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

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## Editorial.

### THE HELPS NECESSARY TO A REVIVAL.

Revivals do not come until the conditions have been produced conducive to their existence. Just here is where the human element is necessary. The pastor is the first element in the revival. His own heart must become intense in his desire to see his people built up and sinners converted. When this desire consumes his own being, then his pulpit and his prayer-meeting will flame with earnestness and power. After this his membership will be touched and come into rapport with his own mind and heart. At least a goodly number of them will, and prayer to this end will be offered. God's Spirit does not operate through an indifferent preacher and a dead membership. It takes a live preacher and a praying people to make the conditions necessary to a revival. When these conditions exist, then the preacher needs pulpit help to aid him in the services. His physical strength is not always equal to the preaching and the other work incident to a successful revival. It may be that he can secure the services of a devout evangelist. We have evangelists of this sort, and God has wonderfully honored their ministry with great spiritual results. But care is needed at this point. Not every evangelist is capable of meeting the responsibilities of a revival meeting. An earnest co-pastor can be secured for a week or ten days, and his sympathy with the work of saving souls is equivalent to the sympathy of the pastor himself. And just here we want to emphasize the fact that the preachers in our central stations ought to be used more in our general revival work. They are supposed to be our strongest and most successful men, and the whole of their time ought not to be devoted to their own charges. We know a leading minister in the largest city Church of his denomination in Texas who makes it his business to go to the smaller towns and the rural districts several times a year to help his brethren in meetings. Such is his high standing as a preacher that the people in those places are wonderfully blessed through his preaching. Whenever he visits one of these distant and smaller points the people flock to hear him preach, and great results follow. These meetings refresh his own soul, and they build up the work of his Church. Now we have a number of fine preachers in our leading stations, and were they to make it a point to go to the help of their brethren occasionally in the smaller towns and on the circuits, the results would be wholesome. It would help these preachers in their own experiences, keep them in touch with evangelical methods of preaching, and in turn help them in their ministrations to their own people. Nothing so dries up and dwarfs a preacher in a city pastorate as to stay at home and preach Sunday after Sunday to his own people. He falls into the habit of sermonizing, of looking for material for his sermons, and of limiting himself to a few minutes each Sunday morning in preaching to his people. He falls into ruts and becomes somewhat mechanical. He never has a revival, and he just fills his appoint-

ments. Now, were he to go to a good country Church once in awhile and turn himself loose in an old-time revival, see penitents converted under his preaching and feel the thrill of spiritual power, he would go back to his own pulpit with renewed zeal and with a baptism of the Spirit resting upon him. We need, therefore, to have our station preachers fall into the habit of helping their brethren often in these special services. It will be of most benefit to them than a month's vacation in the heated term. And the Church would be the large gainer from such helpful service. But in whatever way it is best to produce it, all our congregations need to have a great and refreshing revival at least once a year. Without it the wheels of Zion clog and her activities grow dull and languid.

### THE LORD'S PRAYER PROSCRIBED.

The school authorities at Gainesville have taken high ground in that they excluded one of their best and most faithful lady teachers because she repeated the Lord's prayer with her pupils at the opening of her school exercises each morning, notwithstanding the fact that the superintendent had issued orders that nothing of the sort should be done in his schools. We gather this from the Gainesville press and from a meeting of the pastors of the city who took the trouble to investigate the matter. These pastors applied to the board to know why the lady was dismissed, and they received the following reply: "1. The cause assigned by us for the dismissal of the teacher in question, viz: the use of the Lord's prayer in opening her school contrary to the wish of the superintendent, was the real and sole cause. 2. That in future no teacher shall read the Bible or pray in our public school under penalty of being dismissed." This is one of the most remarkable deliverances that we have ever seen from a school board in Texas. They own up that they dismissed from the school a teacher for the sole reason that she opened her school exercises with the Lord's prayer, and then issue an ultimatum that henceforth no teacher shall pray or read the Bible in "our school." Yet there is no authority for this procedure, except the arbitrary action of the superintendent and the school board. Texas grants no such authority to this superintendent, or to this school board. They assume to be a law unto themselves, and proceed to relegate prayer and the Bible from their school. Were this young lady to take her case into the courts of the country we are confident that these high-handed officials would be reversed, and they would be made to reimburse her for the amount of salary of which the board has deprived her. But the Christian sentiment of Gainesville, which is stronger than law, will right this outrage in due time. There is a sentiment in Gainesville of the other sort that will stand by the board, but it is the vicious sentiment. The Christian people of the city will not coincide with that manner of controlling the schools of the city. Last summer there was a local option election in Gainesville. The majority of the white people favored local option, but more than two hundred ignorant and de-

praved negroes were voted by the saloon element, like so many sheep, against the majority of reputable white people, and local option lost out in the county by forty majority. The frauds perpetrated to accomplish this result were so palpable that the better element took the election into the courts; and the anti-local option committee, rather than have their diabolism exposed to the people of the community, actually confessed judgment without a trial, and the election was thrown out. Now following on the heels of this performance the School Board prohibits the use of the Lord's prayer and proscribes the scriptures in the public school. Anti-prohibition, anti-praying and anti-Bible reading are triplets of kindred spirit. No woman in Gainesville is allowed to say in her school room, "Give us this day our daily bread;" but all the antis in Gainesville are permitted to say, "Give us this day our daily liquor and beer." Yet the taxes which go to support the public schools of that city come largely out of the pockets of the Christian people. But we may expect anything to occur when anti-prohibition sentiments run wild in a given community. That sentiment will oppose anything that stands in the way of "personal liberty." If it happens to be the Bible and the Lord's prayer they must be tabooed and prohibited. No wonder that the pastors and Church members of the city are up in arms and holding indignation meetings. It is time for moral people to show their indignation at such arbitrary usurpation of authority upon the part of a half dozen men who assume to act for all the citizens.

### THE HOUSTON POST TURNS STATE'S EVIDENCE.

It is not often that we ever agree with the Houston Post in its views of the whiskey and beer question in Texas, but it came very nearly saying some very sensible and wise words the other day on this subject. For some years we have been trying to convince the Post and those of its way of thinking that the liquor business is seeking to control the politics of Texas, but our admonitions have heretofore fallen on obdurate ears; but at last the Post has been listening and it has heard something, and it has been looking and it sees something. Yes, it sees the liquor oligarchy crystallizing its sentiment around certain men for office, and the man whom the Post advocates is not included in the list; and for once the Post sees a cloud the size of a man's hand rising in the political sky. Some time ago one of the candidates for a State office declared that the corporations of the State had combined with the liquor and beer business to crush him because he had the temerity to announce himself in favor of the rigid enforcement of our local option laws as well as all the other laws of the State. The Post quoted this and was inclined to discredit it. Since then matters have been developing, and now the Post actually agrees with what this man said about the corporation and the liquor business crystallizing round a certain candidate in order to put him in the highest office within the gift of the people of Texas. We care nothing

particularly about the politics of the situation, but we do feel a grave concern about the question of morals which it involves. If the liquor business is allying itself with corporate interests for the purpose of enthroning itself in power, looking to the virtual overthrow of local option, then the religious press has a right to speak out in tones that can be heard from one end of the State to the other. The Post, which has heretofore assumed authority to speak for the beer and liquor interests of Texas, comes out and almost accuses this infamous business of this offense; and it tells that business what will be the consequences of its course. Hence we conclude this editorial with a gist of what the Post says, for we are very glad that the Post thus places in our hand a club with which to deal this hydra-headed liquor monster a fearful blow:

In view of recent events and the manner of the exploitation of the fact that Mr. Colquitt voted for prohibition nineteen years ago, there seems to be substantial evidence that such a league as Judge Brooks mentioned in his opening speech really exists. The Post can scarcely imagine a greater folly than this, for it not only places the liquor interests on the defensive because of the liquor traffic, but in effect places them on the defensive as a part of the conspiracy to fasten corporate domination upon the people—tens of thousands of whom have always opposed prohibition in all its forms.

A league between the liquor interests and the railroads can never attract the support of the great masses of anti-prohibitionists in Texas, but it will certainly excite their hostility and cause them to view the saloon as a menace, not because of its sale of liquor, but because of its conspiracy with agencies which are seeking to subvert the power of the State to regulate corporations.

The Post has been a steadfast and consistent opponent of prohibition, but it warns the liquor dealers that the combination charged by Judge Brooks is one that the masses of anti-prohibitionists in Texas are not likely to regard with patience. If they are truly concerned for their rights and privileges, they will find it far better to properly conduct their places of business and faithfully observe all the laws than to merge their interests with those who are opposing the efforts of the great masses of anti-prohibitionists to prevent the fastening of corporate domination upon Texas. If the struggle which is now on should fail through any such combination as Judge Brooks has alleged, the inevitable result will be that the people will separate the two interests and deal with them singly—first by putting the saloon out of business as well as out of politics and then handling the corporations alone. The liquor men would find in this kind of emergency that those with whom they are now alleged to be in league would render them no assistance, whereas they would have alienated thousands of the anti-prohibitionists without whose support they would have been put out of business long ago.

Well has the poet said:

"While the lamp holds out to burn,  
The vilest sinner may return."

On with the battle!

The man who treasures up the little grievances of life until they fester in his heart, becomes diseased in his spiritual nature. He may not be aware of it, but his spiritual vitality becomes exhausted, and he is a moral weakling without apparently knowing the cause.

**NEW REVISION—DRS. MOUZON AND ATKINS.**

We now come to the more serious defects of the Revised Version as they affect our Church and her literature. It may be that all protestations of men against the ritualistic tendencies of some Methodists will avail little or nothing against the entrenched influence of the ritualistic minority in paganism religion. One thing many of us at least will not do: We will not use nor favor the invasion, neither in quoting Scripture as put forth in the "Revised" nor in the gross imposture of that abortion of the eighth century by Roman Catholicism, yecept "The Apostles' Creed."

In all revolutions a few radicals ruled. A small minority of Jacobites overcame the stupid dullness and inaction of the Groundists, 1789-1791, though the radicals were a small minority and without character or elevated culture. A small minority of radicals, talented and eloquent, overthrew both the Republican and Democratic party and revolutionized our Republic. Not for a century yet can a correct estimate be made of the result. Such triumphs of minorities are sometimes for the best, as in 1774-1781. Sometimes for the worse.

The history of religion from Adam till now has been a conflict between the fascinating ease and complacency of external worship and the more severe contrition of heart that far more intellectually worship a spiritual Being who seeks for spiritual worshippers. The average man wants a god he can see, handle, measure—a devotion to the visible, material, ceremonial. I will reproduce what we wrote on this subject forty-seven years ago and delivered in St. Paul's Church, St. Louis when its pastor:

1. External rites never were, are not, and can not be any part of religion at all. They are only symbols of its principles.

2. In all ages, among all ages, as devotion to mere externals increases, inward piety decreases. Vice versa as piety increases, devotion and stricter adherence to and reliance on externals as a substitute for the inward principles of religion increases.

All this applies to all religions known in history. There is no exception. It applies to the God-given religion of the Bible from Adam till now. Universal history shows it. The Bible demonstrates it. With these facts as fixed, we take up the "Revised Version," the place of its origin being still strongly suspicious.

The commission of Matt. 28:19 is the only inspired direction we have given to us to baptize anybody. It is sufficient. All scholars now know the commission as found in Mark 16:16 is a forgery as far as Mark is concerned. It was added about a century after Mark's death, so far as evidences go. The inspired commission reads, "Baptizing them eis in the name of the Father," etc. The New Versions read "Baptizing them into the name," etc. Like the fabulous "Apostles' Creed," fixed up to its present form in the eighth century—never before then thus doctored—this rendering seems to have little or no offense to ritualistic admirers. This rendering assumes that into is so generally the meaning of eis in Greek that we must give it that force in this case, though it makes a God of the administrator. Now, we shall demonstrate that it is not the general meaning of eis by the general use of the preposition in the Bible.

2. We shall show that all early versions render it in, not into.

3. That save to pure ritualists, it is a revolting dogma, and if correct, Methodists, Presbyterians, Baptists, etc., are wholly wrong and the pagan view of religion is the correct one, that baptismal removal of sin from the soul is the necessary result.

1. We will take up the second point first, because easily disposed of.

(1) The Syriac, oldest version of the New Testament and best ever made, reads baptizing them—bhe shemo abher—in the name of the Father, etc.

(2) The Vulgate, second century, reads baptizing them in nomine—in the name, etc.

(3) The Athropil, fourth century, reads in the name, etc.

(4) The Persic, though curious, retains the form "Bring them to my religion and faith—that is, make Christians—in the name," etc.

The Lutheran, Luthitanian, and all versions till the stupendous efforts of modern partisans, read the same way, running through 1700 years.

2. Now, let us see if eis must be rendered in that case into—i. e., that it so generally means into that to be consistent we must so translate it in the commission; for if it could be demonstrated that eis in even a respectable majority of occurrences in the New Testament, when standing alone, and not duplicated, as often it is, meant into, other facts might demonstrate that in the commission it should not be so translated.

We wish to call attention to the remarks of Bro. Mouzon in his article in the Texas Advocate of February 8 on

"the light of the new science of textual criticism the time came when a New Version was required." Now the very manuscripts Bro. Mouzon names and the new Greek texts of the most modern compilers are against the very rendering of the "New Revision," as I will show, and have shown in part already. But will Dr. Mouzon name one new, modern standard Greek grammar, either in classic Greek or New Testament Greek, that these revisers used? He can not. Will he name a new Hebrew lexicon they used, in place of Gesenius nearly 100 years old, 1829; Buxtorf, over 200 years old,

into three times. "unto" five, "to" three times. Seventh chapter "to" three times, "unto" one, "into" not once.

In I Cor. 11, where Paul relates the Lord's Supper, eis occurs often, and is rendered three times: "This do [eis] in remembrance of me." "unto" once, "to" once, "into" not once.

The learned P. Schaff translated a volume of the earliest Greek documents that stand next to the New Testament, beginning with the "teachings of the twelve apostles." We have gone over all these three fathers to see how he rendered eis, where there was no

tized?" They say eis into John's baptism. But Paul said John baptized a baptism of repentance saying to the people they should believe eis into the coming one—that is, eis into Jesus. "And hearing, they were baptized eis into the name of the Lord Jesus." By this method of translating this preposition, they surely were put into Christ often enough. They were baptized into John's baptism. They were baptized into the coming one—that is, Jesus. After all this, they were finally again baptized into the name of the Lord Jesus. After all that and not till after all that did they receive the Holy

us see if the above statement is true. Turn to Mark 1:8, and their boasted version reads: "I baptized you in water; but he shall baptize you in the Holy Spirit." Before "water" is note 7, and before in the Holy Spirit is 7, reading in the margin or "with."

