greeting.

Thus every one of the arguments brought against the new order of service can be reduced to an absurdity by the application of a little every-day logic. If we could only learn to consider things as they are, instead of trying to distort them into what we think they ought to be, Christianity would be more catholic and less sectarian.

THOMAS J. WILLIAMS.

BROTHERHOOD, ATTENTION!

Let this remind you that the McLaughlin call expires Sept. 8th. Be careful. M. S. HOTCHKISS, Secretary Brotherhood, N. W. T. C. Temple, Texas.

AN APPEAL—SPECIAL, PERSONAL, URGENT.

A communication just received from Mission Headquarters in Nashville discloses the following as the status of collections for missions in three of the conferences under my charge on August 1st. It is a comparison of collections to same date for 1904 and 1905:

	1904.	1905.	Short.
Arkansas Conf. . .	\$ 883	\$291	\$592
Texas Conference.	3,088	2,815	273
W. T. Conference.	869	769	100

While these deficits are not large in any case, they are threatening, and unless faced heroically will end in disappointment and mortification.

Let me appeal to the presiding elders of the several conferences above. You are the ranking officers, and as such responsible for results. The Church demands results of presiding elders, and watches anxiously to see them. If they do not appear then—I beseech every presiding elder to demonstrate his fitness for the office by snatching victory from threatened defeat.

Upon the pastor—each pastor—rests the personal as well as official obligation to sustain our missionary plans at home and abroad by securing the funds necessary. I trust the reports in all our conferences, and especially in those committed to my oversight, will bring glory to God and show you worthy of the places you fill.

We will scrutinize your reports this next fall with unusual care.

Your fellow laborer,
JOSEPH S. KEY.
Sherman, Texas.

THE GREAT TEXAS OUTING.

By the kindness of the pastor and good people of the Bardwell Circuit, the writer was enabled to attend the great Epworth League Conference at Corpus Christi. It was very kind in these good people, after having contributed the money to send Bro. L. A. Reavis, their pastor, to do the same thing for their presiding elder, and it was certainly appreciated by both. The conference was a great meeting of many young people and a few old ones, who got young after their arrival there. The encampment is located exactly at the right place and is already a great success. This encampment row affords Texas Methodists and their friends a fine outing place, summer or winter, at home. It will not be necessary for them to leave the State to have a pleasant outing. During the ten days of the encampment not a gnat nor a fly nor a mosquito was to be seen. The people slept under blankets. There is good fishing in the bay, the boating is fine, and the serf bathing very delightful. The program of the conference was great and promises to be greater each year. Everybody enjoyed the encampment and went away enthusiastic over its great success. We expect to carry three or four car loads out of the Waxahachie District next year.

JAS. CAMPBELL.

STOCK GOES UP.

Please state that, owing to a big strike of rich gold on our new property at Goldfield, Nevada, our stock is raised to thirty-five cents.

J. H. COLLARD.

Mexico City, Mexico.

AXTELL SUPPLIED.

The Axtell Mission, Waco District, made vacant by the death of Rev. Chas. Davis, has been filled by Rev. B. S. Crow until conference.

J. G. PUTMAN, P. E.

Waco, Texas.

DEDICATION.

The Ravenna Church will be dedicated Sunday, Sept. 3, by Rev. G. C. Rankin, D. D. We extend a cordial invitation to all former pastors to be present.

COMMITTEE.

N. W. T. C. BROTHERHOOD.

Dear Brother: Rev. Chas. Davis, a member of the Northwest Texas Conference Brotherhood, died at his home in Waco yesterday, and at 10 a. m. today his remains will be laid to their long resting place in Waco, to await the resurrection of the just. God's workmen fall, but the work moves forward. Your mortuary fee of \$2 is now due, and should be forwarded to Secretary at once. Your Brotherhood, founded on business principles was never in better condition. Responses are punctual and business-like on all calls this year. This call expires Sept. 22. Respond at once.

M. S. HOTCHKISS, Sec'y,
Northwest Tex. Conf. Brotherhood,
Temple, Texas, Aug. 22, 1905.

TRIBUTE OF RESPECT.

The committee appointed on resolutions touching the death of our lamented pastor, N. M. McLaughlin, beg leave to report the following, viz:

Whereas, it has pleased the alwise God in His inscrutable providence to remove from his labors in the Church

below to higher and nobler work in the grand Church above our devoted pastor and member of the Woman's Home Mission Society, N. M. McLaughlin; therefore, while we reverently bow in humble submission to this decree of the allwise Heavenly Father, be it

Resolved, 1. That in the death of our pastor, the State has lost a true, law-abiding and patriotic citizen, the town an open-handed and kind neighbor, the children an affectionate father, the wife a devoted husband and the Church a consecrated pastor.

2. That in the death of our pastor a place is made vacant that will be hard to fill; that like the "Gentle Shepherd" he led his little flock down "beside the still waters and in the paths of righteousness for his name's sake." That though it was not our pleasure to have him but a few short months, yet he made many friends and has left an influence that will live on and on in our little town, Church and Woman's Home Mission Society. Truly his daily walk and life was one worthy of imitation, and while we mourn over our great loss may be, like the "sweet singer of Israel," say the "Lord giveth and the Lord taketh away, blessed be the name of the Lord."

3. That we tender to the bereaved family of our dear departed pastor our heartfelt sympathy in this our mutual bereavement.

4. That a place in our minutes be set aside, dedicated to the memory of our devoted pastor and member of the Woman's Home Mission Society, whereupon our Secretary shall transcribe these resolutions.

5. That a copy hereof be tendered our pastors sorrowing family and a copy be furnished the Christian Advocate with request to publish.

DIANA McLEOD,
CARRIE THORNTON.

FROM PASTOR TO PROFESSOR.

For two or three weeks I have been trying to again accustom myself to school harness. It does not perfectly fit. The pastorate is more to my liking. It was my first love and will be enduring. I left it with pleasant memories. At the close of my last Sunday morning sermon in the pastorate I received three children into the Church on profession of faith. Such duties were to me always pleasant. When for any reason it is thought best that my relation to the University shall cease I will return with joyful zest to the difficult, delicate, but congenial work of the pastorate. The labor of representing Southwestern University is very much lightened by the cordiality with which its representative is received and the high favor in which the institution is held. The brethren of the ministry receive me kindly for my work's sake. The friends of the University are everywhere. Kind words are on every hand.

To-day I start to Georgetown, where I enter upon my duties as a teacher in the University. Just twenty years ago I went thither as a student. Then my father drove me to the depot. Before bidding me good-by he pronounced a blessing on me and handed me a note to Dr. McLean, which simply stated that he was entrusting to the care of the University another one of his children. That father has now left us. I enter the school this time without a note from him. But before taking up these new duties I visited the churchyard where his body lies sleeping. Standing with uncovered head, by the little monument that marks the spot where we laid his body, I could see once more his pure eye looking into mine, feel once more the clasp of his loving hand and hear that remarkably sweet voice say with suppressed emotion, "Good-by, my boy; God bless you." Precious father! I love him with a passion that grows with the years. His life helped me to perform my duty as a student; his memory will inspire me to faithfulness as a teacher.

J. SAM BARCUS.

HOLLAND'S FOR SEPTEMBER.

The September number of Holland's Magazine, published in Dallas, Texas, has made its appearance, and is even an improvement on the August number. The cover design is a simple but beautiful one—just a bunch of goldenrod in its natural colors. Handsomely lithographed on heavy white paper, the effect is most pleasing.

One of the leading articles of the month is "Tarpon Fishing on the Texas Coast," by F. P. Holland, publisher of Holland's Magazine and Farm and Ranch. Mr. Holland is a true sportsman and his description of a popular sport will be read with interest. The September issue of Holland's Magazine is primarily a fiction number, however. Additional space is given to fashions this month, and the departments devoted to the fancy work table and the kitchen are full of useful hints and helps to the busy housewife.

Nearly every story and article is aptly illustrated, and the publishers of Holland's are making good their promises to issue one of the best magazines ever published in the South.

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No. 20 Continental Full-Leather Top Buggy. Dark green leather trim. Four bows. Extension joint. Piano body, 21 by 54 inches. 7/8-inch Sarven wheels, 40 by 44. Wide track arch axles, dust-proof, long-distance. Higgins Quick-Shift Shaft Couplings. Running gear dark red or black. It is a buggy that we guarantee in every respect. Price \$75.00, crated f. o. b. Dallas. The above is one of our special bargains.

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COLORADO LAND.

In the beautiful Colorado Land Rise mountains tall, yea, mountains grand. Her story I'd heard in days of old. But, oh! the half had not been told. Lake pictures are her fertile plains. Dotted with homes; her ripening grains. Her sheep, that graze by sparkling rills; Her cattle on a thousand hills; And in this happy, healthful clime There blooms the pretty Columbine— State flower thee, of dainty blue, Emblem of all that's good and true.

As 'pon the iron rails we climb To view her glories most sublime. Her many charms delight the view. And every turn brings something new. Her canyons deep, her gorges wild— St. Peter's dome upon me smiled. While from enchanting Point Sublime Behold afar the beautiful clime.

The iron horse puffs on apace— How short the turn, how dark the place Where, plunging through the tunnel, there, We shudder! breathe a little prayer. 'Tis light again, and on we speed— This seeming reckless iron steed Is guided by a brawny arm— We reach the summit free from harm.

Now, look abroad! Oh! glorious scene! Miles, miles away the snowy sheen Of mountain ranges stretch afar. And hundreds more still nearer are. Down at our feet a city fair is set. Where people live, love and forget; And human hearts beat just as warm As in the land where I was born.

Pike's Peak stands out supreme, sublime. The stately monarch of this clime. No human pen or tongue can tell What wonders in its bosom dwell; And none but He who formed the so Can comprehend, or thy real value know. From Nature's laboratory thus concealed Flow healing waters, most concealed— The Soda Fountain, strange, and Iron Ute.

Prepared the varied tastes of man to suit. Oh! gracious hand! Oh! tender Father Care. Thou plantest these majestic mountains here; Before this matchless presence I would sing The God that made thee, He is King. SOU'RIE BALDWIN DICKEY. Temple Texas.

MENDING GOD'S LAW.

A Baltimore newspaper, printed under date of St. Louis, July 24, the following dispatch: "On the body of L. M. Booth, about 60 years old, who was found to-day in Forest Park dead from chloroform, self-administered, was a slip of paper containing these words: 'Heartily agree with Dr. Osler; an old man and a poor man has no business on earth. I am broke and no one will give me work. They look at me with a smile and say, 'We've got a man.' This is no temporary insanity on my part.' On another slip of paper the aged man has scribbled: 'Forest Park, Sunday, July 22, 7:50 p. m. The reason I single out this park is because it is so far away from a dispensary, so that I can be gone before they get me to a dispensary. Dr. Osler is all right. I do hope no one will identify me.' Clutched affectionately in one of the cold hands was a baby's shoe, which Booth had evidently carried in his pocket for years.

This is one of the most pathetic of the several similar incidents, and all growing out of Dr. Osler's absurd recommendations. Now, the Osler recommendation, considered by itself, is not in the least serious, but when we remember that the tendencies of the times seem to be strictly in accord with those recommendations, and that in many instances aged men who have taken their lives have referred to "the Osler theory," then that theory becomes of general importance and interest to society.

It would be difficult to imagine anything more pathetic than the death of this St. Louis man. According to his own statement, he was old and poor, and imagined that he "had no business on earth." Because he was aged no one would give him work, and when his body was found in Forest Park, we are told that "clutched affectionately in one of the cold hands was a baby's shoe which Booth had evidently carried in his pocket for years."

Many of us will recognize in that baby's shoe a link that should have bound this man to his life until it was claimed by his Maker.