Now, there is not a correct, not a single modern, Greek text that has en before hudati in Mark 1:8. There is not a single Greek text, modern and standard, that has en before the Greek for "Holy Spirit." Even Alford which was published in 1859, from the older English edition, has not en in either case. He compiled his text from Lach-



GATESVILLE DISTRICT CONFERENCE, 1906, REV. S. W. TURNER, PRESIDING ELDER.

and Furst, 60 years old? The best Greek grammars in the world, and constantly used by all great critics of to-day, are Kuhner's, the most critical and accurate ever published, 1834-1835. Jelf, of Oxford, translated this for English students, 1842-1845. Winer's Idioms belong to the same period. Hadley's Grammar of Yale, excellent, is a small abridgement of Kuhner in substance. Will Dr. Mouzon just tell us one new principle the modern day has advanced? He dare not undertake it. Even the science of "textual criticism," Tregelles and Tischendorf and Westcott and Hort, follow the rules laid down by Griesbach, 1805, though Griesbach was too conservative to form a Greek text by his own wise rules. But as Burns would say, "to our tale." We propose to test the use of eis in the commission. Liddell and Scott give as the radical signification of eis, "direction towards, motion to, on or into." Kuhner gives us this: "Direction whither." Any thinker can see how motion direction towards, results in arriving at, coming to, into, about, in presence of—with mental aim—for, in order to, against, etc. Now for the New Testament use. We begin with chapters in the New Testament, where baptism of water is not named (Acts 25), giving the James' renderings. In this chapter eis occurs thirteen times, rendered into once, to six times, against three times; but of thirteen occurrences it is into one time. Acts 26 it occurs ten times but not once rendered into. It is rendered "to" five times. In Acts 8, the chapter that has the baptism of the eunuch, verse 38, eis occurs ten times, translated "into" one time—the only case in 1500 years of daily baptisms where in any case of baptism where they went "into the water," eis that means "to" four and five times to "into" once, is rendered "into." In I Thess. are five chapters. In these eis occurs twenty-three times, but though rendered "in," "unto," "to" nine times, "towards" four times, not once is it rendered "into." II Thess. 2:4 eis is "in the temple." In Romans the chapters one to seven have eis often. But it is not rendered into once in the first four chapters. In Chapter 5 it occurs ten times, rendered into twice. In chapter 6 it is

baptism involved. Here is the result: Eis is rendered "into" six times out of twenty-seven. In Hermes eis is "for" four times, "to" once, "into" not once. "Apostolic Constitutions" eis occurs twenty-one times, rendered "into" seven times.

In John 14:1, Let not your heart be troubled; believe [eis] in God; believe [eis] in me. In verse 12, He that believeth [eis] in me, John 1:12, Believe [eis] in my name. John 3:14, That he who believeth [en] in him; in verse 16, Believe eis [unto] in him; and verse 18, Believe eis in him, believe not eis in him; and verse 36, On the Son, I John 5:19, He that believeth eis in (or on) the Son; verse 13, Believe eis in the name, etc. Scores of such passages can be adduced, showing where eis and en occur for the same thing—interchange over and again. Phil. 1:4, "Eis in the gospel," Luke 14:8, 10, eis in the highest, eis in the lowest, seat.

Acts 24 eis exchanges with epi, at, on and with pros, to. Now as eis is so commonly used for in in epistles, in gospels and the Acts, and as eis and en commonly interchange, let us look at the baptisms that bring up the phrases used. There are three records in the Acts that give the form used, unless Westcott and Hort, Acts 2:38, be a fourth.

Acts 8:16, "Baptized eis in the name of the Lord." Now, first, by the rule of the most frequent meaning of a word, in the name, as all versions from the first century till the last few years have it, should prevail. 2. The name of God stands for God himself; hence, if baptism puts believing people into God, these people were—in—baptized into the Lord without having (1) believed in Christ, for they as yet only believed Philip preaching; (2) Had not received the Holy Spirit (verse 17); so that baptism putting them into the Lord left them destitute of the Spirit. But Romans 8:9 tells us plainly such persons are none of God's. Hence, from all the facts, they were simply baptized in the name—not into it.

Acts 19:3-6, let us render eis into here now each time in this short passage, "Into [eis] what were ye bap-

pirit. Acts 19:48. These parties were real believers; had received the Holy Spirit (verses 41-45). Then Peter commanded that they "be baptized en in the name of Jesus Christ."

Acts 11:38: Westcott and Hort and the Vatican manuscripts have it "be baptized en in the name." But the other older manuscripts have epi here, often used for en. Then in the two most important records of baptism under the commission we have not eis at all, but en—Pentecost and the house of Cornelius. Then, in the two obscure cases of Acts 8:16, 19:4-6, the form is eis; but eis is used, we saw, constantly for en, in the name. Then all versions from the apostolic age render the commission in the name. So the evidence is overwhelming for in—not into the name.

Then finally, that form makes the administrator a priest, enabled to put people into God—into a saved relation. And still we are not to forget that in all the New Testament faith puts us eis into God—into Christ—if we are to render eis into. We have, then, two distinct elements, or forces, putting us into a saved relation—faith and the priest. Let me add a few more texts on this subject: John 6:23, "Believe eis auton in him." Matt. 18:6, "Believe eis eme in me."

John 11:25, 7:31, 38, 39, 48 have the same form. So John 6:40. In the Hebrew it is generally "aman"—trust Jehovah. Gen. 15:6 II Kings 17:14 it is "aman"—trust in (bhe). But this is more rare, the other Hebrew words for trust being most frequent. We row take up the en hudati, rendered in the Revised "in water," and the assertions of Dr. Mouzon and those he indorses. Says Dr. Mouzon: "And wherever the Greek has 'baptizo hudati,' they [the translators] have translated it 'baptize with water.'" Here we meet a statement at the outset that is utterly untrue. I would not trust an ordinary copy of the "Newly Edited New Testament" by the "American Revision Committee, 1906," but examined the large edition of the Revised Bible, and it reads as does my copy; and this wonderful product is non-partisan—"up to date," as the fad goes—and based on the "new criticism" of scientific methods. Now, let

man, which I had, second edition of Tischendorf; mine is seventh edition, and Schooby, Roman Catholic, consulting others and ancient versions, Tischendorf's seventh edition, 1859, has not en before either sentence; is exactly as is Dean Alford. Lachman is the same—earlier than either of these. Westcott and Hort, best of all, "Revised American Edition, 1886," the very text these revisers used mainly, and those of 1881, has not en before hudati or pneumatici hagio—Holy Spirit.

In the face of all this damaging evidence of utter carelessness, or outrageous partisanship, we can't know which they pretend and for them Dr. Mouzon, of our great State of Texas, says, "Wherever the Greek has 'baptizo hudati,' they have translated it 'baptize with water' [they did not do it]. And wherever they have 'baptize in,' they have invariably put 'or with' in the margin; but where they have 'baptize with,' they have never put 'or in' in the margin." Who thanks them for not forging? Was it a merit not to put in what was not in the text? But they did do so in the above case of Mark 1:8, as just shown. Dr. Mouzon's venerable Dr. Riddle writes that the American company exchanged [the prepositions 'in' and 'with'], putting 'in' into the text and 'with' in the margin, for the reason that 'en' usually means 'in,' and the reader was entitled to know where it occurred." If that is not reach for a "venerable" scholar, what is? "Now hear me, Hal" as Falstaff would say: 1. Why did two-thirds of the reports leave out this information? 2. Was it possible that "in" before the Holy Spirit indicates "where" the Spirit baptism was to occur? The three locations of John's baptism are given in simple style: In Bethany, in the wilderness, beyond Jordan, in the river Jordan; in Aenon, near to Salem. And as "en" occurs several times in the Greek before "Holy Spirit" (Acts 1:5; 11:16), pains extraordinary seem to have been taken to indicate "where it occurred"—the baptism of the Spirit! If this is not nonsense gone to seed, we know not what it is. And such are the critics that so marvelously improved our version! But, says Dr. Mouzon, we

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# Devotional and Spiritual

## CHRIST OUR PILOT.

"Jesus, Savior, pilot me!" is one of the most beautiful contributions to hymnology by any American hand during this generation. Its author, was the Rev. Edward Hopper at that time the beloved pastor of the Church of the Sea and Land, in Market Street, New York. The same title is given to our Divine Master in Tennyson's exquisite lines, "Crossing the Bar." All through our experiences in life we need to have Jesus at the helm. He knows where the shoals and the sunken rocks are, and where the safe, deep water is also; if we are wise we will let the Omnipresent Pilot do the steering. His disciples had a rough night of it while He was asleep in the stern of the boat; He was teaching them a lesson, and when in their extremity they called up the Pilot the storm lulled, and their fishing smack floated safely into the harbor. It is a good thing for us that we cannot foresee tempests of trials, for then we might be frightened out of undertaking many a voyage at the call of duty. When Paul set off for Rome he could not discern a prison or a blood-stained ax of martyrdom waiting for him in the imperial city. When Clarkson, Wilberforce, and Sharp set in motion their noble enterprise of overthrowing the African slave trade, they could not anticipate the long years of ferocious opposition that they were doomed to encounter. They tugged at the oars, and left the helm in the Pilot's hands.

The five praying college students beside the haystack at Williamstown were launching a little boat in simple faith; what head winds it might have to face they did not know or care. The Master took the helm, and, lo! their tiny craft was the pioneer of all the vast fleet of American missions to heathendom. No penitent soul who comes to Jesus can foresee all the obstacles, all the temptations or trials, that lie before him. He might be frightened back, or be hamstrung with discouragements. There are too many "Pliables" who get bemired in the Slough of Despond and sneak back into a life of worldliness; the genuine "Christian" gets out on the side toward heaven.

Let us all learn to thank God for difficulties; they are part of our discipline. Canaan lies on the other side of the Red Sea and the Jordan River; we need not cross either of them till we come to them. God can divide the big sea as easily as He can dry up the little river. When we come to the sea the voice of Providence is, "Go forward!" and the waters part asunder. When we reach the flowing Jordan, and our feet touch the stream, behold, it has vanished, and we go through dry-shod! The story of Christian faith and its frequent deliverances is often like a postscript to the eleventh chapter to the Hebrews. When we voyagers get safely into the desired haven up yonder we may take great delight in looking over our logbooks, and in discovering how wonderfully our Pilot brought us through dark nights and dangerous channels. Pastors often discover very dense fogs lying over their Churches; let them never forget that there is One to whom the darkness shineth as the day.

Faith's real office, and faith's real victory, is in trusting the helm to Jesus in the fogs and through the dark hours. Everybody can trust God in the sunshine and over smooth water. It is easy to commit our way to the Lord when that way is as clear as the noonday. Faith's inspired command is: Commit the helm to the Pilot when you cannot see your hand before your face, when the clouds have extinguished every star, and no lighthouse of human guidance is in sight. Jesus can see in the dark if we cannot. That is a cheering truth to many a minister who is laboring under numerous dis-

couragements. Take the Pilot on board, brother! Call all hands in the Church to the oars, commit the helm to Him, and may the Holy Spirit send you "favoring gales" of blessing! The winds and the waves obey the Son of God. He who has promised, "Lo, I am with you always," never forgets His disciples now, any more than He forgot His disciples on that tempestuous night when He came to them walking on the billows. John Newton recalled his own experiences as a sailor when he wrote the cheering lines:

"By prayer let me wrestle,  
And He will perform;  
With Christ in the vessel  
I smile at the storm."

—Theodore L. Cuyler, D. D.

## THE PEARL OF DAYS IN PERIL.

This is a time when every Christian should stand by the Sabbath. The law of the Sabbath, like other laws of God, is persistent. It is not easily overthrown. Men have hated it, fought against, tried to find some substitute for it, but after all it continues. The devices of men have come to nought, but the truth of the Lord abides.

In the meantime the world is los-

ing much of the benefit of the Sabbath. There are two classes of enemies of the Sabbath. There are open and avowed enemies, men who openly declare their opposition to the day and their purpose to do their utmost for its overflow. There are others who profess to respect the law of the Sabbath, and yet are indifferent to the observance of that law. They tell us that the Sabbath is a good institution, and they are glad to see the people holding it in respect and resting from their toils on that day. But as for them, they are so deeply immersed in worldly business that they forget their own obligation to keep the day. They will not allow its claims to stand in the way of their worldly interests or pleasures.

Perhaps these are the most dangerous foes of the Sabbath day. In these days thousands of professing Christians ignore the claims of the Sabbath. The Sunday newspaper drags the things of the week into the day of the Lord, hinders thousands of men and women from attending Church, and unfits many others for the proper observance and enjoyment of the holy day. Yet many Christians patronize the Sunday paper. The Sunday paper is doing more than almost anything else in the world to break down the distinction between the Sabbath and other days, and make it just like any other

day. But for all this Church members will still take the Sunday paper. They say it does them no harm. They know not what they are doing. They are helping to secularize the Sabbath day. The same is true of the Sunday train. Most of the Sunday railroad traffic carried on is unnecessary. More than a million railroad men are robbed of the rest of the Sabbath and of the privilege of being at home with their families on that day by the greed of their employers. The railroad man has as good a right to the Sabbath as any other man. Sunday toil is as demoralizing to him as it would be to anyone who reads these lines. It is as demoralizing to his family for him to work on Sunday as it would be to your family for you to work on that day. Railroad corporations have no more right to override the law of the Sabbath than bankers, dry goods merchants and farmers.

In all this business too many Christians take part. Especially do they take part in Sunday excursions, which are about as demoralizing as anything in our country. The summer is at hand. Railroads will carry people for half fare during the summer months if they will ride on Sunday. What multitudes of men and women will leave their homes, their Churches and Sunday-schools to go with an excursion on the Sabbath

## PRAYER FOR THE CHURCH.

BY BISHOP O. P. FITZGERALD.

*O Lord, reveal Thy presence and manifest Thy power in Thy Church. Bless the Church in its institutions, and its officers in its ministry, and its membership in its parents and its children. In its troubles, O Lord, bless the Church with help and deliverance. In prosperity, give Thy people grateful hearts and holy zeal in Thy service. Through the agency of Thy Church, hasten in all the earth the coming of Thy Kingdom; for Thine is the Kingdom, and the power, and the glory forever. Amen.*

Nashville, Tenn.

day! They think they are going out for fresh air and sunshine. How much fresh air do they get in a crowded car, where the atmosphere is vile with bad breaths, bad language and bad whisky? They return from the excursion late at night, exhausted and unfit for the labors of Monday. How much benefit will anyone get out of such recreation? None whatever. It is evil, only evil, and that continually. But Church members will try it. O, what is the American Sabbath coming to in the summer season? Let those who have occasion to be near a great railroad station in the city, out of which a hundred trains a day depart, answer. And if Christian people would all religiously refuse to patronize Sunday excursions, how long would they continue? If all Christians should refuse to patronize Sunday papers, how long would they be issued? Let the power of the Church be felt in this thing and good effects will soon appear.—Ex.

The saithoods of the fireside and of the market-place—they wear no glory round their heads; they do their duties in the strength of God; they have their martyrdoms and win their palms, and though they get in to no calendars, they leave a benediction and a force behind them on the earth when they go up to heaven.—Phillips Brooks.

## THE ADMIRAL THREE STROKE HAY PRESS



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Bales three big bunches to every circle of the team, a clear gain of one feed to the round. This third feed costs you nothing. It keeps piling up every minute and in a season's run will pay for the press. Three feeds to the round means two profits in hay baling. Again, the Admiral has a successful self feeder which does away with deadly and dangerous foot feeding. Made of steel and malleable iron, so strong that it cannot get out of fix. The horses work the feeder, which forces down three big feeds to every round. It saves time, labor and endless trouble. It means nice, smooth bales and highest market price. Insure your feet against amputation—Buy the Admiral. Mowers, Rakes, Tedders and everything that is best in Wagons, Vehicles and Implements. Write for prices and Catalogue.