It will be remembered that Dr. William Osler, a man who himself has passed the point which, according to his theory, terminates the period of man's usefulness, was a professor at

the Johns Hopkins University. Although he himself was aged at the very moment he gave to the world his abominable and harmful theory, he was then on his way to Oxford University, where he had accepted a profitable and important professorship.

Dr. Osler is a famous physician. He was chief among those physicians who attended Senator Hanna during his last illness. Speaking at the anniversary exercises of Johns Hopkins University, Dr. Osler declared that men are comparatively useless when they become forty years of age, and that they are utterly useless when they reach their sixtieth year. He suggested the plan described by Anthony Trollope's novel, "The Fixed Period" in which the plot hinges on the scheme of a college into which, at the age of sixty years, men retired for a year of contemplation before a peaceful departure by chloroform. Dr. Osler referred to this as "an admirable plan." Men waxed indignant over Dr. Osler's recommendation according to their ages. Those who had but passed the fortieth year pooh-poohed the idea that at their age a man's usefulness is comparatively at an end, while those who had passed the sixtieth year were "mad all through," and naturally so, because, according to the Osler programme, those in the forty-year class are simply thrown aside to wither and die in idleness, while those who are in the sixty-year class are to be put to death by chloroform.

Dr. Osler may think he perpetrated a fine joke. But the world would have been better had he never lived—at least, long enough to become responsible by suggestion for many suicides. Who can blame the sixty-year-old boys for objecting strenuously? Marshall Field, Chicago's merchant prince, has passed the sixty-year limit; yet he is a very active and useful citizen. "Uncle Joe" Cannon is away beyond that limit; yet he is one of the liveliest men who ever held the gavel over the National House of Representatives. John Wanamaker, strong in Philadelphia's business circles; J. Pierpont Morgan, one of the most potent factors in financial circles; John D. Rockefeller, the greatest and busiest monopolist in the world's history, have all passed the sixty-year limit. If Osler ever established a programme, John D. Rockefeller would secure a corner on the chloroform market quicker than the Baltimore physician could bat his eye.

Cardinal Gibbons, President Elliot of Harvard, Senator Cullom, Senator Allison, President Angell of the University of Michigan, and Senator John P. Morgan have all passed their 70th year; yet all these men are active and not even "comparatively useless." Edward Everett Hale, the great preacher, is more than 80 years of age, yet his productions are worthy of careful reading. Nearly every nation has had its "grand old man," and his best work was done after he had established his right to that honorable title.

"Uncle Joe" Cannon hit the nail on the head when, commenting upon Dr. Osler's statements, he said: "A man is as old as he feels, and I am 37 and frisky every day in the year." There is, of course, no danger that Dr. Osler's chloroform proposition will be adopted, and therefore the important part of his recommendations relates to the forty-year-old proposition. This is so because of the growing tendency on the part of great corporations and other large employers to refuse to give employment to men who have passed the age of 40 years and to get rid of such men already in their service as rapidly as possible. If a man is in health there is no reason why he should not be at his very best after he has passed the age of 40 years; and there is no reason why a man should not be in perfect health at that age, so far as the mere wastes of time are concerned.

The disposition to establish the 40-year limit upon the usefulness of men is one of the greatest dangers threatening our civilization. Whenever that limit shall be generally recognized among employers, then it will be quite the proper thing, in all seriousness, to advocate the proposition that the man who has passed 40 years shall be escorted to some secluded spot and put to death.

Our civilization is, indeed, a wretched affair if it has brought us to the conclusion that two score years shall mark the termination of a man's life. Our progress must have been rapid if the business houses, the professional offices, the workshops and the corporation headquarters can best conduct their affairs without that calm and dispassionate consideration, that wide experience, that devotion to duty and that industry which, as a rule, is marked among men who have passed their 40th year, but which is often conspicuous largely because of its absence among less matured men.

Such a rule as the 40-year limit cannot long stand the test of intelligence. It is the outgrowth of the peculiar age through which we are passing, an age described by some as the "age of gold,"

by others, and without large distinction from the foregoing definition, as the "age of greed," and by others as the "trust age." Corporation organizers, greedily to grasp every penny within or without their sight, are anxious to put all possible pressure upon men whom they employ and obtain what they believe will be the highest possible results. They want not men, but slaves; they want every ounce of result, even though to obtain it they wring the last drop of blood from their hired men's veins. They are mistaken when they think they cannot get the very highest results from the healthy man who has passed his 40th year. But, as the corporationist closes his eyes to the fact that by his oppressions of the people he is laying up serious trouble for himself in the future, he gives no consideration to the history of the human race in all the ages and in all the lands, a history that serves as a stinging rebuke to the rule he now seeks to make against the lives of men.

Better let prevail the good old rule, "A man's a man for a' that and a' that." Better "let every tub stand on its own bottom." Let the man who is capable of earning a salary be given the chance and permitted to draw that salary, as long as he shall discharge his duty faithfully and well, regardless of the number of years he shall have spent in this vale of tears.

If in the average city every man who has passed the age of 40 were discharged, that city's business machine would be at a standstill. While we would, undoubtedly, have a large supply of "young blood in commerce," pay days would be few and far between, and the newspapers—if, indeed, there were any newspapers under those conditions—would be filled with the announcements of business failures.

We are told that the old Hindoo saw, in his dream, the human race led out to its various fortunes. First, men were in chains that went back to an iron hand; then he saw them led by threads from the brain, which went upward to an unseen hand. The first was despotism, iron, and ruling by force; the last was civilization, ruling by ideas.

Ideas that kill hope and destroy life. Ideas that are repugnant to God's eternal laws, can have no permanent place in a civilization worthy of the name. "God never made his work for man to mend." We have been told that "age does not depend upon years, but upon temperament and health; some men are born old and some never grow so." And experience has justified the fine statement made by a distinguished writer that among many men, even when the spirit dies out with increasing age, "the power of intellect is unaltered or increased and an originally educated judgment grows broader and greater as the river of life widens out to the everlasting sea."—Richard L. Metcalfe, in the Commoner.

\$100 Reward, \$100.

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

It is never hard to hold the people if you are really helping them.—Ram's Horn.

SKIN PARASITES

Live and multiply in the skin of the sufferer from tetter, itch, ring worm, and similar skin diseases. It is horrible for one to be fed upon in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will destroy the germs and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. 50 cts. at druggists, or by mail from J. T. Snuptrine, Savannah, Ga.

It is a good deal easier to set a lie among than it is to keep track of it.—Ram's Horn.

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REMINISCENCES.

(Dictated by W. A. Kendall on the 5th anniversary of his birth.) My first few years of life were spent in happy childhood's sweet content...

A few more years of life, I spent, Too oft, alas! on mischief bent. If trouble came through spite or sport...

Thus slowly moved the years along 'Mid showers, sunshine, sighs and song; 'Mid tears of grief for loved ones gone...

No railroads then, with breath of fire; No means by which to talk on wire; No wheels with pedals on each side...

We had instead the patient steed, Sufficient then for every need. Some were rich but few were poor...

Those simple folk would often ride, Lads and lasses, side by side, A dozen miles or more to reach...

When all the damage from the ride Had been repaired, we looked with pride On the girls in their home-made dress...

At length the man of God arose, Surveyed the throng with calm repose, And of his opening hymn read two lines...

When these were sung, then two lines more, Thus all the hymn was read and sung Of spirit full with tuneful tongue...

The young men then were boys still, Obedient to their father's will, And worked as they had always done...

Near thirty years have come and gone, Have rolled their weary cycles on; Shot and shell and saber keen...

When peace at last had been declared, The survivors to their homes repaired, And went to work with might and main...

And now my muse is almost done; The seventy years since first begun, And follow actors on the scene...

From child to youth, from youth to age, I've taken part at every stage; Or on the bloody field of strife...

My age to-day is seventy-five; Though battle-scarred I'm still alive, 'Tis true I'm old and almost blind...

AN OLD MAN'S MUSINGS. I see Brother Harrison puts my old friend, Ham Horton, and myself one as High Church, the other as Low Church...

Churchman, I am an altitudenarian. When one of the Texas Conferences told Brother Pickett that if he could not baptize by immersion he could not be a Methodist pastor...

When Mr. Wesley suggested the twenty-four articles he knew of many differences of opinion on theological subjects, and they were the only absolute requirements as symbols.

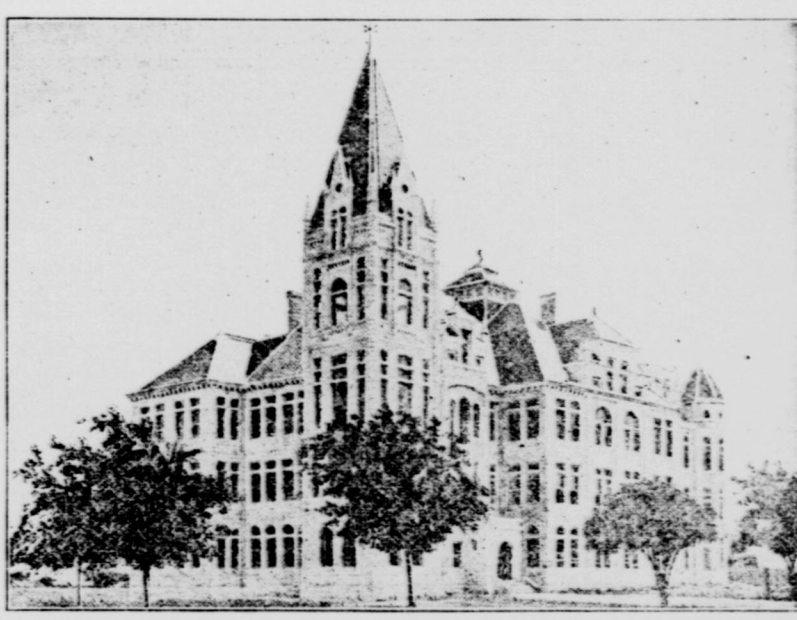
My old friend, Dr. Bond, could not have been a Methodist itinerant, but he could be, and was, lay preacher. He refused to baptize, to be ordained...

When peace at last had been declared, The survivors to their homes repaired, And went to work with might and main...

THE CASE OF SUSIE ADAM. Betty is seven years old, says a writer in the Woman's Home Companion, dearly loves her school and teacher...

Quite charmed, Betty rose, mounted an imaginary platform, gripped her little dress, gave a serious courtesy, and said, with loud and elocutionary

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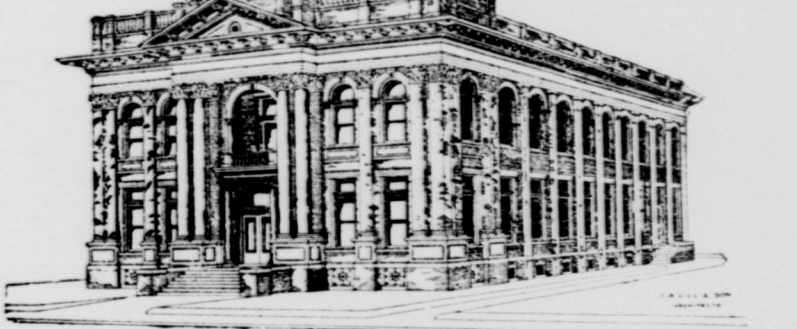
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distinctness, "Susie Adam forgets Susie Adam." "What if she does? Let her. Give us the quotation."

QUEER THINGS. A clock can run, but cannot walk; My shoe has a tongue, but cannot talk...

A young Virginia divine draws a pathetic picture of Mrs. Nebuchadnezzar going forth in tender love "to salt" old Nebuchadnezzar...