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This world is full of hopeless people. You would not think so to look at them. They try to keep up appearances, to have a cheerful countenance, but down in their hearts it is all darkness, and when they open their hearts to us, as sometimes they do, they tell you that there is no hope in them. That is right; there is no hope in yourselves, no hope in anything that any man or any woman can do for you. But Jesus is able to turn defeat into victory, darkness into brightness, gloom into sunshine, and loss into salvation. First of all, Jesus is able to forgive everybody's sins. Just as surely as Jesus gets into any home the neighbors will find it out.—Selected.

## GETTING INTO THE HABIT.

Not to use the truth that we know is worse than not to know the truth. For a man injures and tends to destroy his will-power every time he fails to exercise his will in accordance with what he knows to be right. To live the truth is to digest the truth; and just as a full stomach of undigested food is more of a menace to health than is an empty stomach, so a mind full of unused truth is more of a menace to spiritual health than is an ignorant mind. But our physical systems are not always within our control, while the digestion or use of our intellectual food is solely a matter of our own choice, and is always within control, if we will have it so. A little girl of whom a children's story tells had the right idea when she said, "Sunday you learn your verses, and week-days you get into the habit of them." To "get into the habit" of every truth we know is the only way to grow into the knowledge of more and better truth. To "learn our verses" Sundays without using them week-days is to make our learning a failure and our week-days a burden.

## THE BIGGEST THING IN THE WORLD.

There is nothing so big in the world as an individual soul who needs your help. The salvation of an entire world is a minor matter in comparison. The Savior of the world never hesitated to interrupt his preaching to thousands, or his teaching of twelve, or his own meditation and planning for his world-conquest, when one needy soul crossed his path and claimed his help. The world is going to be won to Christ, some day, because Christ puts individual service ahead of all other kinds of service. What he did, we cannot afford not to do.—S. S. Times.

Love me always, boy, whatever I do or leave undone. And—God help me—whatever you do or leave undone I'll love you. There shall never be a cloud between us for a day; no, sir, not for an hour. We're imperfect enough, all of us, we needn't be so bitter; and life is uncertain enough at its safest, we needn't waste its opportunities.—Juliana Horatia Ewing.

Fight on, thou brave heart, and falter not, through dark fortune and through bright. The cause thou thou fightest for, as far as it is true, is very sure sure of victory. The falsehood alone of it will be conquered, will be abolished, as it ought to be; but the truth of it is part of nature's own laws, co-operates with the world's eternal ten-

encies, and cannot be conquered.—Carlyle.

## SUGGESTIONS.

Let no day pass without personal secret communication with God. Begin each day by taking counsel from the Word of God, if but one verse while you are dressing. Put away all bitter feelings and broodings over slights or wrongs, no matter from whom received. Have on your heart some person or cause for which you are pleading God's blessings each day. Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely, as unto the Lord.

Guard well the door of your lips, that no unchaste word, jest, or story, no slander or cutting remarks, no irreverent or untruthful statement, shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and it may be this day will determine how His coming will find us, as it must to thousands.—Way of Faith.

## THE OLD PLEA

He "Didn't Know it Was Loaded."

The coffee drinker seldom realizes that coffee contains the drug Caffein, a serious poison to the heart and nerves causing many other forms of disease, noticeably dyspepsia.

"I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use.

"At first I was troubled with indigestion but did not attribute the trouble to the use of coffee but thought it arose from other causes. With these attacks I had sick headache, nausea and vomiting. Finally my stomach was in such a condition I could scarcely retain any food.

"I consulted a physician; was told all my troubles came from indigestion, but was not informed what caused the indigestion, so I kept on with the coffee and kept on with the troubles, too, and my case continued to grow worse from year to year until it developed into chronic diarrhoea, nausea and severe attacks of vomiting so I could keep nothing on my stomach and became a mere shadow reduced from 150 to 128 pounds.

"A specialist informed me I had a very severe case of catarrh of the stomach which had got so bad he could do nothing for me and I became convinced my days were numbered.

"Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came on at long intervals and I was soon a changed man, feeling much better.

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it, I did this three times before I had sense enough to quit coffee for good and keep on with the Postum; the result is I am now a well man with no more headaches, sick stomach or vomiting and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

Look in pkgs. for the famous little book, "The Road to Wellville."

## EDUCATION

Conducted by the Secretaries of Education.

Rev. John M. Moore, Ph. D., Editor, 257 Live Oak St., Dallas.

### EDITORIAL.

#### GOING TO SCHOOL.

However glorious may have been the past, progress must ever face the future. The civilization that moves looks well to the supports and promoters of the coming years. Preparation is the unfinished work of life. In the harvest days the planter makes ready for the next seed-sowing. Great achievements become the foundation stones for future grandeur. The rest of life is not in idleness, but in new plans and new duties wrought out with a new hope and a new purpose. School commencements end with the budding prospects of the coming year. New life must work the opening of the new year and for that plans are now made.

It is a sad thing for a boy or girl, a young man or young woman, if the school days are over and they are uneducated. It is a matter to be deplored when the youth of the land leave school without an education. There are cases of industrial necessity when boys and girls are called from their books to earn bread for the family. But the large army that never pass from the grammar school to the high school do so at their own whims and with the assent, if not approval, of short-sighted, indulgent parents. Very few children in the period of adolescence want to go to school or to do anything else. They may ask to be put to work, but their real desire is to lighten the task that the school imposes. The teacher expects much of the youth while the employer requires little, and the line of least resistance is readily chosen. But the parents who allow their children to leave school in the grammar grades will some day see their guilt of criminal parental indulgence.

The high school course of study is indeed the very least with which our youth should be satisfied. Intelligent citizenship is not possible with less learning than our high schools, academies and preparatory schools give. We urge Methodist parents to look well to this matter. Keep the children in school until they have a respectable education. They will bless you in the future years. Business firms are on the watch for bright boys and will offer strong inducements to secure them. But a proper presentation of the requirements for the larger usefulness and success will have great effect upon the youthful mind. Every healthy boy is ambitious for great success in the world and he will submit to that treatment which will bring him the necessary equipment. Parents and teachers may have great influence at this period.

The question in the minds of many parents is "Where shall I send my boy, my girl?" The answer will depend on what you want for your child. If you want a "finishing school" that will give to your daughter a little education, a little music, a little French and a little folly to fit her for "society," you can get a list from any society leader in any town. But if you seek a school to educate your daughter or son, then you do well to make careful investigation. In the first place do not get caught by fancy catalogues. They are made to attract people who have wealth, but little knowledge of what schools really are. The two items of a catalogue that have any special significance are the faculty and the course of study. The faculty list sometimes has "show" in it. Separate the literary teachers from the rest. Find out about their education, their personal characters, their ability as teachers. Then examine carefully the course of study. Reputable institutions maintain standards which are agreed upon by the schools of the land. Representatives of schools, that care more for your money than the ed-

ucation of your child, will offer to graduate in a time convenient to you. Your child needs education and not graduation, and education, like growth, requires time. In nothing more than in education does haste make waste. The first-class institutions have said that four years will be required to complete a classical course and three years a scientific course, after the pupil has finished the high school course. Anything less than this may bring graduation, according to the grade of institution that you patronize.

In choosing an institution, deal with those schools that are what they pretend to be, and do what they claim to do.

Recently a school calling itself a "university" graduated some girls who were sixteen years old and had the same studies as those of their companions who were graduating from the high school. Some people have no conscience as to what they call their schools. An institution that is in reality a preparatory school and calls itself a college will not inspire its pupils to go to a real college. If the boys and girls have not finished their high school work, let them be sent to "schools" and not "colleges" or "universities." If they have finished this preparatory work, let them be sent to college. If they have graduated from college, let them attend a university. Some lives have been drawn by the educational world, and we do well for the youth in our charge if we conform to them, and that very strictly. Methodism can meet all these demands, and her schools should have first consideration. We have "schools," "colleges" and a "university." Educate your youth in them. Do it intelligently and religiously.

#### SCIENCE AND RELIGION.

By John O. McReynolds,  
M. S., M. D., LL. D.

Since the healing art is in the closest touch with all sciences and especially with those that deal with the phenomena of life, it bears by necessity a very close relationship to religion. There is a popular idea that religion and science are essentially and eternally at war, that it is a contest for supremacy, that if religion should triumph, it would mean the degradation of science, and if science should prevail, it would mean the overthrow of all religion. It is unfortunate that this notion should have ever become prevalent, and still more unfortunate that the discussion on this subject should have become so acrimonious. But I am glad to observe that the tendency now appears to be in the direction of greater toleration, and I trust that the future will develop a still more friendly feeling.

In reality, all seekers after truth should be bound together by bonds of the strongest sympathy. The universe is the work of one Creator, one great first cause. The theologian deals especially with the spiritual welfare of man and the sources of his knowledge are chiefly the revealed word of Jehovah, originally expressed in some of the ancient languages of the race, and subsequently translated into all the languages of earth. The Scriptures are a revelation, but man is the interpreter of that revelation. To the scientist, the universe is a great divine volume full of truth written beyond doubt by the finger of the Almighty. It is the province of the scientist to study this volume with diligence and an honest heart to discover by scientific methods of research the Divine laws which govern the universe and then apply this knowledge to the advancement of the human family. His field of inquiry involves the physical and the metaphysical, the laws controlling

matter and the operations of the mind.

The two fields are in reality equally divine, and demand equal honesty of purpose and consecration to duty, and should inspire in each the loftiest sentiments and the broadest charity. And when we come to examine the facts, we find that the interpretation of religious duty takes on a complexion in harmony with the state of civilization and the development of science. For example, when Galileo promulgated his views concerning the heavenly bodies, they were regarded as not orthodox, and he was reprimanded by the Church authorities of his day, but he was criticized equally by his scientific conferees of that period. But at a later time, when the gradual advancement of science led scientific men to accept the teachings of Galileo, the theological interpretation of the Scriptures became adjusted to the new philosophy, and it was found that there was nothing in the convictions of Galileo that was out of harmony with a more advanced and a more correct interpretation of the Bible. In other words, the interpretation of the revealed word, as found in the Bible and the interpretation of God's writing as found in natural law advanced with equal pace and remained in harmony. If you would compare the different notions of to-day that have embraced the Christian religion, you will find that there is strikingly constant relation between the interpretations of nature and religion. The crude religious conception of Christianity observed in Asia Minor are in perfect accord with the general scientific and social development of the people. A religious conception which justifies murdering those who may differ from you in Bible interpretation is in perfect keeping with the general civilization of Persia.

There was a time when it was regarded as essential to believe that God exercised a direct personal control over the growth and development of every living thing, but now we know that plant and animal life are regulated by Divine laws that are as enduring as the universe itself, and this thought in no way diminishes our exalted conception of the Omniscient Being, whose wisdom has ordained all things well. Nothing can be more majestic than to establish laws that will control the universe throughout eternity. A process of development set in motion and governed by eternal laws emanating from the Infinite mind involves no elements of unbelief, but is in perfect accord with the most intelligent and consequently most enduring faith. We see all around us the beautiful manifestations of life in the natural and in the spiritual worlds. Scatter over the fields the undifferentiated cells, grains of wheat, and under the influence of moisture, chlorophyll and sunlight, you may gather again through the process of development a glorious harvest. Plant a single acorn in the earth and through the process of development, according to Divine law, you may rest beneath the shade of a sturdy oak tree. Place an egg, a mass of simple cells in an incubator, and watch the processes of evolution as they surely but slowly form all the complicated organs of a bird, following definite lines of development, in form and size and plumage in accordance with the nature impressed upon the original cells by the fiat of the Creator thousands of years ago. Take the infant mind, so helpless that it does not know the simplest wants of its existence, and, through the development and expansion of its natural growth and environment, an intellect is formed that weighs the most subtle problems of philosophy, that follow Newton and Kepler and La Place and Lister and Pasteur and Edison and Marconi through the realms of infinite space and the domain of unmeasured thought. Take a moral nature so dark that it has never seen the star of peace and promise and throw around it the genial atmosphere of

virtue, bathe it in the refreshing showers of good deeds, shed upon it the glorious sunlight of duty and the hope of immortality, and there will grow a character that will bear a fruitage of everlasting good, the noblest work of God.

Development is the method of omnipotence. He could have revealed his entire will to man in the beginning, and could have made him glad to abide by Divine direction, but his revelation has been a growth, a process of development, as the faculties of man have deepened with the passing centuries. He could also have unfolded to Abraham all the beautiful and useful truths of the natural world, and thus supplied him with every comfort and advantage of our modern civilization, but the volume of nature is open and man must find the hidden treasures through consecrated diligence and toil.

The great fundamental fact that we must feel is this, that the Almighty has given to mankind two vast volumes of truth: one is his revelation in the Bible, the other is his revelation in natural law. God is the author of both and man the interpreter of both. When both are correctly interpreted, they must be in harmony, and they glorify each other. And, since the interpreter is finite and fallible, there may be an incorrect interpretation of either or both of these volumes, and hence there may be an apparent contradiction, which a fuller knowledge would dispel. Let us be wise; let us be charitable, and remember that it is possible that even we are not infallible, that our interpretation may be wrong, and that those who differ from us may, after all, be right. If this single truth could have always held dominion in the human heart, how gloriously changed would have been the annals of human history!

In summing up the whole problem of human activity, Herbert Spencer says in substance in his last work on "Facts and Comments" that if you cannot accept the faith of any religion that gives comfort and hope and happiness, it is well you should not take away this consolation, when better one cannot give. As one who has fought through some of these battlefields, I would say to you, in the spirit of frankness, that there is nothing to be gained by partisan controversy on this question. The day has passed for good or glory to be de-

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rived from a polemic discussion of this subject.

All that art and skill and ingenuity could suggest has been uttered. The theologian will find his most important service to humanity is in the inquiry, "Whither am I going?" rather than, "Whence did I come?" In teaching by precept and example the beauty of holiness and correct living on earth. This was the philosophy of the Nazarene, and this must be the philosophy of any religion that can meet the requirements of advancing civilization.

The scientist will find that his most lasting laurels will be won by his patient and earnest search after truth for her own sake, and for the good she can do for the human race. His victories must be in the line of investigation of truth or application of principles for the purpose of making smoother the step and stony journey of life. Lord Bacon was right when he said that a little philosophy inclineth men's minds to skepticism, but deep in philosophy bringeth men's minds about to religion. Truly has it been said that a little learning is a dangerous thing; drink deep, or taste not the Pierian Spring.

It has been urged, and not without foundation, that the Church has sometimes been strongly arrayed against the development of scientific research, because of the fear that religion would wither in the light of scientific investigation. Impossible! Not science, but the tangled thorns of error and the hot blasts of human prejudice and passion have wrought a fearful destruction in the realms of religious thought. Science is nothing more than a systematic knowledge of Divine laws, and the sunlight of everlasting truth can never, in the nature of things, harm a single flower of fragrance and beauty in the ever-green garden of religion and love.

Dallas, Texas.

You should attend the Big Texas Chautauqua at Mineral Wells, Texas, July 7th to 17th. Program furnished upon application to F. E. Bock, Weatherford, Texas.

#### CAN MAKE A DATE.

To My Brethren: I refused to assist several preachers in meetings in July because my time was engaged. There has been a conflict of dates with the Baptist brethren and the pastor I was to assist on the first and second Sundays in July. The first brother accepting can have the date.

D. A. GREGG.

Notes From the Field.

Holland.

C. E. Gallagher, June 16: We have just closed a meeting here at Holland in which Dr. R. J. Deets did all the preaching, and it was done well.