If the Baby is Cutting Teeth. Be sure to use that old and well-tried remedy Mrs. WINSLOW'S SOOTHING SYRUP...

The Woman's Department

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

Our readers of this week are favored with earnest appeals in behalf of organized and individual labor, personal and from house to house work, as the preacher would put it, in order to arouse a greater interest among all our lady members and friends in behalf of our Woman's Home Mission Society. This is certainly highly commendable. We trust the greatest success may attend these organized and individual efforts. Every woman should be an active or at least a contributing member to a Christian society whether it be home or foreign. These are fields of the greatest possible usefulness. To bless and benefit mankind is but one of the great truths implied in that great text which teaches us that God so loved the world that he gave his Son that whosoever believed on him should not perish, but have everlasting life. All who contribute in any way to the consummation of this great object are aiding the Divine Father in the blessed purposes of his great love. Let us help by accepting and by extending all these great blessings of abounding love and grace.

Mrs. S. C. Heartsill gives an earnest appeal for a more thorough and careful distribution of home mission literature. This certainly is a most praiseworthy object. You must teach the people their duty. Make it plain and impressive, and when you awaken them to a conscious sense of duty lead them to action.

Among the many and potent factors in missionary literature do not forget as one of the very first these columns of the Texas Christian Advocate. This department has always been open for every good word and work in this way. The Advocate has many readers far and near, as well as all over the State. Her visits are weekly. She does not let your love grow cold by making her absence prolonged. She is not an experiment. To-day is and to-morrow is not; but her steady knock fifty-two times a year at your door reminds you that she is there. So this is part at least of the literature you want to circulate among all your societies and in all your homes.

A CALL—AN APPEAL FOR ORGANIZED WORK.

To the Members of the Woman's Home Mission Society, Northwest Texas Conference:

Dear Sisters: Realizing that the great need of our work is an enlarged membership, and believing that the highest results can only be attained by organized effort, we ask that every auxiliary in the conference inaugurate a canvass for new members, beginning with the issuance of this call and continuing till November 1st.

Let this canvass be conducted under careful, thoughtful, prayerful plans, and let it not cease until every woman in our Church shall have been urged with loving entreaty to unite with organized woman's work. The faithful fulfillment of this plan, in the fear of God, must bring manifold blessings to our cause.

MRS. A. B. HONEYCUTT, President.
MRS. FLORA N. HEY, Corresponding Secretary.

AN ENTHUSIASTIC MEMBERSHIP.

Inspired and Educated by Home Mission Literature.

To secure members and create enthusiasm so necessary to the progress and success of this work our people must be educated on the subject.

What can do this more successfully

There are some things in this world dearer than money or business. Chief among them is good health. Until too late, very many do not realize that they may have both money and business, yet from physical debility be unable to enjoy the one or continue the other. It is a sad awakening to find that they have neglected the little ailments until they have developed into serious chronic diseases. This is especially true of the heart, which in one person out of every four is weak, causing shortness of breath, palpitation, dizzy, fainting or smothering spells, irregular pulse, poor circulation, inability to lie on left side, etc. Because these symptoms are at first spasmodic and do not completely prostrate, they receive little attention, until some unusual mental or physical strain reveals the fact that the victim is in a very precarious condition. You may stop the progress of heart disease by taking Dr. Miles' Heart Cure. In fact, very few cases are so serious that it will not benefit and prolong life, if not completely cure.

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and more quickly than our Home Mission literature?

The proudest distinction of our beloved America is, that it is a land of homes, and it should not be forgotten that the end and aim of woman's home mission work, aside from the personal salvation of those brought under its influence, is to uplift the homes of the nation and thereby its citizenship.

Home mission literature is the best medium through which this can be done. Then, dear sister, send it out, glad messengers of God, flying like the bright beams of the morning from the pebbly shores of the warm Pacific to the coral reefs of the broad Atlantic. In this way, stirring the hearts of our people to a joyous response, which will be taken up and carried across those waters, as a living light from heaven, scattering the night of care and removing the dark despair from the hearts of our brothers in the Orient.

Along this line every member of this band should feel enthusiasm bubbling and glowing in each heart, working unceasingly, trying always to take America for Christ, thereby sending the joyous news abroad, even from Greenland's icy mountains to the most southern country on the globe. Watch and pray, and with it work and pray!

"Around us souls are dying.

They perish at our door;

The land is full of sighing

And sin, from shore to shore.

Gladly we toil to save them

From death to make them free,

For Him whose life He gave them

Far back on Cavalry."

If we as members of the Home Mission Society and do not use her literature, we are but naughts—big round naughts. With idle minds and useless hands can we pray, "Thy kingdom come?" No! It would but mock our God! He could have used other means in rescuing his straying children and the fallen humanity around our doors; but it was his plan to put this great work into our hands, and we must do it to the best of our ability, using the light afforded us, ever ready to sow beside all waters, and we shall reap in due season if we faint not.

I will mention a few of the most powerful organs used by the Home Mission Society: First comes "Under Our Flag," by Alice M. Guernsey. This is a noble book, laden with love and advice for the workers in the Master's vineyard. She places the work directly under our fingers, tells us of our brothers in black, and how best to lead these simple children from ignorance and shame. Teaches us to lead them for the love of Christ and in his name. She tells us of people everywhere who hunger and thirst for something instructive to read, while we hurl to the winds so much good literature. Sisters, send out the Home Mission literature; do not destroy it. It is fraught with gold and gems for the Master's gathering. Besides this book there are many others I could mention, but must hasten, only saying:

"God speed our feet! Oh, may they be Glad messengers of love for thee, Till hill and valley near and far Shall catch the gleam of Bethlehem's star."

Another organ of Home Mission literature is the King's Messenger, published at Dallas, Texas. This little paper fits within the horizon of this great conference like a jewel in the set, casting its light over the length and breadth of the Lone Star State. Even other sister States are beginning to enjoy its gleams, and profit by its great truths. It comes to us each month scattering joy and love as sweet as angels' kisses, in every home it visits, thus stirring and enlivening hearts, thereby procuring aid in helping on the work for Christ. It is in the hands of women who have consecrated their lives to the work of rearing the fallen sisters of our land, and succoring the ones of whom our dear Savior said: "Suffer little children to come unto me."

In the year 1885, when Lucinda B. Helm was led by divine guidance to become the patron spirit of this society, the glad tidings, in whisperings of love, were sent out by leaflets. These white-winged messengers, mere flutterings from heaven, carried in gladness the joyous truth into many homes; thus forming societies, gaining members and kindling the ardent enthusiasm so necessary to success.

About the year 1888 the official organ of the Home Mission Society was born—"Our Homes"—and what a help and inspiration it was and now is. It comes also each month full of wisdom and truth, for thousands of Methodist readers all over our glorious Southland.

So, dear sisters, I beg you to read and then pass on Home Mission lit-

erature. This will undoubtedly en-
thuse and inspire membership more
thoroughly than and other means.

"Let us then be up and doing,"
With our hearts true in the main,
"Still achieving, still pursuing,"
Winning dear souls for our gain.
MRS. S. E. HEARTSILL,
Weatherford, Texas.

A PLEA FOR FLOWERS.

Dear Children--Did you ever know what it was to be a whole year without seeing a flower? Some children in cities, long to see beautiful trees and flowers, and dream of how wonderful it would be to see them every day through the whole season; but they never do. A friend of mine chanced to be in an obscure part of a great city one day, and pinned on her dress she wore a bunch of geraniums and geranium leaves. Most of the flowers had blown off, leaving but the stems and bunch of large leaves; as she passed a little group of some very poor children, they caught sight of the green and all rushed toward her. Some of the little sad-faced creatures were Italians, but all of them begged for a leaf or a flower. From one and another she was surprised to hear the words--"Just one kind lady." And when she had distributed them among the poor children, they looked at the flowers as lovingly, and held them as close as you would your beautifully dressed, fine dolls.

Now this is a true incident, dear children, and there are many children in large towns and cities that crave the very things you sometimes waste, and scarcely stop to think about. What can you do for some of these unfortunate ones this Summer.

I know there are many little girls that have flower beds of their own, and can, by care and attention, raise many flowers. Now don't you think it would be a good plan to make a practice every week this Summer of sending a lovely bouquet to some person, or persons, who are poor or sick? Don't do it just once this Summer, but do it regularly, so that these lonely hearts will have a sweet surprise occasionally, that will make them think happy thoughts and want to do good deeds. Don't you think it would really be a service for Jesus? You know he made the flowers and they are his and I can't think of anything sweeter than that you should be his little ministers this Summer, and send his beautiful fragrant love-blossoms to those who are weary and shut-in and sad. Sometimes send a potted plant, for that can keep so much longer. It is very easy to get potted plants to grow in the Summer, and they can be easily sent. Jesus loved flowers when he was on earth, and said that no King, however rich, was arrayed as beautiful as the lilies.

How many sweet Christian children will respond to this call for flowers and let them be sent in perfect showers of blessing this season, in the name of Him who was called the Rose of Sharon and the Lily of the Valley.—Arabel W. Alexander, in Leaflet W. H. M. Society.

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is the best on earth. Why? It has a large hopper with a wide open feed. Has a positive force and accurate feed.

Will Sow More Trashy Texas Oats than any Drill Made.

Has no trappy arrangements to change quantity and to be out of fix most of the time. The seed is deposited when the furrow is cut, and before the earth falls back, insuring a positive cover. No "furrow openers" to catch trash and grass.

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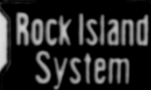
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Eight months ago I was so ill that I was compelled to lie or sit down nearly all the time. My stomach was so weak and upset that I could keep nothing on it and I vomited frequently. I could not urinate without great pain and I coughed so much that my throat and lungs were raw and sore. The doctors pronounced it Bright's disease and others said it was consumption. It mattered little to me what they called it and I had no desire to live. A sister visited me from St. Louis and asked me if I had ever tried Wine of Cardui. I told her I had not and she bought a bottle. I believe that it saved my life. I believe many women could save much suffering if they but knew of its value.

Surgis Quaker

Don't you want freedom from pain? Take Wine of Cardui and make one supreme effort to be well. You do not need to be a weak, helpless sufferer. You can have a woman's health and do a woman's work in life. Why not secure a bottle of Wine of Cardui from your druggist today?

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North Texas Female College and Conservatory of Music and Art.

"Kidd-Key College."

Sherman, Texas.

The following letter has just been received:

Tyler, Tex., Aug. 26, 1905.

My Dear Mrs. Key:

I write to congratulate you on your great good fortune in securing Mr. Kruger as the head of your conservatory for the coming year. I am sure you will find that besides being a man of many personal charms and a superb artist, he is a great teacher. He has the teacher's patience and tact, and if a pupil has any music in her whatever, he is certain to find a way to bring it out and develop it.

I studied with him a year in Cincinnati and hope to be with him again.

With many expressions of regard for yourself and my many Sherman friends, I am,

Sincerely yours,

This testimonial is valuable.

Mrs. L. A. KIDD-KEY, President

UNIVERSITY COLLEGE OF MEDICINE, RICHMOND, VIRGINIA.

STUART MCGUIRE, M.D., PRESIDENT. Good Climate. Moderate Expenses. Lecture Halls, Laboratories, Hospital and Dispensaries amply equipped for successful teaching. Students of this College, under present conditions of entrance and graduation, are able to meet requirements for admission to licensing examinations in any State. Bulletin N tells how all medical students are affected by laws passed in many States, regulating the practice of medicine. Write to WILLIAM R. MILLER, Director.

SPECIAL NOTICE.

Our new church at Crews will be dedicated Sept. 17 by Bro. B. R. Bolton. All former pastors are invited to be present. LEE A. CLARK, P. C.