Alba Circuit.

G. M. Fletcher, June 15: Our third Quarterly Conference was at Boyd June 4. Our beloved Brother Solomon, presiding elder, was not with us, so the pastor in charge had to hold conference.

Water Valley Circuit.

D. C. Ross, June 4: Seven-twelfths of the conference year is now in the past, and we are looking forward with good hopes to our revival meetings.

Grace Church, Dallas.

P. R. Knickerbocker, June 18: Bishop Joseph S. Key will formally open Grace Church, Dallas, on next Sunday, June 24, at 11 a. m.

CHILD'S AWFUL SKIN HUMOR

Screamed with Pain—Suffering Nearly Broke Parent's Heart—Twelve Years of Misery—Doctor Called Case Incurable—Helped from First, and

SPEEDILY CURED BY CUTICURA REMEDIES

"I wish to inform you that your wonderful Cuticura has put a stop to twelve years of misery I passed with my son.



their treatment the disease spread to four different parts of his body. The longer the doctors treated him the worse it grew.

"One doctor told me that my son's eczema was incurable and gave it up for a bad job.

"I tell you that Cuticura Ointment is worth its weight in gold; and when I had used the first box of Ointment there was a great improvement, and by the time I had used the second set of Cuticura Soap, Ointment, and Resolvent my child was cured.

Complete External and Internal Treatment for every Humour, from Pimples to Syphilis, from Infancy to Old Age, consisting of Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per trial box), may be had of all druggists. A single set often cures. Foster Drug & Chem. Corp., Sole Props., Buffalo, N. Y.

and is equipped with a magnificent pipe organ costing \$4500.00. The pews are done in birch mahogany and the wood-work is the same.

in the church and the W. H. M. S. will have them in the parsonage as soon as the workmen can get to it.

Grandview.

Frank E. Singleton, June 18: We are in the midst of a union meeting led by Rev. French E. Oliver, of Chicago.

Blossom.

J. A. Wyatt, June 18: Our third Quarterly Conference passed with a truly great sermon yesterday morning by Brother Casey.

Beaumont District—Third Round.

Nederland and Sabine Pass, at Sabine Pass, July 7. Burkeville, at Week's Ch., July 14. Amelia, at Bolivar, July 21. 22. Silsbee, at Silsbee, July 28. 29. Sour Lake and China, at C., Aug. 1. Livingston, at Goodrich, Aug. 4. 5. Port Arthur, Aug. 8. Orange, Aug. 11. 12. First Church, Beaumont, Aug. 14. Cartwright Chapel, Aug. 15. Warren, at Big Sandy, Aug. 18. 19. Liberty, at Dayton, Aug. 22. Kountze, Aug. 25. 26. Corrigan, at Darby, Aug. 29. Saratoga-Batson, at Fagan, Sept. 1. 2. Wallisville, at Lake Charlotte, Sept. 5. Woodville, at Wolf Creek, Sept. 8. 9. Leggett, Sept. 12. Call, at Bersmay, Sept. 15. 16. Jasper and Kir., at J., Sept. 23. 24.

Hereford Station.

Thos. S. Barcus, June 15: Though somewhat out on the firing line, we are in a most prosperous condition. Our Church is striving to keep pace with this rapidly developing country.

TRANSFERRED.

Bishop Morrison has transferred Rev. J. R. Mood, A. M., B. D., from the West Texas Conference and stationed him at Clarendon College.

Additional Train Service for Colorado Tourists.

Beginning on the 10th inst. the F. W. & D. C. Ry. (The Denver Road) re-established double-daily train service between Fort Worth and Denver under faster schedules than ever before.

A PROTEST.

As a member of the Northwest Texas Conference, I desire to enter my protest against the action of the Board of Trustees of the Episcopal Residence, by which it has recently acquired property in the Ninth Ward of Dallas.

With special emphasis do I protest against the misleading statement of the resolution under which the board acted, in which it claimed to act "Under the instructions of the Northwest Texas Conference, given at its last annual meeting."

The resolution referred to, as passed by the Northwest Texas Conference at its last session reads: "Resolved that we as a conference ratify the sale of the Episcopal parsonage, located in Dallas, and that we instruct the Board of Trustees to re-invest the proceeds in another Episcopal parsonage, under the direction of and satisfactory to Bishop Hoss."

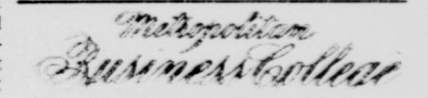
By no legitimate method of construction can this resolution be made accessory to the act of this Board of Trustees in acquiring the recently purchased property.

My contention is that finding itself unable to execute the will of the creating bodies—the Annual Conferences—this Board of Trustees had but one legal or moral recourse—to report this fact back to the conferences and receive their further instructions.

Educational.

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As centrally located and as accessible to North Texas as the Capital of the State.

Well equipped with buildings, laboratories, and libraries.

Composed of the Fitting School, the College, the School of Fine Arts, the Summer School of Theology, the Summer Normal, and the Medical College.

The Ladies' Annex, under the care of Dr. Jno. R. Allen, has been recently enlarged at a cost of \$20,000.00.

The Fitting School is one of the recognized High Grade Training Schools of the Methodist Church.

Giddings Hall, under the supervision of Prof. F. E. Burcham, offers good board at the lowest rates.

NEXT SESSION OPENS SEPTEMBER 11, 1906.

For General Catalogue Address

R. S. HYER, LL. D., Regent, Georgetown, Texas.

# The Home Circle

AN ORIGINAL POEM.

Like Elijah's "hand" in days of old,  
Duty, like a massive burden rolled  
Upon me, seeking to take control  
Of that something they call the "soul."

Not as a rushing wind it came,  
Not startling, as the bush on flame,  
But as a seraph it bore the name  
That saves us from all guilt and shame.

But why should this a burden bring?  
Ah, soul, have you not felt the sting,  
That makes all dark thoughts take to wing,  
Lest the light of truth should to them cling?

A voice came nearer and began to plead,  
Sought its duty's path my feet to lead,  
And bid me of my ways take heed,  
For time is swifter than fleeted steed.

I feared to answer to the call  
Of duty, lest the God of all  
Should make me watchman on the wall  
To counsel who might rise or fall.

Halt, halting, resolving, fearing to take  
The path that followed in the wake  
Of Him who walked upon the lake,  
With more than power my thirst to slake.

Still twixt two opinions I  
Stood till twelve months passed me by,  
Parleying with the Voice most high,  
Who spoke of life when time must fly.

It seemed none could my tempest still,  
Unless I made His own my will,  
But, praise His name, He can fulfill:  
He lifts me up and holds me still.

I trusted Him, my cares are gone,  
Like Saul's despair, by shepherd's song;  
The peace he gave will last as long  
As God lives, or till right is wrong.

But still this unseen hovered near,  
And faintly whispered in my ear  
The call of duty, which many hear,  
But trample down from year to year.

For a most certain call I plead;  
Foolishness! 'T would wake the dead  
If He should come from high o'er head  
And mark the path that we must tread.

But the path he shows with clearer light  
Than any lit by human light;  
He changed to day my darkest night,  
By faith I'll walk and not by sight.

THOS. E. GRAHAM.

## LOYAL TO THE CORE.

"No, there is nothing brilliant about George," the proprietor of the printing establishment remarked, "but he is loyal to the core. We have had office boys who told things they should have kept still about, but George has been with us two years now and we have never known a single instance where he could not be trusted. He was sixteen then and took the lowest place we had, but steadily advanced till now we are thinking of putting him in charge of the job press room very soon."

"Don't you think that is the secret of success everywhere?" asked the friend who was being shown the workings of the plant. "The person who isn't loyal has few other good qualities. For my part I want nothing to do with boys who feel they have no responsibility after the doors close at six o'clock till the next morning. I always like to advance as fast as possible boys who show an interest in us, but the young man who tells of the for mistakes we make, in his opinion very soon finds himself out of a job."

And when you think of it carefully, there is much truth in what both men said. The boy who tells adverse things outside the office or confides business secrets to competitors, is just as much dishonest as the one who steals money, though it may not appear as bad on the surface. Remember that it is absolutely none of your business how your employer wants his work done, if he is willing to pay for it. You may think you know a great deal better how to manage than he does, but that remains to be shown. When you have your own store, if you ever do, you will not thank the "smart" young men who want to run your affairs for you.

A great deal has been said about the subject of honesty for boys, but to be honest does not mean that you must disclose secrets belonging to others. "Would you have me tell a lie?" asked a youth indignantly when rebuked for letting out a business secret. "He asked me and what could I say?" The employer pointed out the mistake and said gravely, "you should have said nothing. We expect our clerks to be loyal to us and can employ no one who has not learned discretion." If there are things in the lives of your employers that you cannot approve of, you need not mention them. Of course no boy would want to remain with dishonest men no matter what inducements they offered, but little faults and failings should never be spoken of to anyone.

The boy who is loyal to his family is almost certain to be loyal in any place he may occupy. Every once in a while you hear some young man, or woman, speaking in young people's meetings, and saying sadly he is the only Christian in the home, but loyalty should seal his lips. It is all right to ask the minister or some friend to pray and talk with the loved ones, but to pub-

lically proclaim such delinquencies is enough to discourage the other members of the family. If there be things in the family—and perfect people are scarce—that should be kept as quiet as possible, by all means do so. Be sure the world will think better of you for being loyal under all circumstances, and you gain nothing by telling your troubles.

Loyalty to one's Church is more rare than it should be, too. It is so easy to stay away if the music or the sermon, or the members, or any one of a dozen things, do not suit our fancy. Some young people wander from one Church to another till they lose the home feeling entirely. The minister cannot suit every one and it may be your ideas are all wrong anyway, so why expect him to cut his sermons according to your pattern? Blessed be the faithful men and women who loyally stand by their Church, through evil as well as good report, and are ever ready to do what they can for their Master. If there are squabbles in the choir, they do not enjoy spreading the dire news abroad, and if some one happens to say an unkind thing about them, their feelings are never ruffled to the degree that they demand a letter so they can enter another Church. Every congregation has members who might be improved, but "all we like sheep have gone astray," and it is well to remember that before running to the minister to tell our troubles. Form the habit of being in your place every Sunday, and always being ready to speak a good word for the Church and its work. Ruskin says if you steadily do your duty you will come to enjoy even the hard things before long, and that is the way with going to church where everything does not exactly suit. The little things that annoy are soon lost in the greater benefits derived from the worship, and you will speedily find yourself wondering why you made any objections.

And last and more important than all, be loyal to God. The promises are sure to those who believe, but when we wander from the fold we find ourselves in doubt and fear. In prosperity and in adversity cling close to his guiding hand and all will be well. The murmuring people of old said, "It is vain to serve God," but the fault was with them and not with the Father above. In thought, in word and in deed be loyal to our God and his Christ for in so doing you will make your life rich and full here below, and in the end find an abundant entrance into the glory that shall be hereafter.—Northwestern Christian Advocate.

## GREAT GRANDMAMMA'S EGG.

It was Saturday. Great-grandmamma was baking. Early in the morning a roaring wood fire had been built inside the brick oven. When the blaze had thoroughly heated the brick, great-grandmamma, with the fire-shovel that had a handle so long it could reach to the very back of the big hot oven, shoveled out all the coals and ashes.

Then the great cavern of an oven was ready to take into its warm darkness the pot of beans and the brown bread, the cakes and the long row of spiky pumpkin pies, and bake them up to modern cook-stove ever baked.

Grandmamma was a little girl then, in her shiny blue-colored "bobber" dress and clean white pantalets, she sat by the sunny kitchen window that Saturday morning, knitting her "stent." Every day, before she could go out to play, grandmamma had to knit six times round the blue woolen stocking she was making for her father. Six times around was her "stent."

"Scrab," said great-grandmamma to the little girl, "I need one more egg for my pound cake. See if you can find it in the barn."

"Yes, ma'am," answered little grandmamma dutifully, and she obediently laid down her knitting and went to the barn to hunt for the egg.

But in another minute, grandmamma came flying back. "Oh mother!" she cried excitedly, "there are kittens in Biddy's nest! Four little white kittens!"

"Biddy won't like to have her nest broken up so," smiled great-grandmamma. "Did you find me that egg?" But grandmamma had forgotten all about it when she saw the little kittens.

So she went out to the barn once more and hunted all over the haymow and even in the cows' mangers where the hens sometimes stole their nests. But no egg rewarded her search.

She scrambled over the mow to Biddy's nest where Lily, the snow-white mother cat, lay curled up in the warm hay with her four little babies as white as herself.

Grandmamma dropped delightedly down by the nest and gently lifted out one of the soft, blind babies. Lily watched her anxiously.

"I'll give it right back to you, Lily," promised grandmamma. "I only wanted to

poor it." Grandmamma leaned low over the nest to put the kitten back. And then—"Why, Lily!" she exclaimed in astonishment. For in the nest of white kittens there gleamed the white shell of an egg!

Lily, with motherly affection, lapped egg and kittens alike, fondly and impartially. But although she worried when her kitten was touched, she made no objection when grandmamma took the egg away.

"It's so dusky in the barn, and you were so excited, you didn't see the white egg at first among the white kittens," said great-grandmamma when she heard the history of its discovery. "The egg must have been in the nest, though, before Lily carried her kittens to it."

But next morning when grandmamma went to make the kittens an early visit, and sitting in the nest on top of Lily and the kittens was Biddy!

She continued to lay in her old nest, "just as if there wasn't a nestful already without her," laughed grandmamma.

Biddy was a hospitable hen. She never hurt the kittens. She stepped in among them as carefully, and fluffed out her feathers above them as softly as if the white kittens were really the little downy chickens she hoped to have herself some day.—Alice M. Farrington, in *Congregationalist and Christian World*.

## ROBIN'S CURIOSITY.

It was baking day, and the kitchen was full of warm sweet smells as Robin came in from school. A big frosted cake stood over on the dresser, and four lemon pies beside it. Mamma was making cookies at the table—the loveliest cookies, with lots of raisins in them and spice and all sorts of good things! Robin knew from experience just how nice they were, and he peeped into the big jar to see if there were any baked. Yes, indeed, it was nearly full. "Oh, goody!" he exclaimed, as he reached for a crisp one with a fat raisin sticking half out. "May I take some to school this afternoon, mamma? Just this once."

"Robin, you know I don't care to have you eat much sweet stuff between meals; but you may have a few this time." And mamma carefully loosened a yellow bear from the cookie cutter.

"Put 'em in this new paper bag, and I'll have a tea-party at recess, and we'll have more fun than anything." For Robin hadn't found out then, as he did later on, that tea parties are for girls, with a very scornful emphasis on "girls."

"That will be lovely," agreed grandmamma. "You can put two of these big golden pippin apples in your pocket, since you are to be generous and divide your refreshments. Now run and wash for lunch, I'll fix your cakes in the little bag and set them on the table ready for you. After school I want you to take a bagful to old Mrs. Smith."

Lunch was ready by the time Robin got his hands wiped, and mamma untied her apron and took the last pan of cookies out of the oven and filled the teakettle and closed the stove-draught, and Robin didn't know what else, because before that he was in his chair and had his napkin unfolded.

At school time mamma was busy in the sitting-room with Miss Helen, who had come in to ask about a pattern she had borrowed. Robin went out for his cookies. On the table stood two paper bags, one only partly filled, the other filled to the top with only a little rim of paper left to screw into a tiny handle.

Robin stood and looked. Which was for him? Conscience said: "Take the little package, Robin. You know mamma meant it for you."

Then another voice urged very loud: "No, the big one is yours, Robin. Mamma wants you to be generous."

Then conscience again, "Mamma said a few."

The other voice declared: "There are not many. That little bag couldn't hold enough to hurt a fellow."

Conscience: "Probably the big one is for Mrs. Smith, anyway."

Other voice: "There are plenty more for Mrs. Smith. This isn't enough for her. Mamma always sends her lots."

Robin decided it. "I shall take the most, so I can be generous," he said aloud. And then he gathered up the full bag and sped away down the street as fast as his little fat legs could go.

Once at school he put his treasure away without a glance and went to his seat. His heart began to feel very queer and uncomfortable. He tried to cheer himself by thoughts of the tea-party, rumors of which he had already set afoot.

Recess time came at last, and with it many guests to the flat stone under the big elm, where complimentary school feasts were spread. The apples were carefully divided with Robin's new jack-knife, then the paper bag lifted and the top untwisted. He didn't stop to look in, for the cookies didn't seem half as interesting as they did at noon. He turned it upside down over the paper napkin his teacher had given him, and poured upon it a pile of—egg shells!

# Cotton Gin Machinery

See It All.

Then do as 80 per cent of the people are doing.

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# Continental Gin Co.

DALLAS.

TEXAS.

Nothing but the remembrance that he was a boy kept back the tears. Had it been done purposely? Perish the thought! Mamma would never in this world—yet there were the empty egg shells, and there were no refreshments to be generous with, only the scraps of golden pippin.

Crestfallen and mortified the poor little host went back to his seat to puzzle over a problem that was only solved when he got back home.

"They were to throw away, Robin. Mamma had used a great many eggs, and dropped the shells into the bag to get them out of the way. I thought you would know which package to take. Mamma never gives you as many cookies as that." And mamma stroked the little disappointed head with a gentle hand.

"I did know," confessed a penitent voice. "I thought I got Mrs. Smith's."

Next day the boys and girls in Primary Class No. 1 had two luscious crisp cookies apiece to atone for their disappointment. But Robin, who passed them around, saved none for himself. He and mamma had decided that the only way to still the tempting, disobedient voice that had led him into trouble was to punish it very hard indeed, so the family emptied the cookie jar that week without Robin's help. But it never had to happen again.—Elizabeth Price, in *Sunday School Times*.

## A NEW BIBLE STORY.

During the siege of Port Arthur a Japanese soldier lost both of his eyes by a cruel bullet. Again and again he begged his comrades to kill him, but of course they would not. He was brought to one of the military hospitals in Tokio to be cared for until able to return home.

Here also he pleaded with the other soldiers to end his life, and as he began to recover his health he became more and more sad. One day he said: "Well, I will go home and let my family see me just once, then no one can prevent my killing myself. No harm in putting an end to my own misery."

Every few days a missionary visited this hospital, taking the soldiers flowers, gospels, tracts, etc., and taught them about Jesus. Some of the officials of the hospitals said to her: "There is a man here who has lost his eyes and seems quite lonely. If you have time, we should like to have you visit him."

They did not tell how he had wanted to die, and how he had threatened to kill himself. The missionary went to his bedside and talked to him several times. At first he did not take very much interest in anything she said, but gradually he became quite friendly.

Finally she asked him if he would not like to learn to read, and he was so surprised at such a question, for while he could read before going to battle, how could he ever do so again? But the missionary taught him to read the blind man's Bible just as blind people in America are taught to read, and he was just as happy as the blind man whom Jesus healed. Day by day he read the Bible, and became such a happy Christian.

The other soldiers could not believe that he could read, and tried to tease him, so he said: "You may pick out any verse you please, and I will show you that I can read." So they kept selecting, and to their astonishment he could read everything and enjoyed doing so, all the more because he wanted to teach the Bible to the other men.

When the blind soldier was able to return home, some one said to him just as he was leaving the hospital, "Are you going to kill yourself after you have seen your family?" and he replied, "No, I am going to teach my wife and children Christianity; I am glad that I was wounded, for now I am a Christian."

## NOW I LAY ME.

There is a touching story told of a little girl who was to undergo an operation. The physician said to her as he was about to place her upon the operating table, "Before we can make you well, we must put you to sleep." The little girl looked up, and smiling said, "Oh, if you are going to put me to sleep, I must say my prayers first." Then she knelt down beside the table and said:

"Now I lay me down to sleep,  
I pray thee, Lord, my soul to keep,  
If I should die before I wake,  
I pray thee, Lord, my soul to take."

The surgeon said afterwards that he prayed that night for the first time for thirty years. This little girl was only about her Father's business as Christ was when he was listening and asking questions. No one is too small but he can attend to the business of prayer. Thank God that there are little prayers, little burdens, little words, little deeds, and songs adapted to little children, for shall they not lead us? (Isa. 1:6)—Record of Christian Work.

Progress depends upon a worldly purpose, a dauntless will and a divine force, declares Cortland Myers. The holiest purpose and the most worthy ambition of the human soul is the aim of perfection of character.

## THEY LAUGHED

At the Arguments on the Packages.

The husband of an Ohio woman brought home some packages of Grape-Nuts one evening and there was much discussion, but let her tell the story.

"Two years ago I was thin and sickly and suffered so from indigestion, was very nervous, and could not sleep at night. I was not able physically or mentally to perform my duties and was constantly under the care of our physician. I had tried plain living; and all the different remedies recommended by friends, but got no better."

"One day my husband brought home two yellow boxes and said, 'The grocer wants us to try this food and report how we like it, he thinks it will help you.' I read all it said on the boxes about Grape-Nuts and I remember how I laughed at it, for I thought it foolish to think food could help me. But the next meal we all ate some with cream. We liked and enjoyed the deliciously crisp and new flavor so we kept on using Grape-Nuts, not because we thought it would cure me but because we liked it.

"At that time we had no idea what the results would be, but now I am anxious to have the world know that today I am a well and strong woman physically and mentally. I gained over 30 pounds, do not suffer from any of the old ails and I know that it is to Grape-Nuts alone that I owe my restored health. They call me 'Grape-Nuts' here in the home, and all of my friends have asked me the cause of it all. I have persuaded several of them to use Grape-Nuts and every one of them who has done so has been benefited, and I wish it were in my power to induce every one who is sick to give this wonderful food a trial. We still have Grape-Nuts three times a day and never tire of it." Name given by Postum Co., Battle Creek, Mich.

Ten days on this nourishing and completely digestible food will show anyone who is run down from improper feeding a great change, sometimes worth more than a gold mine, because it may mean the joy and spring of perfect health in place of the old ails. Trial proves, "There's a reason."

Look in pkgs. for the famous little book, "The Road to Wellville."





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

BLAYLOCK PUB. CO., Dallas, Texas.

TO THE PREACHERS.

Until the first of July the publishers are offering to send the Advocate on a special proposition. The purpose of this offer is to get the paper into the homes not now taking it; for it is our candid belief that if once the people get the paper and read it, they will continue to take it—at least most of them will.

DEATH OF JUDGE J. D. CRAWFORD.

The many friends of Judge J. D. Crawford, of Marshall, will be pained to learn of his death, which occurred at his home last Saturday. It was the great pleasure of the editor and the publisher of the Advocate to be entertained for nearly a week in his home at the session of the Annual Conference held in Marshall two years ago; and a more delightful and hospitable gentleman it has never been our privilege to know.

God never calls his children to dry their tears until He has a balm for their woe.—Ram's Horn.

NORTH TEXAS EPWORTH LEAGUE CONFERENCE.

The annual session of the North Texas Epworth League Conference met last week at Whitesboro and continued in session until Sunday night. We went up on Saturday and preached for them Sunday morning.

There was a large attendance of the young people, and they manifested much enthusiasm. They were there from most of the points in the conference, not a great throng drawn hither by curiosity, but a large membership sent there for business pertaining to the League. It was a very religious gathering, and special stress was placed upon this feature.

The sessions were held in our beautiful new church, of which Rev. F. O. Miller is the efficient and successful pastor. This is his second year. During this time he and his good people have erected this handsome structure at a cost of \$16,000, and it is one of the most modern, up-to-date and complete church buildings, for the amount of money invested, in the conference.

While in Whitesboro, we were entertained at the delightful home of Brother and Sister H. H. Robertson. On Saturday night we dropped out to hear a political discussion between two candidates for County Attorney. One of them is Judge Brown, who represents the law and order people.

There was a political discussion between two candidates for County Attorney. One of them is Judge Brown, who represents the law and order people. He made a strong speech and pointed out the derelictions of his opponent in unsparing style.

ROBERT A. JOHN.

Robert A. John is a distinguished citizen of Beaumont, but he formerly lived and practiced law in Georgetown. He is the son of the Rev. G. John, D. D., who was one of the purest and ablest ministers for a great many years in Texas.

torney for Georgetown for a term or so, and was then elected County Attorney. He filled these positions with ability and success. During the administration of Governor Sayers he was first Assistant Attorney General. During most of that time, Attorney General Smith was in poor health, and Judge John attended to the most of the duties of the office.

THE GEORGETOWN COMMERCIAL.

The Georgetown Commercial opened its columns a while back to a long list of prominent citizens, and they went after the Sheriff of Williamson County with facts and figures that will cause the people to reflect before they cast their votes next month.

THE SHERMAN COURIER.

The Sherman Courier has been going after the county officials of late, and it has used a switch with all the leaves stripped off. The Sheriff and the County Attorney have been shown up in great shape. It is well that the county has one paper that will come to the help of the people.

We notice in the Charleston News and Courier the death of Rev. J. A. Clifton, D. D., of Marion, South Carolina. He died very suddenly at his home one week ago to-day.

It seems that Protestantism was attacked recently in Tyler, and the vagaries of Romanism were set forth under the guise of true religion. As a result, Rev. W. F. Packard, D. D., pastor of Marvin Church, replied to these matters in a strong, logical sermon on the text: "Contending for the faith once delivered to the saints."

DALLAS DISTRICT CONFERENCE.

The Dallas District Conference met last Thursday night at Denton, with Rev. J. L. Morris in the chair. The attendance was only fairly good during the sessions. The farmers were too busy to leave their crops, and the town and city people were too busy with other matters.

Denton is a delightful town of about six or seven thousand people. It has good church buildings and public schools. It has an elegant court house in the center of the public square, built of stone. There are commodious business houses on either and all of the four sides of the square.

Our old friend, Rev. T. J. Simmons, is Mayor of the city. He is one of the most efficient and successful local preachers whom we have ever known. Thirty-four years ago, when we traveled the Tilton and Resaca Circuit in the North Georgia Conference, Brother Simmons was one of our local preachers.

JOHN H. KIRBY.

Hon. John H. Kirby, of Houston, though not a Methodist, has been one of the most loyal and liberal supporters of our Methodist schools. He was himself educated at Southwestern University. He educated his only daughter at North Texas Female College.

AN APPRECIATIVE READER.

Rev. V. E. Powers, a live local preacher of Elliott, Texas, sends us the following encouraging words. We appreciate them, and trust the reproduction of them in these columns will incite others to aid in the good cause of placing religious literature in the homes of our people.

elders would do much good in this direction.

Some secular papers and whiskey organs are indoctrinating some of our people. This could be offset largely by our preachers.

I feel like the Advocate is worth \$5 a year to me, and believe it ought to be in every Methodist home in Texas.

REV. M. H. WELLS.

While in Birmingham at the General Conference we were permitted to see much of our old friend, and friend of thousands of Texans, Rev. M. H. Wells. He did some of his best work in Texas in the years gone by, but was transferred to Alabama, where he has since labored.

Bishop J. J. Tigert recently delivered an address at the closing exercises of Grant University, Chattanooga, Tenn. The Advocate Journal speaks of his visit and work with much enthusiasm. Grant University is an institution under the direction of the Methodist Episcopal Church, and their invitation to Bishop Tigert to address the students and faculty on that occasion was a graceful act.

PERSONALS.

Brother M. D. Webb, of Blooming Grove, made us a pleasant call the past week. His visits are always helpful.

Dr. Sid Bass made us a pleasant visit last Monday. He was going to Nashville to attend the Book Committee meeting.

We saw Rev. J. W. Chalk the other day at Pilot Point. He is growing old, but his interest in the Church increases with his years.

Rev. C. L. Ballard, of Sherman, passed this way recently and did not overlook this office. He is busy here and there helping the brethren.

Professor C. C. Cody, of Georgetown, attended the District Conference at Denton and represented Southwestern University. The outlook for the school is fine.

Rev. Charles Spragins, of Sulphur Springs, was at the Denton Conference and preached a very thoughtful and comprehensive sermon on the missionary question.

We heard good reports of Rev. T. J. Beckham during a few hours stop in Pilot Point the past week. He is rounding out four years of faithful service with that Church. His work is well spoken of by his people.

Rev. A. H. Hussey, of Gail, was on his way home from the Summer School the other day and tarried a while in the Advocate office. He is one of our good workers and always has a cheery word when he comes.

Rev. James Campbell, D.D., of Waxahachie, passed through the city the other day on his way to Nashville to attend the meeting of the Book Committee. He reports his work in good shape.

In a private note from Bishop Fitzgerald, he adds this line: "With his goes a prayer that the Lord may bless you in your work and make you more than ever a blessing to the Church." Thousands of Texans remember the good Bishop affectionately.

Rev. Gibbs Mood, who has been in St. Paul's Sanitarium for several weeks, is improving very rapidly, and it is only a question of a short time when he will be out again and in his usual health. Dr. J. W. Bourland has been eminently successful in this case. Dr. R. W. Baird also aided in the operation. These are two of our most successful physicians and surgeons, and



ANNOUNCEMENTS.

STATE SENATOR.

We are authorized to announce W. C. McKamy as a candidate for re-election second term State Senator for district composed of Dallas and Rockwall Counties subject to Democratic primaries, July 28, 1906.

REPRESENTATIVE.

We are authorized to announce V. F. Pace as a candidate for Representative (place No. 3), Dallas County, subject to Democratic primaries, July 28, 1906.

We are authorized to announce MILTON EVERETT as a candidate for Representative, nomination No. 1, subject to Democratic Primary, July 28, 1906.

We are authorized to announce THOS. R. LOVE as a candidate for Representative, nomination No. 1, subject to Democratic Primary, July 28, 1906.

DISTRICT JUDGE.

We are authorized to announce W. M. Crow as a candidate for Judge of the Forty-Fourth Judicial District, subject to action of Democratic Primaries.

SHERIFF.

We are authorized to announce ARTHUR LEDBETTER as a candidate for re-election second term Sheriff of Dallas County, subject to Democratic Primaries, July 28, 1906.

We are authorized to announce J. ROLL JOHNSON as a candidate for Sheriff of Dallas County, subject to Democratic primaries, July 28, 1906.

COUNTY CLERK.

We are authorized to announce JOHN D. COCHRAN as a candidate for County Clerk of Dallas County. Subject to Democratic primaries, July 28, 1906.

We are authorized to announce H. L. ERWIN as a candidate for County Clerk of Dallas County, subject to action of Democratic primaries, July 28, 1906.

We are authorized to announce JACK M. GASTON as a candidate for the office of County Clerk, Dallas County, subject to Democratic Primaries, July 28, 1906.

TAX COLLECTOR.