CO-OPERATION IN EDUCATION.

President Elliot, of Harvard, in an article on "Republican Education" in the Outlook's annual Educational Number, lays stress on the voluntary co-operation of the children in educating themselves. Thus he says:

"Let the children learn from their earliest years what co-operation means in the family, in the home, and in the school. Let them see it and feel it for themselves, not as a principle imposed by authority, but as a natural and universal process. Of course you cannot do that to a baby, but you can begin when the child is three or four years old to induce in the child co-operation, the voluntary combining with the other children in the house with the father and mother, with the friends that come in, with the other children on the floor of the kindergarten. You can begin early and never cease to teach the process of voluntary co-operation, which is the substitute in a republic for unreasonable obedience to orders. For instance, it is necessary in a large school that, at a signal, all the children should rise simultaneously and march somewhere. It makes all the difference in the world in the effect on the individual will if the child sees just why it is necessary for the children to rise all together and move away. The wrong spirit is what I may describe as the military spirit in a school; the right spirit is the thoroughgoing, co-operative spirit for a motive seen. This spirit justifies self-effacement and self-sacrifice as no other spirit really does."

NOTES FROM THE FIELD.

Continued from page 5.

Church privileges and come West to help develop this country. There is great opportunity for ministers of Christ who can lay aside every selfish interest and give themselves wholly to his cause. On last Sunday we dedicated our new church at Fort Stockton, more than a hundred miles from my present location. Bro. French, our presiding elder, was with us and preached two most excellent sermons, besides giving us the benefit of his profound lecture, "The Man Among Men." His sermon on Sunday morning was a masterpiece of thought and eloquence, but, best of all, was in demonstration of the Spirit and with power. At the close of that great sermon we set apart our new church for the worship of Him who promised that the gates of hell should not prevail against it. We seemed to behold the transfigured light of His presence, and felt it was good to be there. The first Protestant Church in the county—no surprise that our hearts were made glad. We read of the pioneers of the past, but what of the present? The presiding elder, who must look after all the interests of a district covering more than 600 miles, reaching the most remote point by rail, by stage, or by broncho express. Through the burning heat of summer, or rain and hail, through the snowstorms and blizzards of winter, that arrest the progress of the great iron horse, this consecrated servant of God has been at his post of duty, and no preacher or his work has been neglected. May this be an inspiration to us all. May the coal from God's altar touch our lips and enable us to say, "Here am I, send me."

Artesia, N. M.

Geo. R. Ray, Aug. 23: We have had a very successful year. Our church building, which is a handsome stone structure that was only a little above the foundations the first of the conference year, has been finished and furnished. We have received over 100 members, which makes our membership now about 150. We now have a splendid Sunday-school of 125 members; also a splendid Junior League of over 50. We closed a good meeting on the second Sunday in this month, which resulted in 46 accessions to the Church. Most of these were received on profession of faith. Bro. Gage, our local preacher, rendered us valuable help during the meeting. We take courage and press forward, giving God all the glory.

INDIAN MISSION CONFERENCE.

Granite, O. T.

Sam H. Douglass, Aug. 23: Rev. Geo. W. Lewis, our pastor, closed his meeting at Plainview the third Sunday night in this month. This is one of the best meetings that this community has ever had. Bro. Moon assisted in the meeting a few days and did some good preaching. Bro. Lewis did some of the best preaching that I have ever heard, and this was the opinion of every one in the community. The second Sunday of the meeting Bro. Lewis held a service for men and boys only, and after hearing the sermon I freely state that I regard it as a masterpiece of oratory, sound in doctrine, scientifically and Biblically considered. Deep conviction rested upon the audience. In the great day of days I verily believe good results will be revealed by this service. I advise any one who can do so to hear this sermon under the preaching of this sermon.

NORTH TEXAS UNIVERSITY SCHOOL NEWS.

Our campus is now assuming a lively appearance. Some of our teachers have been on the grounds for some time and are busy in the interest of the University School.

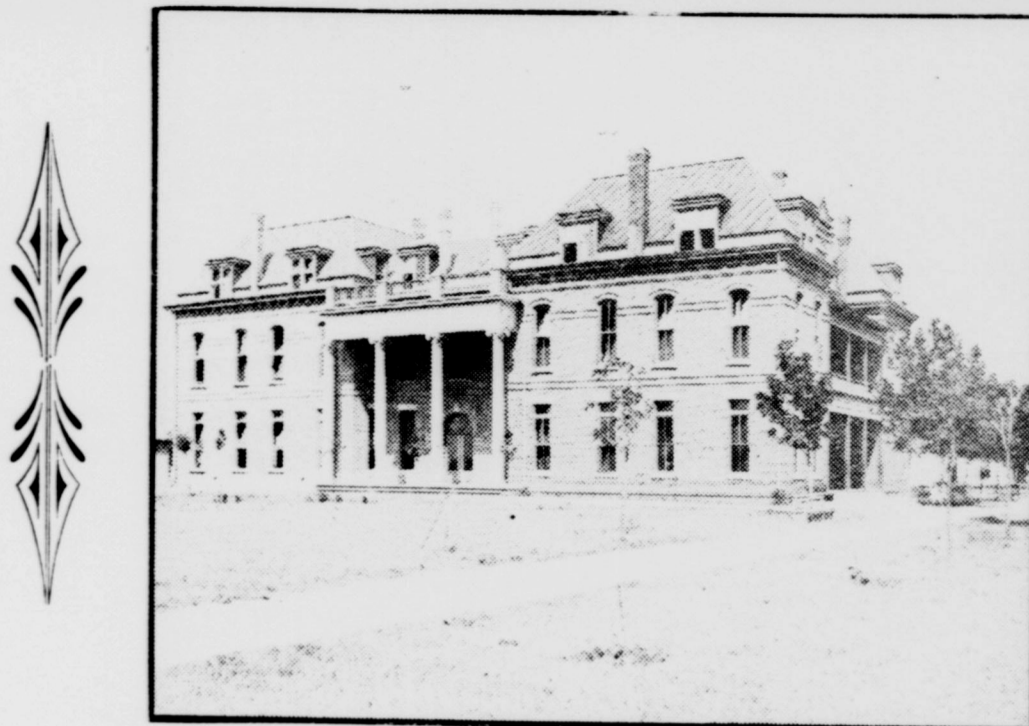
Prof. Logan and wife, who have charge of the boys' dormitory, are making things look new for the boys. New furniture has been placed in the rooms, and everything possible is being done to make this a real home.

The girls' dormitory has also undergone changes. It has been papered and painted, and a new roof has been put on. Both dormitories are provided with electric lights and baths.

Prof. Siler is here and has already begun work in the commercial school. A shipment of new commercial desks has just arrived and are now being placed. Elegant office fixtures are being put in, and the commercial room will soon be ready for up-to-date business.

Prof. Walker and family have moved into a neat cottage fronting the campus. Prof. Walker has been, and is, actively canvassing for the school. He has just returned from Merit, Wolfe City and Farmersville, and reports several students from these places. He goes to-day to Mesquite.

Rev. L. S. Barton, our pastor,



YOUNG LADIES' HOME, POLYTECHNIC COLLEGE, FORT WORTH, TEXAS.

The Polytechnic College continues her progress. The above cut gives a likeness of the last addition in the way of buildings. It is one of the largest and best equipped buildings of the kind in Texas. It has more than 50 beautiful rooms, well ventilated, lighted with acetylene gas, newly furnished with new Brussels art squares. Only a few rooms now are not taken. It is a genuine home for the young ladies attending the College. President Boaz and wife, Business Manager J. D. Young and wife and several lady teachers reside here. Neither money nor pains have been spared to make this a delightful place of abode.

preached a stirring sermon last Sunday on the value of the N. T. U. S. to Terrell. He is giving this entire week to the school and is making things hum wherever he goes. He canvassed Wills Point yesterday and will go to Greenville and Roysse to-day.

President Morgan is to be congratulated upon the manner in which he has organized the school. He has accomplished great things in a short time. He has thrown his entire time and strength into this great enterprise and is leaving nothing undone to make the school a great success from the beginning. President Morgan's enthusiasm in the matter is characteristic of himself. He puts such enthusiasm into his efforts as to inspire the greatest confidence. The North Texas University School has already succeeded as the opening on Sept. 5th will show.

- Calvert District—Fourth Round. Kosse, at Kosse, Sept. 3, 19. Marlin sta, Sept. 16, 17. Hearne sta, Sept. 23, 24. Richmond and Reagan, at B, Sept. 29, Oct. 1. Calvert sta, Oct. 7, 8. Jewett, Oct. 11. Leon mis, Oct. 14, 15. Centerville, Oct. 15, 16. Rogers Prairie, at Hennessy, Oct. 18. Franklin sta, Oct. 29. Pettway, Oct. 21, 22. Fairfield mis, at Mt. Zion, Oct. 28, 29. Fairfield and Dew, Oct. 29, 30. Travis, at Cedar Springs, Nov. 4, 5. Reschid sta, Nov. 5, 6. Burango, Nov. 8. Lett and Chilton, Nov. 11, 12. Wheelock, Nov. 18, 19. Oct. 1. R. A. Burroughs, P. E.

- Dallas District—Fourth Round. Grace sta, Sept. 2, 3. St. Marks sta, Sept. 6. Grand Prairie, at G. P., Sept. 9, 10. West Dallas, at W. D., Sept. 19, 11. Langston sta, Sept. 18, 17. Wheatland, at W, Sept. 23, 24. Ervay Street sta, Sept. 23, 24. Oak Lawn sta, Sept. 29, Oct. 1. Lewisville sta, Oct. 7, 8. Clark's Chapel sta, Oct. 11, 15. Jays's Mound, Oct. 21, 22. Cedar Hill and Duncanville, at D, Oct. 29, 28. Trinity sta, Nov. 4, 5. First Church sta, Nov. 11, 12. Denton sta, Nov. 15, 16. Cochran and Caruth, Nov. 18, 19. Oct. 1. J. L. Morris, P. E.

- Colorado District—Fourth Round. Dickens, at Dickens, Sept. 16, 17. Emma, at Emma, Sept. 19, 20. Floydada, at Meteor, Sept. 22, 23. Plainview, Sept. 23, 24. Hale Center, at Runningwater, Sept. 26. Lubbock, at Lubbock, Sept. 29, Oct. 1. Grandview cir, Oct. 7, 8. Tahoka, at T Bar, Oct. 19. Gail, at Durham, Oct. 12. Big Springs, Oct. 14, 15. Clairmont, at Elkins, Oct. 29. Snyder and Dunn, at Snyder, Oct. 21, 22. Colorado mis, at Union, Oct. 28, 29. Midland, Nov. 1. Colorado sta, Nov. 4, 5. Each pastor will please see that all reports required on this round are present, and the attendance of each official is urged. J. T. Griswood, P. E.

- Fort Worth District—Fourth Round. Smithfield, Sept. 23, 24. Grapevine, Sept. 24, 25. Mansfield, Oct. 7, 8. Arlington, Oct. 15, 16. Blum, Oct. 21, 22. Covington, Oct. 22, 23. Polytechnic, Oct. 25. Grandview cir, Oct. 28. Joshua, Oct. 29, 30. Trinity and Riverside, Oct. 31. Azle, Nov. 1. Mulkey, Nov. 2. Cresson, Nov. 3, 4. North Colburne, Nov. 4. Colburne, Main Street, Nov. 6. Missouri Avenue, Nov. 7. Peach Street, Nov. 8. Rosen Heights and Diamond Hill, Nov. 9. Greenwood, Nov. 10. Kennedale, Nov. 11. North Fort Worth, Nov. 11, 12. First Church, Nov. 13. Oct. 1. O. F. Sensabaugh, P. E.