We are authorized to announce J. W. SKILES as a candidate for Tax Collector Dallas County. Subject to Democratic Primaries, July 28, 1906.



THE SATISFACTION OF GOING—rapidly or slowly, as you prefer—depends somewhat on the vehicle. If you have thought for real comfort, another for appearances, still another for real value for expenditure, more than a passing glance is due our line or runabouts, buggies and carriages. It's true to say that here you get your money's worth, but facts bear repetition, and that statement is a fact demonstrable. When you see the P. & O. Imp. Co. name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address. PARLIN & ORENDORFF IMP. CO., Dallas, Texas.

of easy and quick transportation and communication, there is no excuse for not having the best in the way of counsel, conference and co-operation. District Boards could relieve the General Board of many of the smaller calls upon it. An intelligent District Board would find many a neglected spot and establish there a permanent recruiting station for the Kingdom. Organize! The central office eagerly awaits the tidings.

The members of the Mt. Vernon Church, Washington, D. C., have already taken hold of their end of the proposition for the new representative building, which was so strongly urged by the General Conference.

The records of the Board of Church Extension show that the Alabama Conference paid last year on the assessment for Church Extension 113 per cent. This places this historic conference at the head of the list. The Denver Conference follows closely with 110 per cent paid on assessment. Montana paid an even 100 per cent. Ten conferences paid between 90 and 98 per cent; ten conferences paid between 73 and 79 per cent; five conferences between 60 and 69 per cent, and others less. A large increase is needed and expected. Our Lord hath need of his own.

A new \$50,000 church is going up in El Paso, Texas. Rev. George M. Gibson, pastor. This will put our cause in the forefront in that young and growing city of the Southwest.

"PARSON HANKS."

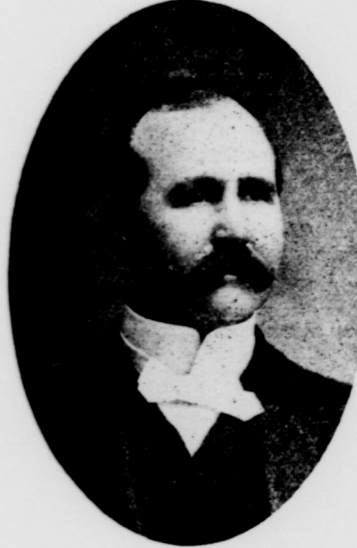
The following introduction was written by Rev. H. A. Boaz to the book recently issued by Rev. Ed R. Wallace, of the Northwest Texas Conference, entitled "Parson Hanks—Fourteen Years in the West."

The Methodist itinerant ministry is full of romantic interest. The biography of any one of these consecrated heralds of the cross, if properly written, would make most interesting reading. These men of God are called upon to forsake home and friends, to endure hardships and sufferings, to make long and frequent moves, to undertake delicate and difficult tasks, to labor amidst most trying circumstances and with scant provisions for the wants of the natural man. The pioneer preacher stands out pre-eminently in these respects. He enters new fields, blazes out the way that others may follow. He sows that others may reap. While he suffers peculiar hardships in his new fields of labor he enjoys the distinction of building where no predecessor has laid the foundation. The great Apostle to the Gentiles eagerly coveted the opportunity of entering new fields and declaring the cross where it had never before been heard. The pioneer preachers of West and Northwest Texas have enjoyed this great distinction. They have gone joyously into these new fields and preached the gospel under most trying circumstances. They deserve great honor. In the presence of those worthy heroes I feel like standing with uncovered head. The story of their trials is one of perpetual interest. They have labored and other men enter into their labors. A record of these early days will prove more valuable and interesting for the future than they now appear. Fifty years from now the experiences of "Parson Hanks" will seem stranger than the rarest fiction. His courtship and marriage may provoke a smile. His experiences at the conferences, his long and unexpected moves, the great distance between appointments, worship conducted in dugouts, murders at religious services, marriage ceremonies and various other experiences of unique and characteristic kind will prove of perpetual interest. Along with these frontier experiences the author has given frequent and timely comments manifesting much common sense and great wisdom. This simple and unpretentious little volume has proven of much interest to me and I am sure will be read with interest by others.

There is nothing comfortable about a compromise religion.

REV. JOHN R. NELSON.

Rev. John R. Nelson was born in Jackson County, Alabama, August 13, 1858. He started to Oak Grove Methodist Sunday-school when eight years old. He got his first impressions of Methodism at that Sunday-school. At eleven years old he was converted at that church at a meeting held by Rev. E. F. Lea, of the North Alabama Conference. He was licensed to preach in his eighteenth year by Scottsboro Quarterly Conference, Rev. W. R. Kirk, presiding elder; was admitted on trial that fall in the North Alabama Conference. After traveling three years, and having been ordained elder by



Bishop Paine, he located and went to Vanderbilt University, where he attended three sessions, receiving the R. A. Young medal for oratory. He secured his education by his own endeavors, his father being poor, and worked in the summer for money with which to enter the next fall.

In the fall of 1883 he came to Texas and joined the Northwest Texas Conference, his first appointment being Graham. He was married at Graham, in 1888, to Mrs. Ina Hilliard.

He was a delegate to the Ecumenical Conference at London in 1900. He has been pastor, presiding elder and Commissioner of Education. He was appointed Secretary of Home Missions May, 1906.

AN APPRECIATION.

H. G. H.

Mrs. Ellen M. Watson, widow of the late Dr. Watson of the Memphis Conference, died two weeks ago at her home in Memphis. She had been President of the Woman's Foreign Missionary Society of the Memphis Conference for more than twenty-five years, or ever since the organization of the Conference Society. She was full of missionary zeal, and had pushed the work until her Conference Society is one of the best in the connection. I knew this noble woman in 1863 and 1864 in Arkansas. I first met her at Hickory Plains, where she was lending her gracious help in caring for the sick soldiers. She was beautiful in person, a music teacher and a fine singer. The eyes of all the sick soldiers would light up as she passed along, giving them flowers or speaking gentle words of cheer. She would sing for the boys and they would raise their feeble hands and applaud. Her husband, Mr. Perkins, was killed or died in 1864. Some years afterward she married Dr. Watson and moved to Memphis. As a presiding officer, a public speaker, an efficient Church worker, she had no superior among all the elect women of our Church. Her life has been radiant with blessings to men, women and children. She possessed unusually rare gifts of usefulness. She had a fine old mother and two beautiful sisters. Her buoyant nature and deep religious experience lifted her above much sadness of her earlier life. A rare woman has blessed this old world and gone to a better one.

CHURCH EXTENSION NOTES.

The ladies of the St. John's Church entertained the St. Louis Church Extension Society at luncheon, at the May meeting. This society has been doing good work for several years. It has on hand at this time the building of a \$30,000 church for the Shaw Avenue congregation. Only \$2,500 remains to be raised. Next in order is a \$50,000 church building for the newly organized congregation on South Grand Avenue.

The General Conference, in response to a memorial from the Cherokee District of the Indian Mission Conference, authorized the organization of District Boards of Church Extension. Such an organization is needed in many places. The size, arrangement, cost and location of church buildings are all important. Too many mistakes have already been made. In this day

they are active members of our Church. One is the son of one of our ministers, and the other married the daughter of another one of our ministers. We are justly proud of these two professional men.

After the General Conference, Rev. J. H. McLean went to North Carolina to visit relatives whom he had never seen. He is now back and at work on his district. A letter to the Advocate on the North Carolina visit would be good reading.

Rev. C. M. Harless, of Wesley Church, Greenville, has sent in twenty-nine subscribers to the Advocate the past week on our special proposition. If all our brethren would do that well, the Advocate list would stretch out a wonderful length in a short while.

Rev. C. M. Bishop, D. D., of the Missouri Conference, was on the program in the Summer School of Theology. He did fine work. On his return he visited relatives in this city and while here he made the Advocate a delightful visit. He is a nephew of Rev. Horace Bishop, and one of the strong men of Southern Methodism.

In a letter from Rev. O. F. Sensabaugh, he adds: "Am laying myself out for a glorious winding up for conference. Prospects are encouraging. Expect to have the Advocate in each official member's home in the district by the close of this round." At the close of the General Conference, Brother Sensabaugh visited the home folks in the Old North State.

PER CONTRA

Bishop E. E. Hoss.

The editorial in the Herald of May 23, headed "A Forward Movement," has just come under my eye, and has been read with grave interest. I have agreed with you in the past about so many things that it is awkward for me to take issue with you now, especially in your own paper. But I feel sure that you will let me say my say, so that your readers may have opportunity to see both sides of a very important question.

From my standpoint, the action of our recent General Conference in taking the initial steps towards a restatement of Methodist doctrine was very far from being a forward movement. Nor could anything be more unjust than to class those who opposed it as Bourbons and reactionaries. Many of them are men of the most liberal culture, who know quite well what is going on in this modern world, and are diligently seeking to find a true and solid standing ground in it; and none of them deserve to be stigmatized as narrow or incapable.

My own objections to the action in question are manifold; and I distinctly refuse to accept any theory of the episcopacy that would hinder me from giving free utterance to them. The notion that a Bishop must maintain a decorous and enigmatic silence, even when he believes the very life of the Church to be touched, seems to me to be at war with all sound conceptions of his office. If I were required, as the price of the safe and permanent occupancy of my official station, to play the sphinx under such circumstances, I should flatly refuse to do so, and that without a moment's time for deliberation. No station is high enough to be held by so humiliating a tenure. But to proceed:

1. The delegates acted without any mandate from their constituents, as, on a matter of such far-reaching concern I think they had no right to do. For this reason, if for no other, their action does not bind me to unprotesting acquiescence. In no way had the Church spoken, or had a chance to speak, about the matter. There had been no discussion of it in books, magazines, or newspapers. No Annual Conference, District Conference, Quarterly Conference, congregation, or individual lay member, had sent up any memorial asking for a recasting or modification of the creed. I much doubt whether the annals of the Christian Church can afford another instance in which such a closet scheme, born of no restlessness or agitation on the inside of the Church, and of no necessity for meeting and combatting aggressive heresies on the outside of it, was ever before precipitated upon a body of contented believers. In calling it a closet scheme, I merely state a fact, and do not, in the least, mean to cast a reflection. A closet, in fact, is a good place for various uses.

2. While the action professedly calls for a mere "restatement," all the arguments of any weight that were adduced to support it were really arguments for a thorough-going "revision." Let me not be understood as bringing any charge of insincerity or duplicity. Not for one moment do I mean to do that. But the fact is exactly as I have

affirmed. What "restatement" short of a "revision" can convert "inadequate" doctrines into adequate ones, or rejuvenate articles of faith that have become "superannuated"? These questions, it seems to me, answer themselves. If our creed is inadequate, it needs expansion, enlargement, enrichment, and nothing less. Merely relating it in the language of the twentieth century, or of any century, will not increase its adequacy by the fine dust of the balance. And if it is superannuated, the thing to do is not to try to doctor it out of its senility by word juggling and change of phrase—an impossible process—but to set it aside and get a new and better one in its place. This very thought, vague and half-formed, was evidently in the minds of some of the brethren, who, nevertheless, stoutly and honestly denied that they were revisionists. One of them, for example, said (I quote from memory): "We do not propose to tear down the old house, but to build a new one, and move out into it." If that is not revision with a capital R, what is it? On the whole, I do not remember to have listened to any debate in which there was a greater exhibition of confused and inaccurate thinking. It was really amusing to hear it solemnly affirmed, with all the emphasis of flashing eye and trumpet voice, that Methodism needs for the future to inscribe on the folds of its ample banner: "Christ for the world, and the world for Christ." I had really been under the distinct impression that John Wesley put that inscription there one hundred years ago. If there is one thing in regard to which Methodism has never had the slightest tremor of doubt, it is just this, that the gospel is for all the world and for every man in the world. To parade this as a new discovery is like trying to get a copyright on the doctrine of two and two make four. I could scarcely believe my ears when I heard it repeated again and again that the Methodist Churches do not now know what they believe, and need a theological commission to inform them.

3. The whole movement, instead of being progressive and modern, is a distinct retrogression towards the spirit and temper of the sixteenth century. Mr. Wesley wisely left many things out of the Twenty-five Articles that have always been firmly held among us—everything, in fact, except the truths in regard to which we are at one with the Protestant world. He did not wish to draw a narrow credal line between us and the rest of evangelical believers. In nothing more than in this did he exhibit his magnanimous catholicity of soul. Until lately I had supposed that there was not one of his spiritual children who hesitated to praise him for it. But in this debate it was insisted that the old straw of the "Five Points of Calvinism," which has long since ceased to yield any good wheat, should be threshed over again for confessional uses; that a definite theory of the atonement, the blue prints and specifications of which were displayed for inspection, should be constructed and brought in to supplement our present needs; that a new definition of the nature of the Church, comprehensive enough to include a descriptive enumeration of its functions, should be adopted; and that formal and elaborate definitions should likewise be formed of such vital and elusive truths as the witness of the spirit and Christian perfection. In other words, it is deliberately proposed to put up all there is of Methodism in sealed packages for convenient and ready distribution, or in pint bottles, with the name and directions for taking blown into the glass, to prevent frauds and impositions. Why not also codify the Sermon on the Mount, and reduce the Parable of the Prodigal Son to a series of scholastic syllogisms. For myself I do not hanker after any such predigested pabulum. The words of the Lord Jesus are spirit and they are life. Nothing could be a valner dream than that it is possible to inject new energy into the body ecclesiastic by feeding it on fresh formulae manufactured in a theological laboratory. Methodism has always heretofore been characterized by its breadth and freedom. It has never attempted to cover the whole field of religion with an authoritative network of definitions, and I pray God that it may never do so. Let us stand fast in the liberty where-with Christ has made us free. Inside of our Articles, as they now stand, we have breathing space and elbow room—two things that are wholly necessary for the growth of full grown men. Any contraction would be at the cost of much that is precious in our inheritance. Bondage and not freedom is the end of this whole scheme. It means putting on us a yoke which our fathers were not able to bear. It is an effort to triangulate the kingdom of heaven, to run a human boundary line around the infinite, and to put into the moulds of uninspired human speech the truth which in divers ways and varying measures God has revealed to us by the prophets and by his Son. I might enumerate many other reasons for my position, but these, I take it, are quite sufficient.—Zion's Herald,

### Epworth League Department

All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus W. Thomasson, Van Alstyne, Texas. Make all remittances for State League dues and Assembly pledges to A. K. Ragsdale, Secretary, Dallas, Tex.

#### State Epworth League Cabinet.

- President—Gus W. Thomasson, Van Alstyne.
- First Vice-President—Rev. A. D. Porter, Mt. Calm.
- Second Vice-President—Miss Belle Taylor, Houston.
- Third Vice-President—W. A. Palmer, San Marcos.
- Fourth Vice-President—C. A. Lehmer, Castell.
- Secretary—A. K. Ragsdale, Dallas.
- Treasurer—Theo. Boring, Jr., Houston.
- Junior Superintendent—Mrs. A. C. Ellis, Austin.



A Street Scene at Epworth.

SECOND ANNUAL ENCAMPMENT, CORPUS CHRISTI, AUG. 3-13, 1906.

#### AN OFF WEEK.

The editor of this department has been confined to his room several days at this writing on account of sickness, and it has been impossible for him to give the usual attention to these columns. Brother Ragsdale, the all-around Secretary of the State organization, has kindly agreed to furnish some items from his pen, and these we are sure will make up for the deficiency on our part.