The Peacock Military School, West End, San Antonio, Texas.

Educate your boy in this dry and elevated atmosphere. 100 cadets. A thorough military school. Government equipment. Gymnasium, natatorium, commodious buildings, spacious campus, 100 acres controlled by the school. The school has exclusive control of West End Lake of 70 acres. Boating, swimming and fishing. School hospital, school physician. Modern conveniences with best sanitary provisions. Prohibition suburb. Undenominational. Prosperous rural patronage. Sons of gentlemen. Faculty of university graduates. Teachers with the cadets 21 hours in the day. Two cadets to the room, each on a single iron bed. Beautiful catalogue. Lieut. C. C. Todd, U. S. A. (retired), detailed by the war department as professor of military science and tactics. Texas schools for Texas boys and girls. WESLEY PEACOCK, Ph. B.

The Loy Business College

High Grade Business Training in the Shortest Time at Least Expense under a Master of the Art. Half rates to Preacher's families. Money saving price to first (well recommended) pupil from each place. Prof. Loy has lost heavily on account of his aggressive but for profit on at great sacrifice in time and money, but he asks for patronage only on the merits of his work. However if Christian people should by their patronage sustain him while under fire, it will be a service of ours that they need not cower under the threatened specter of the liquor power. Address H. A. IVY & M. P. Co., Sherman, Texas.

- Gainesville District—Fourth Round. Belcher, at W & P, Sept. 23, 24. Woodbine, at Calburg, Sept. 29, Oct. 1. Furrs, at Bethel, Oct. 12, 13. Aubrey, Oct. 14, 15. Greenwood, Oct. 17, 18. Sanger, Oct. 21, 22. Montague, Oct. 28, 29. Nocona, Oct. 29, 30. Call session for Belcher, at Nocona, Oct. 30. Marysville, Nov. 1. Ponder and Justin mis, Nov. 4, 5. Bonita, at Bonita, Nov. 7, 8. Era, Nov. 11, 12. Denton Street, Nov. 12, 13. Dexter, Nov. 15. Woodbine call session, at Whaley, Nov. 17. Rosston and Myra, at Hood, Nov. 18, 19. Broadway, Nov. 19, 20. J. A. Stafford, P. E.

- Gatesville District—Fourth Round. Meridian, Sept. 3, 4. Crawford, at Coryell City, Sept. 9, 10. McGregor, Sept. 11. Hamilton, at Hamilton, Sept. 16, 17. Valley Mills and Clifton, at Valley Mills, Sept. 23, 24. China Springs, at China Springs, Sept. 25. Evant, at Shive, Sept. 29, Oct. 1. Maxdale, at Maxdale, Oct. 7, 8. Ellison and N., at K, Oct. 8, 9. Oglesby, at Stockton, Oct. 14, 15. Brookhaven, at Sugar Leaf, Oct. 21, 22. Gatesville mis, Oct. 22, 23. Copperas Cove, at C. C., Oct. 28, 29. Jonesboro, at Levita, Nov. 4, 5. Pearl, at B. H. Chapel, Nov. 8. Turnersville, at H, Nov. 11. Gatesville sta, Nov. 12. S. W. Turner, P. E.

- Abilene District—Fourth Round. Stamford, Sept. 16, 17. Sweetwater and Roscoe, at S, Sept. 21. Roby, at Roby, Sept. 23, 24. Caps, at Caps, Sept. 29, Oct. 1. Truby, at Delk, Oct. 3. Merkel, Oct. 6. Merkel mis, at Stith, Oct. 7, 8. Anson, at Anson, Oct. 11. Avoca, at Avoca, Oct. 14, 15. Aspermont, at Aspermont, Oct. 18. Haskel mis, at Pinkerton, Oct. 21, 22. Haskel sta, Oct. 22, 23. Sweetwater mis, at Newman, Oct. 26. Buffalo Gap, Oct. 28, 29. Albany and Moran, at Albany, Nov. 2. Putnam, Nov. 4, 5. Baird, Nov. 7. Abilene, Nov. 9. Clyde, at Potosi, Nov. 11, 12. Jno. R. Morris, P. E.

- Waco District—Fourth Round. West, Sept. 16, 17. Lorena, Sept. 23, 24. Hewitt, Sept. 25, 26. Penelope, Sept. 29, Oct. 1. Abbott, Oct. 7, 8. Bosqueville, Oct. 14, 15. Elm Street, Waco, Oct. 15, 16. Hubbard City, Oct. 18. Aquilla, Oct. 21, 22. Morgan and Walnut, Oct. 22, 23. Waco, Fifth Street, Oct. 25. Peoria, Oct. 28, 29. Whitney, Oct. 29, 30. Mart, 10 a. m. Nov. 1. Axtell, Nov. 4, 5. Mt. Calm, Nov. 5, 6. Waco, Morrow Street, 11 a. m. Nov. 12. Waco, Austin Ave, 8 p. m. Nov. 12. Let the Woman's Societies and the

Board of Trustees have their reports at their respective Quarterly Conferences this round. J. G. Putman, P. E.

- Sulphur Springs District—Fourth Round. Yowell cir, at County Line, 11 a. m. Sept. 22. Ben Franklin and Pecan Gap, at B. F., 4th Sun Sept. Cumby cir, at Cumby, 1st Sun Oct. Emily Springs cir, at Yantis, 11 a. m. Oct. 4. Winsboro sta, 2d Sun Oct. Cooper sta, 5 p. m. Oct. 13. Klondike, at Good's ch, 2d Sun Oct. Lake Creek, 11 a. m. Oct. 16. Mt. Vernon, at Pine Forest, 11 a. m. Oct. 29. Purley cir, at Saltillo, 4th Sun Oct. Birthright, at Birthright, 5th Sun Oct. Sulphur Springs sta, 8 p. m. Oct. 30. Bonanza cir, 11 a. m. Nov. 1. Sulphur Bluff cir, 1st Sun Nov. Come cir, 2d Sun Nov. The Preachers' Institute for this district will convene at Pickett, Monday, September 18, at 3 o'clock p. m. We are anxious to have all the preachers and as many laymen as can do so to be present. C. E. Fladger, P. E.

- Weatherford District—Fourth Round. First Church, Sept. 19. Counts Memorial, Sept. 19. Mineral Wells, Sept. 17. Weatherford mis, at Godfrey's, Sept. 29. Aledo, at Chapel Hill, Sept. 23, 24. Millsap, at Holders, Sept. 27. Santo, at Brazos, Sept. 28. Gordon, etc., at Mingus, Sept. 29. Ranger, at Ranger, Sept. 30, Oct. 1. Breckenridge, at B, Oct. 7, 8. Crystal Falls, at Baker, Oct. 9. Whitt, etc., at Whitt, Oct. 13. Peaster, at Cold Springs, Oct. 14, 15. Springtown, at Knob, Oct. 19. Graham mis, Oct. 21. Graham sta, Oct. 21, 22. Farmer, Oct. 24. Elliasville, Oct. 27. Throckmorton, Oct. 28, 29. Palo Pinto, at Palo Pinto, Nov. 4, 5. E. F. Boone, P. E.

You cannot warm your hands at the devil's fire without warping your heart. —Ram's Horn.

ALLEN'S MUSIC HOUSE

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column. POETRY CAN IN NO CASE BE INSERTED.

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

McGINNIS.—W. Claud McGinnis was born in Missouri June 13, 1882, and died June 13, 1905, in St. Paul Sanitarium at Dallas, Texas. In 1886 his parents moved to Texas, settled in Kaufman County, near Terrell, in the College Mound community, where they still live. Claud was a promising young man. He was in school when taken sick, and in three weeks more would have completed his business education. He was converted and joined the M. E. Church, South, at College Mound in the summer of 1896. Since that time he has remained a faithful member of the Church. He was on time at the Sunday-school class, and did his work well. Since 1899 I have been intimately acquainted with him, and can truly say I have never seen a more ideal young man in all my life. He had such a high regard for honesty, virtue and truth, and such true love for his dear father and mother and home. He has been my comrade, my schoolmate, my classmate and my roommate. I have heard him pray at Church and home, and tell how good the Lord had been to him, and how he loved his Savior. I have heard him tell of the sweet peace of God in his soul while his countenance beamed with the inspiration of truth and holiness. His parents had the privilege of visiting him while sick. He bore his sickness with meekness and patience. To his father, his Sunday-school teacher and his pastor he said: "I am going to a better world than this." As we weep we are made to thank God for such a life, for such a testimony. Yes, he has gone to a better world than this, where flowers do not bloom to fade, and where a mother's heart is not made to bleed because of death. I truly believe when Christ shall come to make up his jewels that Claud will be among them. Dear weeping ones, be patient, for "the dead in Christ shall rise." So in the world beyond we can meet our loved one if we are true to our Savior.

SIDNEY C. DUNN, Junction, Texas.

GUNSTREAM.—Annie G. Hill was born in Rutherford County, Tennessee, March 21, 1872; married A. J. Gunstream May 18, 1893; joined the M. E. Church, South, at old Bethel, in Collin County, Texas, Aug. 18, 1891 and died Aug. 18, 1905. She was converted in early life and lived a consistent Christian until death. She leaves behind five little ones, one having preceded her to that heavenly home; also a devoted husband, widowed mother, brothers, sisters and a host of sorrowing friends. A devoted mother, a loving wife, an ideal neighbor and a model Christian has gone out from us but she left a blessed testimony that makes us know where to find her. May the God of all grace comfort the hearts of those that mourn. Let us look forward to that heavenly reunion.

W. A. SHELTON, Poteau, I. T.

CASEY.—Vera Ivie, daughter of Thos. and Lizzie Casey, was born March, 1904, and died March, 1905. Little Vera's stay on earth was short, but no one but a parent can know how strongly and tenderly she had impressed herself upon the hearts of loving parents and grandparents. She now forms a new attraction in the heavenly home to lead loving ones thither. Earth is losing and heaven is growing richer.

W. H. H. BIGGS.

ROSANKY.—Ed Rosanky was born April 12, 1881, and died June 15, 1905. Bro. Rosanky was a most excellent young man, with many noble traits of character. He was converted and joined the Methodist Church when quite a boy, and proved a consistent and most useful member, serving the Church as Sunday-school superintendent, leading prayer-meetings, etc., and was always found in his place at Church. His every day life was a living demonstration of practical Christianity. His stay on earth was brief, but he was here long enough to set an example that all young men would do well to pattern after; and now he is called away, perhaps for the purpose of leading the rest of the family to a home in a better world than this. As we cannot call him back, my advice to the parents and all the bereaved family is to prepare to go to where he is, and all be reunited in that land where parting will be no more.

J. T. OSBORN.

HOOKS.—Ronald Grady, son of D. A. and Mrs. M. E. Hooks, was born at Edgewood, Texas, May 21, 1900; was baptized by Rev. J. T. Smith, presiding elder, in 1902; died Aug. 13, 1905. "Ron," as he was called, was a bright, promising, lovable boy. He liked very much to go to Sunday-school, and for three years missed but a very few times. It was at Sunday-school that I met him last December when I went to my first appointment at Edgewood. Among others who came forward to welcome the new preacher was this little boy, then only 4 years old. He extended his hand with a smile. I said to him, "How nice it is of you, and kind to come and shake hands with me." He replied, "Grandpa told me." I could not positively give the name of a single other person who shook hands with me that day, but I never forgot the little boy. As I went to Church on the 13th of this month (August) he was lying on his bed by the window. As always, he greeted me with a smile. I said, "How are you today, Ron?" and he said, "I'm all right." He looked it indeed. Alas! in four hours from that time he was dead! Suddenly, in a moment, in the twinkling of an eye almost, the change came, and he was gone. Words cannot express the awfulness of the unexpected bereavement to the loving parents. A great and terrible blow has fallen upon them, and their hearts are crushed and bleeding; but "it is well with the child." Only a few more years and then a sweet reunion. Thank God for the Christian's hope!

T. S. WILLIFORD.

CHESHIRE.—Sister Lenora Cheshire was born Aug. 5, 1866; was married to A. G. Cheshire Jan. 6, 1889; was converted and united with the M. E. Church, South, in 1884, and ever lived a faithful and devoted member of the same until the Master said, "It is enough; come up higher." She loved her Lord and his Church; but now sings with the angel choir above redemption's sweet and everlasting song and in the Church triumphant above she shall sweetly rest in peace, crowned with everlasting life. Husband and children, follow on till you all shall meet her in heaven.

J. B. GREGORY.

WILLIAMS.—Mrs. Nora Williams, only daughter of C. R. and Mary Christian, was born June 7, 1883, near Keeter, Wise County, Texas. She was baptized in infancy. She professed faith in Christ and joined the Church when thirteen years of age. All who knew her will declare that no pen can portray the surpassing beauty of the life that she lived. She secured an education in the public schools and became a successful teacher. On March 5, 1905, she was happily married to W. I. Williams. Their married life promised to be an exceedingly happy one. But just four months to a day and almost to a minute from the time she was married a terrific cyclone swooped down upon her home community in Montague County and took her for its first victim. Our dear cousin is gone, but glorious will be her reward in heaven. We deplore her untimely death, and in this sad hour words of sympathy are poor, lifeless things. When we have run with patience the race that is set before us, we confidently expect to see her spiritual and glorified body.

CHAS. P. MARTIN, Justin, Texas.

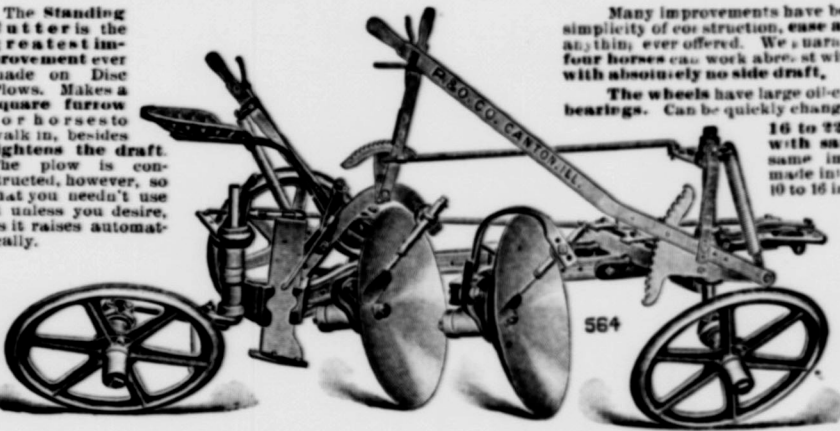
SPRINKLES.—Sister R. A. Sprinkles, the wife of Rev. J. C. Sprinkles, of Leon County, Texas, Jewett Circuit, Calvert District, was born in Chester District, South Carolina, July 12, 1834, and departed for the paradise of God Aug. 16, 1905, near Novice, Coleman County, Texas, having lived seventy-two years. She was a consistent member of the M. E. Church, South; over thirty-five years, a devoted wife, a tender, patient and loving mother; possessed a meek and quiet spirit. Sister Sprinkles was the mother of six children, and she and Bro. Sprinkles were on a visit to their son's in Coleman County for her health; but she was nothing bettered, but grew worse and died in the faith of her acceptance with God through the merits of his Son Jesus Christ. May the grace of our Lord Jesus Christ abound towards her husband and bereaved children and through his grace may they, too, outride the storms of this life and anchor safely within the vale "whither the forerunner for us hath entered."

W. M. WELLBORN, Novice, Texas.

LAUGHLIN.—C. L. Laughlin was born near Davilla Milam County, Texas, March 14, 1859, and departed this life at his home at Nine, Texas, Aug. 14, 1905. He was converted and joined the Methodist Church at the age of 19 years, and for a number of years has been steward in the Church he loved. He was of an old Methodist family, his grandfather, Ross, having been one of the pioneer preachers of Texas, and for a number of years preaching in Milam County,

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 walk in, besides lightens the draft. The plow is constructed, however, so that you need not use it unless you desire, as it raises automatically.



Many improvements have been added for this year. The hitch, for simplicity of construction, ease and scope of adjustment, is superior to anything ever offered. We guarantee this hitch as the only one by which four horses can work abreast with three on land and one in furrow, with absolutely no side draft.

The wheels have large oil-carrying capacity protected by dust-proof bearings. Can be quickly changed into single plow when desired. Cuts 16 to 22 inches, 33% per cent more than others with same team. Our No. 3 Double has same improvements as the Double and can be made into Double with small expense. Cuts from 10 to 16 inches, 25% more than any other with same team.

Don't be deceived, but buy the Canton. Full descriptive Catalogue free. We are Headquarters for everything that is best in Implements, Vehicles and Wagons. Write us for your wants.

Parlin & Orendorff Co DALLAS, TEXAS.

Advertisement for Dr. Thurmond's Blood Syrup. Includes the heading 'WORDS OF PRAISE', a testimonial from Elizabeth Sellars of Buffalo, N. Y., and another from W. T. Scott of Pilot Point, Texas. The ad is titled 'Cures to Stay Cured' and features an illustration of a woman's face.

Advertisement for I. & G. N. trains. Features the text '2 FAST TRAINS DAILY FAST TRAINS 2' and '302 MILES SHORTEST'. It promotes service between Dallas, Fort Worth, Austin, and San Antonio, with a map of Texas showing the routes.

Advertisement for the Denver Road. Includes a map of Colorado and Texas, the text 'THE DENVER ROAD THROUGH THE TEXAS PAN-HANDLE', and 'SAVES PATRONS 300 MILES IN VISITING "/>

Sewing Machine and Advocate for only \$23.50.

"A STO... The blazin' day was opp'... glare of its r... back porch... afternoon, w... large quantit... be canned an... and discoura... and some ve... thoughts can... Everything opp... earth and sh... about on st... they could... very atmos... monotonous... And this w... that came... "What is lif... toll all the... cheer and ec... lounge about... efitting no on... nothing but... worth the li... time (his af... Mrs. Arnold... nice jelly, ... whose son h... toll all the... break the m... at the drede... faint within... aged over th... me. Hearing f... glanced up... dressed, com... quiet girlish... more than t... old, though... and had sever... my neighbor... (having just... had heard a... could tell, in... not many o... every indivi... around) tha... "much talk... ready in a v... was all I co... even a form... surprised he... began makin... "dropped in... mind, did no... were just wh... like this, W... woman?" A... said, "Do n... come. I am... then, thinki... way is alway... "Mrs. Brow... talk with yo... friend. Will... offended at... "Certainly m... have heard t... happy Christ... only gotten... but have be... with all kind... ness." She... plied, in a c... mit that I h... bright expe... seemed to b... in my Chris... dealing with... honest and s... she chose, ... ened me on... little friend... with this ex... to forsake a... such an exp... you to get r... this afternoo... you. Now, I... tell me all ab... This was e... down. My he... as she told... how she had... surrounded i... she had br... brought sha... home. "Oh, what... do? What... she knew?"... "Oh, I have... wrong; but... I did not m... my good nan... do now?"... And as I... words of c... around her... never-dying... giving spirit... sobbed out... me on my fr... me, and pra... you to make... now. I will... en set again... Christ from... And when... with the tear... cheeks, and... books that... help her on... crowding ou... and actions... sweet, pure... ones, it wou... she said, s... though the... eyes: "Oh, your... good," and... over again!

"A STORY OF REAL LIFE."

The blazing sun of a fierce August day was oppressing everything by the glare of its rays, and as I stood on the back porch of my little cottage that afternoon, with broom in hand and a large quantity of peaches before me to be canned and pickled by night, a tired and discouraged feeling came over me, and some very serious and unwelcome thoughts came into my mind.

Everything that lived and grew was oppressed by the glare of the heat of earth and sky. People were lounging about on street corners, and wherever they could find shade, and even the very atmosphere seemed to make one monotonous.

And this was the discordant thought that came uppermost in my mind: "What is life, any way, but work and toil all the day long, with nothing to cheer and comfort some, while others lounge about, living a life of ease, benefiting no one and seeming to care for nothing but self? It is really hardly worth the living. Now, if I could get time this afternoon to go to see old Mrs. Arnold and take her some of my nice jelly, or comfort Mrs. James, whose son has run away—but it's just toll all the day long, with nothing to break the monotony." Then I glanced at the dreaded fruit and my heart grew faint within me, as I became discouraged over the wearisome task before me.

Hearing footsteps from without, I glanced up and saw a woman, neatly dressed, coming up the steps. She was quite girlish looking, apparently not more than twenty-four or five years old, though I knew she was married and had several children—and some of my neighbors had told me, previously (having just moved into that village, I had heard all that "Madame Rumor" could tell, in fact, all of the "cons," but not many of the "pros," concerning every individual within three miles around) that this woman had been "much talked about," and as I was already in a very unfavorable mood, it was all I could do to receive her with even a formal welcome. She readily surmised her seeming intrusion, and began making apologies for having "dropped in." The thought struck my mind, did not God place it there, "You were just wishing for something to do, like this. Why not help this poor little woman?" And as I began my task, I said, "Do not apologize for having come. I am glad to see you." And then, thinking that a straight-forward way is always the best, I said to her, "Mrs. Brown, I want to have a little talk with you this afternoon. I am your friend. Will you promise me not to be offended at what I have to say?" "Certainly not," she replied. "Well, I have heard that you once were a sweet, happy Christian, but that you have not only gotten back into the world again, but have been associated at dances with all kinds of revelry and drunkenness." She dropped her head, but replied, in a confused way, "Yes, I'll admit that I have. But I once had a very bright experience, and every one seemed to have the utmost confidence in my Christian life." I saw I was dealing with a woman who could be honest and straightforward, too, when she chose, and her candor strengthened me on. "Well, tell me, my dear little friend, what are you going to do with this experience? Can you afford to forsake a Savior who once gave you such an experience as that? I want you to get right back where you were, this afternoon, and I am going to help you. Now, be honest with God, and tell me all about it."

This was enough. She utterly broke down. My heart was touched with pity, as she told me the same old story of how she had been led on, step by step, surrounded by evil associations, until she had disgraced her name and brought shame and misery into her home.

"Oh, what can I do? What must I do? What would poor mother say if she knew?" And she sobbed bitterly. "Oh, I have done nothing so very wrong; but my life was so very lonely. I did not mean to be so wicked; but my good name is gone, and what can I do now?"

And as I knelt beside, whispering words of comfort, with my arms around her, I told her of the Savior's never-dying love, and of the great, forgiving spirit of our blessed Master, she sobbed out, "Oh, if you will only help me on my feet again, will be kind to me, and pray for me, I will promise you to make the step heavenward right now. I will never go among the drunkenset again; and I will try to live like Christ from now on."

And when I promised her I would, with the tears streaming down my own cheeks, and handed her some good books that I thought perhaps might help her onward, and told her how, by crowding out these old, selfish thoughts and actions by storing the mind with sweet, pure, unselfish and ennobling ones, it would help her toward heaven, she said, as her face lighted up, though the tears were shining in her eyes:

"Oh, your talk has done me so much good," and she thanked me over and over again for not shunning her, as

some had done, but for putting a loving, protecting arm around her. I bowed my head on the old kitchen table and wept. "Oh," she said, "I know your heart is filled with gratitude that you are able to do so much good. And it is so sweet and kind and condescending in you to talk to a poor, humble woman like me."