#### NOTES.

The following newly engraved card reaches us: "Mr and Mrs. Claude B. Moore request your presence at the marriage of their sister, Miss Nan Elizabeth Philpott, to Frank Walter Ellis, at their home in Cuero, Texas, June twentieth, nineteen hundred and six, at high noon." We extend congratulations and best wishes in behalf of our League hosts, Miss Philpott was the efficient chairman of the decorating committee at Corpus Christi last summer, and it was her plans which gave the auditorium such a beautiful appearance when the Leaguers of the State met in their first assembly.

Prof. Victor Howell wishes all who will bring their instruments with them to Corpus Christi for the Encampment to communicate with him at once. His address is Texarkana, Texas. In this connection he wishes announcement made of the following numbers in Tillman's Revival No. 1, which should be rehearsed by those who expect to assist in the singing, viz: 1, 3, 7, 8, 10, 20, 22, 32, 33, 40, 43, 44, 48, 57, 60, 92, 89, 106, 108, 112, 129, 142, 164, 165, 171, 172 and 278.

"Back to Nature." The outdoor life in camps at Epworth appeals in an especial way to our people from towns and cities. Throw aside all worry of housekeeping and "rough it" on the beach in a primitive way. The crowd will be congenial and the life simple.

Those who expect to camp at Epworth will please bear in mind that the committee can only provide tents, cots and blankets. You can of course purchase supplies for camping on the grounds from supply depot, but rugs, sofa pillows, a wagon sheet or two and other things that can be easily carried will add to your comfort. We do all we can for you in a general way, but after you are located we expect you to take care of yourself. Meals can be secured at restaurant by those who do not wish to do "camp cooking."

Leaflet of information concerning Encampment will be issued shortly. In the meantime, if you have not found out what you want to know in the Advocate, write to A. K. Ragsdale, Secretary, Dallas, Texas, for further information. If you desire accommodations, write him stating what you want and your order will be booked. If you desire special preparation for camping he will arrange it for you.

Texas Methodists from every sec-

tion are interested in the League Encampment at Epworth. Letters are coming in for information, tent reservation, etc. We are doing all we can to get ready and need the co-operation of all Epworth Leaguers. If your League has made no contribution to the Improvement Fund see that this is done. Many of our Leagues have held special literary or musical entertainments, donating the proceeds to the Encampment Fund. Appoint a committee at your next business session to look after this.

We need lumber for the erection of camps, concession booths, department offices and general purposes at Epworth. Will not our good friends in East Texas send us a few cars? Why not some of our Leagues in the timber country make this their work for the furtherance of the cause?

Each League in Texas, Senior, Intermediate and Junior, is entitled to one delegate to the State Conference at Epworth, August 3. See to it that your best worker is elected and if possible provide funds for the trip. All pastors are members of the conference and will be admitted to the grounds free. The nominal charge of fifty cents for a season ticket or ten days is to provide a fund for current expenses, water, lights, sanitation, etc. It is more in the nature of a contribution than a charge.

#### AMONG OUR EXCHANGES.

We are indebted to Mr. G. W. Thomasson, President of Texas Epworth League, for a complete copy of the program for the State Encampment, to be held at Corpus Christi, Texas, August 3-13. From the general character of the program we are sure that the Encampment will prove a spiritual feast and blessing to all who attend.—League Column St. Louis Advocate.

The debate in the General Conference on the Texas Memorial betrayed, on the part of some of the members of that body, doubt as to the permanence of the League. We will venture the assertion that those members who thus expressed themselves have never been a live chapter and know nothing whatever of the League and are totally indifferent to its success.

Bro. Thomasson, League editor of the "Texas," in enumerating the conferences represented on the General Epworth League Board, failed to name the North Carolina Conference. Bro. J. G. Brown, a member of that Board, a most successful banker, is a resident of our Capital City. (We included Brother Brown's name but inadvertently gave his residence as Virginia instead of North Carolina. We can vouch for him being a capable member of the Board.)

In some places the Epworth League is open to what must be admitted is a proper criticism. It is that the leadership of the young people is placed in the hands of persons who have no real Christian experience. It seems strange that such a condition should exist, but that it does exist there can be no doubt. Of course this is wrong. The League has for its prime object the promotion of "intelligent and vital piety in the young members and friends of the Church." But how can this be done unless the leaders of the local chapters have been converted and have entered into the rich experiences of the Christian life? Unless they have accepted Jesus Christ and are earnestly striving to follow him daily they are blind leaders of the blind.

To admit into active membership the chapters persons who cannot make the Christian profession is to weaken the League in every part of its life. An active member is supposed to have acknowledged Christ, and to have been enrolled as a member of the Church. To place persons in the chief positions of authority and responsibility in the chapter who have not subscribed to the requirements of those positions is to make a farce of the matter, and to bring the League into deserved criticism.

Probably the condition complained of does not exist in many places, but wherever it is found it should be remedied as soon as possible.—Epworth Herald. (We say amen!)

The General League Board of the Methodist Church, North, met recently, and this item is given out concerning a matter in which we are all interested, viz:

"The Board gave consideration to the question of the next International convention. In his report the Secretary pointed out some obstacles in the way of holding the convention next year and suggested that the board consider the propriety of deferring the convention for two years. After full discussion the matter was placed

in the hands of a committee, which is to act with similar committees from the Methodist Episcopal Church, South, and the Methodist Church of Canada, with full authority to settle the question.

A special train conveyed the guests to Epworth, two miles north of this city, and a fish fry and chowder was served—not so elegantly as abundantly. Once during their stay in this city the company saw and partook of all the fish they wished.

The business session, held in the large open-air auditorium of the Epworth League, was very enjoyable.—Dallas News report of visit of Texas Press Association to League grounds.

Ennis, Texas, June 11.—The young people of the Methodist Church have reorganized the Epworth League with a large membership, and the following



EPWORTH CHATFIELD KENDALL.

This little lady was born August 17, 1905, the day before the Encampment of last year closed. Her father was then, and is now, the keeper of the League grounds. Brother Sexton baptized little Miss Epworth on the evening of August 23 and after the ceremony, her father, who had been converted during the Encampment, came forward and asked to be baptized also, and received into the Church. He is now an efficient member of the Board of Stewards and one of Brother Beall's right hand men. As the baby's birthday will occur soon after the adjournment of the Encampment, we suggest that it would be thoughtful of our Leaguers if, in making preparations for going to Corpus this year, they will take along an appropriate token for the Epworth baby.

Officers were elected: G. W. Stely, President; Miss Josie Garbraugh, First Vice-President; A. Marcla, Second Vice-President; Miss Willie Cherry, Secretary and Treasurer.—Dallas News.

#### EPWORTH-BY-THE-SEA.

As announced last week, we are getting ready for the crowds at Corpus Christi. Our capacity on the grounds will be limited—we figure that we can accommodate on the grounds about 2000 people and it will take a lot of preparation to feed and house that many. Please notify us as soon as possible if you expect to come. The city of Corpus Christi can accommodate a large number, but of course you prefer to be on the grounds.

The breeze is delightful, and being right on the bay, the heat is not severe as some seem to think. The absence of trees is an advantage in that they do not harbor mosquitoes, and we have plenty of other shade.

The auditorium is large and roomy and the recreation pier is covered over and is one hundred feet long and extends out over the water. Other temporary sheds will be erected. The general testimony of those who camped with us last year was that it was a delightful place in every way, and they all expect to be back this summer.

Tents can be rented for \$4 each, beginning August 24, for the ten days. Cots at from fifty cents to a dollar—we have three kinds: blankets and pillows a 25 cents each. You can bring your own bathing suit or purchase at supply depot after you arrive. Meals at restaurant or supplies can be bought and campers do their own cooking.

We will try and arrange for the accommodation of a number of families by the middle of July either in tents or cottages out at the grounds, and if you prefer to go at that time or earlier we would be glad to arrange quarters for you. A number of families will be in camp, and it will be a quiet, restful period for boating, bathing, fishing and recreation. All applications should be filed with the undersigned. A. K. RAGSDALE, Dallas, Texas.

#### THE STUDY OF GOD'S WORD.

By Miss Anna Robinson.

God requires us to study his word. Christ said, "Search ye the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." He requires us to search that we may know how to develop those gifts which he has given us. Let us consider some of these gifts.

First, is the gift of life. What is life? Christ says, "I am the way, and the truth and the life: no one cometh unto the Father but by me." Let us turn then to him and his word as a guide in forming our lives.

We should fully realize that there is but one all righteous, all perfect example, the Christ, and that God has made it not only our privilege, but our source of perfection to choose him as the guiding star of our lives.

A second is the gift of thought, and where shall we turn but to God's word to educate our minds to think aright? As a man "thinketh in his heart, so is he." What are the thoughts of each of our hearts? God in his infinite love has put within reach of all, the power of thinking large, generous and great thoughts. One old philosopher in his teaching exclaimed, "O, God, thou hast enabled us to think thy thoughts after thee." We can think of the same things of which Socrates and Plato, David and Paul, Milton and Bunyan thought.

Another is the gift of work. Spiritual work is that which adapts itself to the needs of humanity. What a beautiful life is that which through self-forgetfulness and love gives its service to its fellow man. It is a beautiful thought that God does not measure our work by any physical scale, but by the spiritual ends which they observe. How much our work may mean, God alone knows. Who but God can calculate the work of a David Livingstone, who has pierced the dark jungles of Africa and implanted in the midst of its forests, civilization and Christianity? Of a Young J. Allen in China; or of a Joseph Neesima in Japan; or of an Isabella Thoburn in India, who made it possible for the women of India to be reached, women who for generations had been the very emblems of slavery?

The fourth is wealth. God gives us money as a trust. He places it in our hands as his stewards. How are we then to know the proper use of this gift, except through his word? How are we otherwise to learn how to be faithful and wise stewards? Will we make the promise which Jacob made at Bethel, "Of all that thou givest me, I will surely give the tenth unto thee." Would it not be easy, if we could only bring ourselves to believe it, for us to lay aside that tenth, be it ever so small? Then, having some definite purpose in view, give to that cause.

Another, and possibly the greatest gift which God has given us in influence. "We take our color, like the clouds, from the light around us as we drift into shade or sunshine. Example and influence brighten or darken us; not that we cannot, but that we do not choose. When we least think it we may be affecting others in their whole destiny."

The question comes, how can we make our influence count for the greatest good in life. Is it not by example? Live pure, clean, spotless lives. Above all things, we should use our influence to inspire others to follow Christ. This is the highest and best use to which a life can be given.

Since God has given us these and other gifts, does he not require us to improve and develop them? God gave us the Bible to teach us the principles of religion. No other book can teach us the secrets by which the poison of sin can be neutralized, by which the sorrows of bereavement can be met, or by which man's heart is lead to commune with the Father in praise and prayer, and be content in the con-

sciousness of peace and forgiveness. It is the only source of explanation for our desires and ambitions, the only adequate answer for our needs and hopes.

We suggest now some methods for the study of God's word. We should have a plan and work by that plan. It is of the greatest advantage in the study of the Scripture to do it systematically, taking a whole Epistle or Gospel together, and thoroughly mastering it; or by taking the life of Christ, begin with Genesis and follow the foreshadowings of his coming through to Malachi. Beginning then, with the New Testament, study his life from his birth to his ascension. With special thought follow him through his ministry. How sublime, how beautiful does that life become as we go deeper and deeper into its work.

Some will say, study the Scripture alone. Are we, then, to reject all outside helps? It must be admitted that there is a great tendency at present to make too free use of them. Yet would it be right and just to disregard the interpretations that the great host of students and lovers of God's word have given us? One mind will give us a beautiful thought upon a certain event, or action, and another by throwing the light of his understanding upon another aspect or motive, will give it a larger and a greater sublimity.

While we should have a plan in the study of the word of God, we should above all else have a definite purpose. We cannot study the Bible with a careless and indifferent attitude and expect to get from it its deepest truths. We must be diligent and prayerful. We must put forth earnest, honest effort, then God will open our understanding and our seeking will not be in vain. St. Paul says, "The letter killeth, but the spirit giveth life." Seek, then, to know its contents, not so much its letter, but its spirit. Strive to look into its innermost secrets. The deeper we delve, the more beautiful, more profound and more sublime it becomes.

Philosophical, scientific and critical minds, without it being their purpose, have brought to light some of the richest treasures of that word, and through their questionings and doubts have done much to make the Bible the living word of God.

Study the Scripture with a desire and a prayer to be taught of God. "Faith is the key that unlocks its treasures. Love and worship cannot but grow if we study reverently that life and death. Believe that Christ is all that he claims to be, trust him with your soul, your life, your all. Try to live in the sunshine of his realized presence day by day, and for his approval, and life is conquered and your crown is won."

**If the Baby is Cutting Teeth,**  
Be sure to use that old and well-tried remedy **MRS. WINSLOW'S SOOTHING SYRUP**, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

Old velveten is almost as satisfactory as chamols for cleaning silver and glass, and washes even better.

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**AT LAST.**

At last the weary head shall rest,  
Upon our gentle Savior's breast.

At last shall rest the burdened heart;  
In a fairer, brighter world apart.

At last Jehovah our heavy cross will raise,  
And teach us sweeter songs of praise.

At last the celestial city will appear,  
Its beauties increasing as we draw near.

At last, by faith we'll see afar,  
The heavenly gates, as they swing ajar.

And lo, within will brightly gleam,  
Faces, that we before have seen.

At last we will know, even as we are known,  
For God will call us then his own.

T. H. YARBROUGH.

How oft amid the transports of joy,  
When the heart is all surcharged with the love of God, and we are baptized with the Holy Ghost, does it seem that there is, as it were, only a veil or curtain that hides from our view the "Golden City."

And the soul longs to be freed from its tenement of clay, that it may join in the everlasting praises of those "glorified beings," who inhabit that land of bliss and are forever with the Lord.  
T. H. Y.

**SUICIDE AND ELSE.**

Being deeply impressed with the crime of suicide and murder, we have felt constrained to lift our voice in warning as to their enormity, and we venture to suggest the remedy for these evils. They can be abated, if not wholly cured.

Any reform must begin in the home. Modern society is fast undermining the sacredness of home. Motherhood holiest of all human relations, is being sacrificed to the god of this world. Children are looked upon as a burden and an interference with the social pleasures. They are unwelcome intruders upon the society woman's time, and if they should see the light, cold neglect awaits them. It is not surprising, with such environment, that children should grow up without any proper estimate of the sanctity of religion. The greatest need of our times is a revival of family affection and devotion.

The strongest ally of the home is the Church, and the pulpit should utter no uncertain sound on these modern practices, which cannot be used in the name of the Lord Jesus. The Church needs a civic conscience.

At a meeting of the Baptist Ministers in this city they passed resolutions which were an honor to this denomination and ought to be echoed and re-echoed through pulpit and press until the conscience of every good citizen would be awakened.