Ah, was it of this I was thinking? Stored far back in memory's casket, there was a sweet, sad recollection of a "word thus spoken for the Master," "gentle words of patient kindness," that had sunk down into another human heart "mid hours of grief and pain, and touching chords that were broken, had caused them to 'vibrate once more,' and lovingly and gently had led the poor wanderer back into the strait and narrow way that leadeth to eternal life," and as she left me, with a face beaming with good resolutions and a trusting, childlike faith in Christ as her Savior and guide, I fell upon my knees and thanked God for the opportunity he had given me that day to serve my Master; for "he that converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

And though the task was not quite finished, another glorious work had been done, and as I retired that night, 'twas with the consciousness of a day well spent, and as I knelt by my bedside, rejoicing in a Savior's love, my heart went up in thanksgiving and praise to One who said, "Whosoever will may come," and softly I fell asleep, while even in my dreams, in fancy I could see the blessed Savior as he stood beside the weeping Magdalene and said to her, in tones of sympathy and love, "Neither do I condemn thee; go, and sin no more."

MRS. LAWRENCE ROBINSON, Peerless, Texas.

SELFISHNESS OF MORBID GRIEF.

Make the low nature better by your throes! Give earth yourself, go up for gain above! —Robert Browning.

There is no more delicate ministration of love which a pastor or Christian friend is ever called upon to render humanity, than the duty of helping a broken hearted wife to feel that she can and must take up her individual life-work, after the Lord has taken unto Himself the husband of her heart's affection, and to show her that she owes her Lord and herself the duty of still being happy and useful. Case after case will recur to one of women who have buried their earth lives in the graves of their dear ones, and who, thus surrendering to a selfish indulgence of grief, have succeeded in making themselves and all about them more or less miserable.

One dislikes to refer to the home life of so distinguished a person as our immortal Nathaniel Hawthorne; yet it is so forceful an illustration of the possible influence of abnormal, uncontrolled grief, that it must, when realized, awaken a new tenderness for this great soul, whose mother, after the death of her husband, for the remainder of her life—a period of almost thirty years—shut herself as nearly as possible in her own room, and refused all contact with the outside world; and thus from his earliest days created an atmosphere of gloom and cheerlessness around her young son that made it possible for him to exclaim in the height of his activity:

"I've always wanted to write a happy, genial book, but the devil of sadness is forever in my inkstand, and I cannot!"

This mother—idolized by her son—who naturally should have exercised the largest influence in expelling the "demon of sadness" from the impressionable, sensitive nature of her son, seems contrawise to have hedged him in with the conditions of a continued morbid grief, the effects of which followed Hawthorne to the end of his walk among men.

If there are children left in the home a widow generally recognizes her duty in the responsibility now laid upon her, of needing to act for both father and mother in the care of those left her; and comparatively few women fail in meeting honorably this large obligation. It is often much easier for women who must solve the question of self-support to take up life again, and thus regain their mental equilibrium, than for the wives of rich, childless men to learn how to begin alone.

One woman I know was so solitary after her sorrow came that the nearest ones she could love were the ragged newsboys who passed her door. For a year she employed herself in making flannel shirts for these motherless little men, and it will occasion the reader no surprise to learn that the Lord was mindful of her consistent service, and that this brave woman is now in charge of one of the most honored American charities—a happy, useful woman, and a praise to the memory of her husband who serves in the Father's more immediate presence.

Life cannot, and never should be, the same to any woman after she stands without the man to whom she

entrusted her earth-keeping; but if she would yet be an honor to him whose name she still bears, she ought to want her life as beautiful as she knows it might have been were her husband walking with her.

The knowledge that she is left awhile to serve for both, ought to fill her soul with an earnest longing to go to her Lord and her husband with a record of services faithfully and gladly met, while she remained, as her imagination could picture, had she been only glad during the years. Experience tells us even more—that the largest opportunities of service have been born into the world of the ministry of suffering, and that our sorrows are our blessed sanctifiers.

"I cannot live without him," one so often hears from the lips of widows; and she who has suffered only comprehends how true this seems to the crushed, bleeding heart of a lonely woman. After all, is it not the last statement which a true-hearted wife ought to be willing to make to herself or the world? That the love which the Father bestowed upon her of letting her stand nearest a great-hearted, noble man has only resulted in producing a mental, spiritual and oft-times physical prostration, is a pitiful commentary of her estimate of the blessing with which she was honored.

To make stronger, truer, and braver in character and service, was what the Infinite Lover sent the wife-love into her life to accomplish; and yet here she is willing to say, practically, "It failed for me, because I loved my husband with all my soul; I am a wreck without him!" Could one's husband speak to her from the Silent Land, would he not say: "Because you love me, do in all things as is worthy of our love?"

My poor, bruised-hearted sister, your courage and capacity for doing will not come to you as an immediate revelation, but it will come if you are willing to make a splendid triumph of your sorrow, by letting it help to unlock the complications and sorrows of other lives. We cannot be all that we would in our strength, but through God's grace we can be more than conquerors of our heartaches and disappointments if we are closely biding with our Lord. We do not know how near us in the blessed service of "ministering angels" the spirits of our dear ones may yet be, in helping us in our changed lives, and it may be such a joy hereafter to them and us that we were not unfaithful to our dear Lord's leadings. Then there is always the glad home-coming to think of. We know nothing of what the "not being given in marriage" in the other life means; but our tenderest faith in God makes us sure—"God never made

Spirit for spirit, answering shade for shade, And placed them side by side So wrought in one, though separate, mystified, And meant to break the quivering threads between. I do believe that just the same sweet face, But glorified, is waiting in the place Where we shall meet, if only we Are counted worthy in that by and by. They will receive us—you and me—and be so glad To meet us, that when most I would grow sad I just begin to think about that gladness." —Mrs. Harriette Knight Smith, in N. Y. Observer.

MEASURING ONE ANOTHER

Christ taught us a very wise conservatism in all things, emphasizing, we believe, in the matter of passing judgment on the acts and characters of others. He put on our frail organism, and while on earth wept with those who wept and rejoiced with those who were joyous. None the less tenderly did he deal with the erring and sinful when brought to him for judgment to be passed on them. No harsh censures, no anathemas were spoken, not even to the thief upon the cross. By precept, as well as example, he taught us judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again." How often we bring down censure upon our own acts by our impulsive censure of others, and oh! how frequently our characters are measured and our influence weighed and found wanting by our disregard of this plain teaching. It is the law on the point at issue and the punishment is just as sure to come as the punishment for the violation of any of the other laws. The world is very slow to see this great truth, and yet in the teachings of our Divine Master it crops out continually. He taught us no blind fanaticism, and his deep, heart-probing sermon on the mount is a plain, practical thesis on this very point. He first gives the beatitudes, and pictures so beautifully the good things that come by inherent law to those who do the right; then with a kind and tender sympathy warns of the mote in the eye and the beam in

the brother's eye and many other shortcomings of our frail human natures and the violations of right and the results which are sure to follow. Let us go back to the measuring of one another and take a little object lesson just there. We are in earnest conversation with a Christian friend for whom we have the highest regard and in whose character we have thus far found no fleck or flaw. We unconsciously lean on that wise friend. We gather strength from his strength, greatly desiring to attain to the altitude in spiritual life that we believe he has attained, but in our conversation there comes to the surface a little tinge of jealousy or a little, just a little, unchristian want of charity for others, how quickly do we unconsciously lower our standard of that friend's attitude. We have to float him down, a little lower, a wee bit lower, until we find ourselves measuring him with just the measure that he meted out to others, and perhaps we turn away feeling that our confidence was misplaced. We can't help this measuring business. It is a part of our nature. Christ does not tell us to stop it, but warns us that we get back that which we give, and in all the incidents that came up in his ministry showed us that he was in the high altitude even in measuring character and deciding the right and the wrong in the acts of mankind.

If we are up in the clear, cool atmosphere of duty performed the huntsman's gun cannot hurt us. There are so many carrying these guns to shoot at Christians. Why, we just meet them every hour and on every by-path, but if in the purity of our motives and in the sincerity of our trust in a higher power we keep up there we will be out of the range of the little guns. The smoke may be seen a minute disturb-

ance in the air below, but that will be all. A part of the great power for right, we can pursue our way with the loving Master's teachings clasped to our breast and trying to bear in mind "with what measure ye mete it shall be measured to you again."

MARY R. LESESNE, Hennessy, Texas.

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This is an AUTOMATIC LIFT drophead stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction. The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this

stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature. This stand is made in one pattern only with four end drawers and a center or tilli drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork, but can be furnished in walnut or sycamore; or mahogany at an extra charge when required. The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball bearing which run about eighty per cent easier than any other form. To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

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

- Automatic Lift, No. 44..... \$24.00
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The above prices will place the machine at the nearest freight depot of the purchaser. We pay the freight. Address,

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The Colorado District covers twenty-three counties of splendid country. A great deal of the best lands are now on the market at cheap rates. You can get what you want here at this time. Many are the people who are buying and selling here every week. We want all the Methodists we can get to come out here, and when you come, let us know who you are and where you are. This country is in its best prosperity this year, and will not be this way all the time; bad years will come; still, the man who comes here and stays with it will reap a great reward. Come and see it, and don't buy the first thing you find, but buy before you leave. If you wish to write regarding this matter, address "The Methodist Pastor or Steward" at any of these postoffices, and they will answer or put your communication into the hands of a reliable person. A more excellent way is to come and see for yourself. Don't write me, for I have all I can do.

J. T. GRISWOLD, P. E.
Colorado, Texas, Aug. 22.

THE LIFE OF CHRIST.

As many who read these lines are doubtless already aware, the Sunday-school lessons for an entire year beginning with the first of January, 1906, are to be on the Life of Christ. What this will mean to the vast Sunday-school army of the world, what it will mean to our Church, it is impossible to calculate. The privilege of making a connected study of Christ's life and teachings for twelve months, of walking and talking with him from the cradle to the cross, ought to result in a great spiritual uplift to the entire Church, the entire Sunday-school population.

And this brings to the preachers and Sunday-school teachers a great opportunity and a correspondingly great responsibility. The results that will ensue from twelve months' study of the Life of Christ will depend very largely upon the preachers and teachers and the way they teach that marvelous life. If they are but poorly acquainted with the gospel records, if their knowledge of Christ's life is meager and fragmentary, the results of the year's instruction will be disappointing. But if on the other hand those who teach the great multitude of Sunday-school scholars can set forth the facts and meaning of Christ's life out of a broad and full acquaintance with that life from its first day to the last, then the impression upon the mind and heart of the Church will be beyond computation. Happy that preacher or teacher who out of a full understanding shall be able to take the child by the hand and lead him week after week over the hills, through the fields, across the lake, along the highway, walking step by step with the Master. The greatness of the opportunity and the greatness of the responsibility as well demand that the faithful teacher shall first of all make himself or herself thoroughly acquainted with the Master's life.

And this leads me to call attention to the course of study on the Life of Christ offered by the Correspondence School. The course is intended for those who desire to make a careful and systematic study of Christ's life. All the material in the four gospels is carefully studied, each passage being considered in its historical order, and the student is led to construct for himself his own life of Christ, writing brief chapters from week to week until the entire story is complete. The course is thus a series of constructive studies covering the life of Christ, and gives to the student an admirable understanding and acquaintance with that life. While the course was designed particularly for the young preachers, it is thoroughly adapted to intelligent Sunday-school teachers, and in view of their need of thorough preparation for the work of next year it is hoped that a large number of them, as well as of the preachers, will avail themselves of this course. The sooner one takes up the course the better will he be prepared for teaching by January. The price for tuition is \$5, payable in advance. Those desiring to take up the work will address Prof. J. L. Cunningham, Director of the Correspondence School, Nashville, Tenn.

THE PROSPECTIVE PATRONS OF THE ANNEX OF S. W. U.

In the first place, if you are going to send to the Annex, let us know about it at once. If you have written a letter speaking favorably of sending there, that much more reason why you should write another settling the matter.

In the second place, if you have had a room reserved, and have changed your mind, you will confer a great favor by promptly notifying us.

In the third place, I have a very disagreeable piece of news for all of us. The new wing will not be quite ready for occupancy at the time of the opening of school. For two or more weeks we will all have to crowd up into the

old building. Mrs. Allen and the writer have ciphered out how to provide for you all, and to make all comfortable. This will involve four in the large rooms and three in some of the others, using the company room, the back parlor, and other places for dormitories. But we can all stand a little crowding and inconvenience for two or three weeks, when we know that relief comes soon. It is not like being permanently packed a la sardines.

The Annex is going to be a beauty. The old pupils won't know it and could never imagine that \$20,000 could so transform things. The roof is now going on and the floor being laid, and things are being pushed to a finish with all their might.

In the fourth place, let me request you to try to get here in the daytime, so your trunks can be sent up, or bring enough bedding in your grips to provide for the night.

REVIVAL IN HORNERVILLE, MO.

Rev. W. H. Evans, "Wild Bill," an evangelist, of Dallas, Texas, came here at our request August 1st, and has just closed a 17-day revival with wonderful results. The total number of infants baptized was 63; number of adults baptized, 103; number who joined our Church, 126, including the Mayor, Marshal, and three leading physicians of the town. Bro. Evans preaches a fearless and pure gospel, which has resulted in an old fashioned Holy Ghost revival.

W. E. JUDY, P. C.
Hornersville, Mo., Aug. 16.

PREACHERS WANTED.

I want a few preachers for work in Weatherford District, Oklahoma, the 8th of November, the coming conference year. The country is the most healthful I have found; almost entirely free from malaria. Salaries will range from \$250 to \$500. A great opening for good young men of mettle to grow up with a great coming conference. Applicants, please give age, experience in the ministry, grade of work, and degree of success. Have your presiding elder and others send testimonials, not through you, but direct to Rev. C. F. Roberts, P. E., Weatherford, Okla.

A GREAT AND GOOD BOOK AND ELSE.

On his recent visit to our Denver Conference my friend Everett advised the preachers to buy Gordon's wonderful book, "Quiet Talks on Power." I took him at his word and bought it. There's a serene and holy glow on every page which charms, electrifies and uplifts the reader.

Some one said that the "Bible finds me at greater depths than any other book." It is true. I can scarcely sleep at night after I read a chapter of that thunderous and eloquent volume, "Night Scenes in the Bible," by Daniel L. March. I am sorry it is out of print and can only be found in "second-hand" book stores. The St. Louis Advocate recently said: "We regret that such a book is 'out of print' and lost to us unless some enterprising publisher should resurrect it."

The subject of books is an important and weighty one for every active and growing Methodist preacher, and I was very sorry when Bishop Hoss discontinued his book reviews in your columns. We need his advice.

H. O. WOOD.

Walsenburg, Col.

UNANSWERED LETTERS.

- Aug. 24.—S. H. Morgan, sub. D. W. Gardner, sub. M. S. Hotchkiss, o. k. E. S. Williams, subs.
- Aug. 25.—Chas. A. Spragins, sub. M. M. McMillan, sub. Frank Hughen, sub. Ira M. Bryce, sub.
- Aug. 26.—J. J. Callaway, sub.
- Aug. 28.—J. B. Adair, change made. J. C. Carpenter, sub. A. P. Lipscomb, sub. J. A. Old, sub. Jerome Duncan, sub. W. E. Moon, sub. J. H. Robinson, change. J. B. Wood, sub.
- Aug. 29.—J. C. Carpenter, sub. W. H. Matthews, sub. Thos. Gregory, thank you. J. R. Henson, sub. Jesse Lee, sub.
- Aug. 30.—D. C. Stark, sub. W. H. Vance, sub. W. C. Hilburn, subs.

Missouri Avenue, Fort Worth.

Ocie Speer, Aug. 24: Missouri Avenue is now holding her first revival meeting in the new church. Since the destruction by fire of our former place of worship we have been literally out of doors, and no small wonder that the glow of spiritual warmth has waned low with us. The services began on the 14th instant under the leadership of Rev. W. A. Stuckey, of Sulphur Springs, and though no special preparations had been made by way of advertising the meeting or otherwise, it was manifest from the beginning that the foundations for a great meeting were being laid. The attendance on worship, especially at the morning hour, was not large, but never, to the mind of the writer, was more earnest and effective work done.

Bro. Stuckey's sermons to the Church were fraught with the earnestness of a great mind, and the inspiring hope of a consecrated soul, while those to the sinners breathed the sweet promises of God and thundered the awfulness of certain punishment for sin. In short, he preached the old time doctrine, now too sadly neglected, of the heaven and hell of the Bible, and the shouts of saints made happy in the Lord fell on our unaccustomed ears. God has blessed and will bless such preaching. Though the work of rallying the Church proved arduous, yet ere the meeting was fairly begun prayer was answered and the shouts of victory were heard in the conviction and conversion of sinners. On last Sunday a class of some fifteen was taken into the Church, most of whom took the vows of the Church for the first time, and other conversions have since followed. Bro. Stuckey, whose work is in the North Texas Conference, was called home on Tuesday evening by sickness in his family and, as the congregation sang "God be with you till we meet again," he tearfully bade us good-bye. The meeting is still traveling upward, and our pastor, Bro. Howard, ably assisted by Bro. Whitehurst, of Mulkey Memorial, and other consecrated ministers, is bringing heaven down upon us. We are expecting the immediate harvest to be great, for already our new church, beautiful in architecture, has been hallowed by the presence of God.

TONY'S TEMPTATION.

"Tony, Tony," called Mrs. Murphy, from the adjoining bedroom, "ye'd better be gettin' up, son, else ye'll be late about yer work."

Tony turned over in bed with a groan. He thought it hard luck that he should have to get up while the stars still twinkled in the sky, and tramp through the darkness to work, where he tended furnace and built fires.

"Aint it awful early, ma?"
"Early enough," replied his mother; "but by the time ye're up and dressed, and have got all the pans and ashes took up, 'twon't be none too soon, I reckon."

A brave, manly spirit had little Tony, else how could he have had the courage to enter, all alone, the big, black, empty room, and with just the flickering light of one small candle, to creep through dark passages and around spooky-looking corners that would have caused many an older person's heart to quake with fear?

On this particular morning, as he bent over the ash-pan in Mrs. Vanderford's parlor, his eyes caught the gleam of something bright that, in the reflected light of his candle glistened and sparkled in the midst of the ashes.

The next moment Tony knew that the gold ring which lay in the palm of his grimy little hand held a diamond of almost priceless value.

"Whose can it be?" "What are you going to do with it?" whispered a voice in Tony's ear. The voice was that of his guardian angel.

Then another voice whispered: "It's mine, of course; I found it. After a while I am going to sell it and buy, oh! so many things—dresses for ma and the children, and heaps and heaps of good things for us all to eat." This was the tempter's voice.

Again the angel's voice questioned, "Hain't you better show it to Mrs. Vanderford, and let her tell you what to do?"

And the tempter's voice quickly replied: "No; if I did, she might say it was hers, and take it away from me."

So little Tony fought his battle all alone in the dark.

As Mrs. Vanderford was sitting down to breakfast that morning, the maid brought word that a little boy wished to speak to her.

"Let him come in here," said Mrs. Vanderford.

In a few moments Tony, ragged and dirty, stood twisting his cap in the doorway.

"Is there anything wrong with the furnace? Is your mother sick again, Tony?" she asked.

"No'm, it's all right. Yes'm, it smoked a little this morning, but I soon put it out," he answered, awkwardly, in embarrassment.

In a moment his shyness began to wear off. He advanced boldly, ring in hand, saying: "I found this in the ashpan this morning, ma'am. I thought as you might know whose it was."

"It is Mrs. Johnston's ring. It is worth a fortune. I remember, now. She was standing near the grate when she drew her gloves off. Soon afterward she missed the ring. We all looked everywhere for it, and at last she concluded it must have been lost either in her carriage or on the street. Do you know where Mrs. Johnston lives, Tony?"

Tony shook his head, and his heart sank. The evil voice was maliciously whispering, "I told you so."

"Her house is No. 703 West Fifth avenue," continued Mrs. Vanderford. "You must take the ring to her. I

know she will be glad to get it back."

Tony's morning's work had left him so dirty that Mrs. Johnston's maid almost refused to take his message to her mistress. She thought that he had come to beg. Mrs. Johnston, however, had overheard the conversation, and hastened out upon the porch, saying: "A little boy to see me, Mary? What can I do for you this morning?" She, too, thought Tony a beggar.

"I found this in Mrs. Vanderford's ashpan. She told me to bring it to you," and Tony handed her the ring.

The next moment he hardly knew what to think, for that lady screamed so loud that her husband came running out to see what was the matter.

"Our engagement ring, Roland! Oh, how glad I am."

"And this little man found it and brought it back, did he?" said Mr. Johnston. "Why didn't you keep it? Didn't you know it was worth \$5,000?"

"I wanted to keep it, but I knew it wasn't mine," Tony replied.

"Maybe you thought the reward was worth more than the ring?"

"I didn't know there was any reward. I knew it was the right thing to do."

"Didn't you know there was a reward, eh? Can you read?"

"Yes, sir; I'm in the fifth grade."

Then Mr. Johnston drew Tony to him, and showed the advertisement that he had put into that morning's paper, offering \$500 reward for the return of his wife's ring.

Five hundred dollars! Tony could hardly believe his ears; but Mr. Johnston made it seem real by asking him if he would like the money paid at once, or if he would rather put it into the bank for safe keeping.

Tony was so excited that he hardly knew what to say. Finally he stammered, "Please, sir, would that be enough to buy our house, so Ma won't have to pay the rent every month?"

"Where is your house, my boy?"
"On front street, sir."

Then Mr. Johnston rightly guessed that Tony's house was one of the many dilapidated cottages just out of the water's edge on Front street. He told him that he could buy that house and still have a snug sum left.

How Tony's heart was thumping his ribs. He could hardly wait for Mr. Johnston to quit talking, he was so anxious to run home and tell the good news to his mother.

And the happiest moment of all this happy day for Tony was when his mother, after having heard the whole story, took him up into her lap, just like she did the baby, and holding him close to her heart, whispered into



his ear: "Tony, I thank God for giving me such a son. 'Tis an honor to the whole family ye do be."—Cumberland Presbyterian.

PASTOR CHARLES WAGNER ON THE LORD'S PRAYER.

The Lord's Prayer has its fixed abode in the rightness of infinite space and in the heart of suffering humanity. It begins with God and ends in him, after having passed through these three steps in the life of tortured humanity—hunger, sin, evil. It begins with an expression of filial confidence, and ends with a triumphant affirmation. It is faith which prays, which prays through the lips of him who possessed it in a twofold energy; faith in God, and faith in man. The Lord's Prayer is therefore a confession of faith framed by him who was the supreme authority on the subject. There is no prayer so beautiful. Its luminous expanse stretches away to the farthest limit of the blue sky.

Let no day pass without personal, secret communication with God.

They who love God for His gifts never know how much His love can give.—Ram's Horn.

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