The resolutions were offered by J. H. Gambrell and are as follows:

"Whereas, We believe the laws of Texas and the city of Dallas are not being enforced; and

"Whereas, It is generally believed and frequently openly charged that the lawless elements are in a combination against the authority of the law and its enforcement; and

"Whereas, It is commonly reported that, through fear or favor, some of our city and county officials are making no proper effort to enforce the law, and

"Whereas, The condition that now confronts the law-abiding citizens compels a choice between the reign of law or lawlessness; and

"Whereas, Our officers who are really trying to do their sworn duty are handicapped by the aforesaid lawless combine on one hand and inactive law-abiding citizens on the other; and

"Whereas, Every faithful public servant is clearly entitled to the open active support of all who believe in the supremacy of the law over all forms of lawlessness; and

"Whereas, Every preacher is a citizen with all the responsibilities of citizenship upon him; and

"Whereas, No worthy preacher can be indifferent when the lawless combine to control public servants in the interest of their criminality and to destroy the best things in the community; therefore, be it

Resolved, By the Dallas Ministers'

Conference: That every man of us stands for the supremacy of law, city, State and National, against law-breakers of every sort.

2. That each of us hereby declares his utter abhorrence of all forms of lawlessness, from crap-shooting to murder.

3. That we hereby pledge our active support in all proper ways to all officers who are honestly striving to enforce all our laws.

4. That we hereby earnestly appeal to members of our congregations and the law-abiding citizens of the city of Dallas and Dallas county to openly cooperate with all the officers who are trying to live up to their oath of office.

5. That we neither invite, nor will we receive, any suggestions from the lawless elements nor their sympathizers as to ministerial proprieties.

6. That we cordially invite our brother ministers of other denominations to join us in this declaration for the reign of law in our city, county and state."

Those present at the meeting were: Revs. J. H. Gambrell, Joe W. English, J. Frank Norris, W. A. Hamlett, J. B. Cranfill, R. C. Buckner, George W. Traett, R. H. Coleman, J. J. Ponder, W. I. O'Neal, J. R. Pentuff, J. B. Gambrell, E. E. Lee and others.

The ballot is our remedy. When good men refuse to offer for public office, and church members neglect to support them when they do so offer, the guilt lies at their doors. It is as much the duty of a good man to vote as it is to pray, and when he stays away from the polls and suffers whiskey "bums" and the vicious elements to carry elections, he is guilty in the sight of God.

Professional men, especially physicians and lawyers, have an important part in this crusade against wrong and for the right. With all their forces in alignment, society can be redeemed. God will bless the land, and righteousness shall cover the earth as the waters the sea.  
H. A. BOURLAND.

**HOME DEPARTMENT OF THE SUNDAY-SCHOOL.**

The Brenham District Conference, recently in session at Caldwell, manifested great interest in the Home Department of the Sunday-school and made a formal request that the superintendent of the Cameron Sunday-school send to the Advocate an article showing the benefits of said department and its practical workings in his school.

The Home Department is comparatively a new departure, the idea having originated with Dr. W. A. Duncan, of New York, in 1881. For over a century the Sunday-school was content to reach the few who would assemble; there was no connecting link between the school and those who would not or could not attend; but the new way enables all who can not attend to be real members of the great Sunday-school army. There is great inspiration in the thought that so many thousands are studying the same text. There are many classes of people who are benefited by this department—the man who, because of our twentieth century rush, is a Sunday toiler; those who are tied fast at home, at the Sunday-school hour, by imperative duties; the tired mother, the aged and infirm, and those otherwise shut-in. Even the tiny tot—too young to go alone and no one to go with him—may become a member on the promise of the parent to teach him the golden text each week.

To the regular Bible reader it is no task to add an additional five minutes a day to the time given to the Book of books; to the busy ones who fully intend "some day" to give attention to the Scriptures, this plan is a reminder in a short, definite form; to the indifferent it may be the means of calling in the wandering thoughts, impressing them that it is through this Holy Word that we see the way to eternal life.

It is especially a blessing to parents to study the lessons that their children are learning and be able to explain to them and to answer their questions intelligently.

Some inexperienced person will ask, "Does the Home Department decrease the attendance of the assembled school?" By no means. On the contrary, it is the vestibule of the school from which some enter as regular attendants. We have been noting this very point in our school, and can answer it with confidence growing out of experience. In fact, we have not discovered any objection to the plan; it is an unalloyed good in all its features.  
The object is "Systematic Bible

Study in the Home;" text, "Search the Scriptures;" motto, "All the Church in the Sunday-school."

Mr. C. D. Meigs says in his "Inimitable Blue-Book" that only four things are needed in this work:

- 1. A Sunday-school to hitch to.
- 2. A home with some one in it who does not attend Sunday-school.
- 3. A lesson quarterly.
- 4. Some one to carry that lesson paper to that home and get that individual to study the lessons one-half hour per week.

There can be no doubt as to the good influence of a Home Department. Now the question is, do you want one?

Send 10 cents to Smith & Lamar for complete instructions. Appoint a manager and one or more assistants, as the size of your Church membership requires, and have them canvass.

The expense is less than 4 cents each per quarter, and is easily met; in fact, the rule is that a surplus is turned into the general Sunday-school Treasury every quarter. Each member is furnished with an envelope on

which to mark the number of lessons studied and into which to put a small contribution, if he so wishes. There is no assessment, and yet you will see by experience that the contributions will be sufficient—it seems to be one thing that more than supports itself.

Our Cameron school consists of about 200 members, with 120 in the Home Department and 23 on Cradle Roll; Church membership about 320.

This is written in the hope that those schools without this valuable adjunct may act at once on our experience, even before this second quarter closes. Make the effort, no matter what the conditions are; your time will be well spent. A very small per cent refuse to join when it is fully explained that the only requirements are to study one-half hour out of the 2 1/2 in the week and to keep a record of the number of lessons studied.

A. W. TABER,  
Superintendent Methodist S. S.

Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Hood's Sarsaparilla.

**The Johnston NO. 10 HIGH-SPEED MOWER**

THIS GRAND MOWER COMBINES High Speed with Greatest Strength AND WEARING QUALITIES

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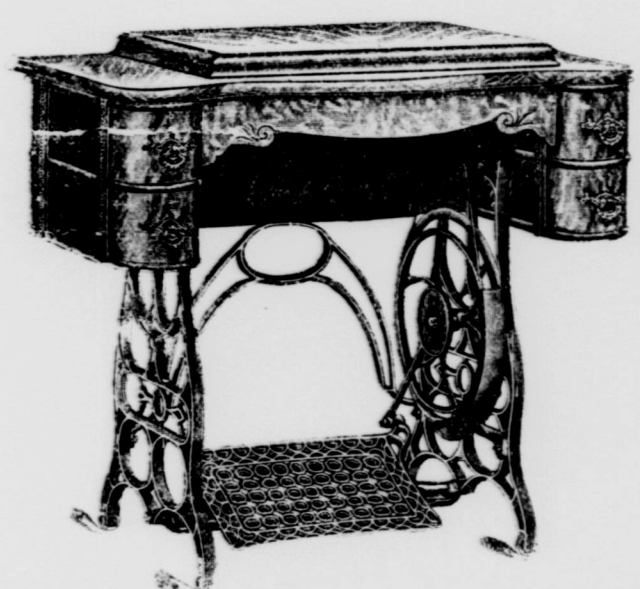
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Write about the Canton 2 Stroke the Admiral 3 Stroke Self Feed and Fan and Small Steel Hay Press. Many other valuable features found in our Free Catalog containing Full Line of Haying Machinery.

For Special Introductory Price address

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



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

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

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

The iron work is the very finest that unequaled 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.

A Full Set of Attachments are Supplied without EXTRA CHARGE. They are of the Latest Design.

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

Automatic Lift, No. 44	\$24 00
Ordinary Drop-head	23 50
Upright	22 00

The above prices will place the machine at the nearest freight depot of the purchaser. WE PAY THE FREIGHT. Address

**BLAYLOCK PUBLISHING COMPANY, DALLAS TEXAS**

### 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, 179 Mason St., Dallas, Texas.

#### ANNUAL MEETING W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

The Woman's Foreign Missionary Society, Northwest Texas Conference, met in Abilene, Tex., June 9, 1906, at 9 a. m. The opening service was one of praise and thanksgiving, and there were evidences of the presence of the Holy Spirit throughout the entire session. Mrs. J. M. Long, Recording Secretary, was absent, and Mrs. A. E. Burnett was appointed Secretary pro tem. All the other officers were present and most of the District Secretaries: indeed, the attendance was good and the good people of Abilene attended the sessions and seemed interested in all the proceedings. The hospitality of these good people is as wide, great and charming as their wonderful and beautiful country, and each delegate declared hers the very best home. We were enfolded in their hearts and homes, and there was nothing left undone for our comfort and pleasure.

Miss Sophia Manns, our own Northwest Texas girl, was shown in a hundred ways that she is the darling and pride of our hearts. For three years it has been our pride and pleasure to follow her through Searritt Bible and Training School, and Denton Normal College, and she has acquitted herself nobly. Her deep consecration, quiet, modest demeanor, and beautiful Bible-readings, and prayers, drew us all nearer to her, and nearer to a Throne of Grace. She has been appointed by the Woman's Board a missionary to China, and assigned to the science department of McTeigue school, Shanghai, and will sail about July 25, in company with Miss Tarrant. The last morning of the session we all met about the altar with her and poured our prayers at the feet of Jesus for our own dear girl. This was a very precious time for her and for us. Mrs. O. F. Sensabaugh was fraternal delegate from the Woman's Home Mission Society and delivered a beautiful address of greeting. Miss Lizzie Wilson, associated with Miss Harper in Palmore College, Chihuahua, Mexico, and for nineteen years a missionary in Mexico, was an honored guest, and won all hearts by her deep consecration, cheerful spirit and determination and fine business qualifications.

Mrs. F. V. Cox, from Mexico City, spoke, assuring us that missions do succeed, and cited many individuals in Mexico, now filling prominent and responsible positions, who were educated in our schools. She also spoke in Spanish and sang several Spanish songs. Miss Valeria Volma, of Piricaba, Brazil, who is being educated in Granbery College, by the auxiliary of W. F. M. S., at Granbery, spoke and sang in Portuguese. Saturday night Rev. D. F. Colie delivered address of welcome in behalf of Church, Mrs. Miller in behalf of local auxiliary W. F. M. Society, and Miss Cockrell in behalf Home Mission Society; Mrs. O. F. Sensabaugh responded to all. Good music was a feature of every session. Sunday morning many of us went to Sunday-school. Prof. J. R. Morris preached a carefully prepared sermon from text "It is not good for man to be alone." Sunday afternoon a service for the young people was well attended, and Sunday night Miss Wilson spoke to a crowded house. Monday Mrs. Barnum, Corresponding Secretary, made report of the Board meeting, and Mrs. C. J. Harper gave financial report, which showed that \$5,695.07 for all purposes had been raised. Auxiliaries and officers are urged to redouble their efforts to complete the Permanent Scholarship Endowment fund during the year. To that end a leaflet, "The Birthday Dollar" will appear soon in the Woman's Department of the Texas Christian Advocate; \$529.78 of the necessary \$2,000 has been raised. A candidate for the Training School is in view, and it is hoped that she may be ready to enter by September. Tuesday, last day, reports were completed and pledges taken. It was announced that Miss Mann's salary was already arranged for, and the fact that we exceeded our pledge this year encourages us to believe that the money will come into the treasury again next year. In the afternoon the election of officers resulted as follows: President, Mrs. A. C. Johnson, 1603 W. 4th Ave., Corsicana; Vice-President, Mrs. J. P. Mussett, District "A," North Fort Worth; Corresponding Secretary, Mrs. M. E. Bulloch, Lahoma, Texas; Statistical Secretary, Mrs. A. E. Burnett, 218 Humboldt St., Fort Worth; Recording Secretary, Miss Gaby Betts, Clarendon; Treasurer, Mrs. C. J. Harper, Georgetown; Auditor, Miss Allie Charles, Georgetown; Press Superintendent, Mrs. S. C. Follin, Fort Worth.

District Secretaries—Abilene District, Mrs. L. P. Young, Abilene; Brownwood District, Mrs. R. H. Overall, Coleman; Colorado District, Mrs. J. E. Gilliland, Fort

Worth; Clarendon District, Mrs. B. W. Dodson, Clarendon; Corsicana District, M. Y. Beeson, Mexia; Dublin District, Mrs. M. Y. Beeson, Mexia; Dublin Fort Worth, Mrs. M. L. Woods, Fort Worth; Georgetown District, Mrs. W. C. Rylander, Belton; Gatesville District, Mrs. R. N. Saunders, Gatesville; Waco District, Mrs. D. Holvey, Waco; Weatherford District, Mrs. D. M. Alexander, Weatherford; Waxahachie District, Miss Minnie Sims, Waxahachie; Vernon District, Mrs. W. H. Howard, Vernon.

The Woman's Board of Foreign Missions divided Southern Methodism into three districts, and elected three Vice-Presidents to supervise them, and Mrs. W. F. Barnum is Third Vice-President, and has charge of the Western District.

Mrs. J. P. Mussett was elected fraternal delegate to Woman's Home Mission Society, which convenes in Taylor June 14. Mr. Wilson, delegate from Golden Links at Clarendon, enjoyed the distinction of being the only gentleman present as member of the body. Much importance was laid on young people's work and it is the earnest wish of the Conference Society that this work be developed rapidly. Miss Manns' address on Monday night, describing her life in Searritt, and her call as a missionary, was heard with rapt attention, and a fine impression was made. We hope to have many more girls offer themselves as candidates. Her last Bible Reading was from the 17th chapter of St. John, and she bade us a loving farewell, and asked us to remember her as the "smiling missionary."

Invitations for next meeting were extended by Clarendon, First Church, Fort Worth, Fifth Street, Waco and McGregor. Waco was selected as place for next meeting. A little testimonial of love was presented to Miss Manns. "God Be With You Till We Meet Again" dismissed the very best meeting we've ever had as a Conference Society, and with love and appreciation for Abilene's good people and cordial entertainment, we all said good-bye.

MRS. A. C. JOHNSON,  
Corsicana, Texas.

#### GREETING, W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

Dear Sisters:

Let us make haste about arranging the outfit for our missionary, Miss Manns. Her time is very short and what we do must be done quickly. Mrs. Barnum will have written you as to what we want you to do ere this. Let us put much love and prayer in what we do for our own missionary, and in all our year's work. Mrs. S. C. Follin of Fort Worth, is our Press Superintendent, but will issue no bulletin till July. Report of annual meeting, and "The Birthday Dollar Plan" from Mrs. Follin's pen will take place of June Bulletin. Let every auxiliary elect a Press Superintendent and let her report quarterly to Mrs. Follin. Let all pray without ceasing for more money, more members, more enthusiasm and more consecration; and let us make the next year's work the best we have ever done. Miss Manns will sail about July 25, and her outfit must be ready by first week in July. Make plans to that end. With love to all.

MRS. A. C. JOHNSON,  
Pres. Conf. Society.

#### NOTICE.

The district meeting of the W. H. M. Society of the McKinney District will be held at Anna, Texas, June 29, at 9:30 o'clock, and ending with night service. Every auxiliary is expected to send at least one delegate. The pastors and all conference officers are invited. Send names of delegates and visitors to Rev. L. A. Hanson, Anna, Texas.

MRS. J. D. STIFF, Dist. Sec.  
McKinney, Texas.

We regret the announcement of the district meeting of the W. H. M. Society of Abilene District, to be held this week in Anson, did not reach us in time for publication last week. We hope to hear of a most successful meeting, and will be glad to get notes of the same for publication in this department.

The paper which appeared last week, "How can the members benefit the auxiliary?" and stated as read at the district meeting of the W. H. M. Society, Dallas District, by Mrs. Milton Ragsdale, should have been credited to Mrs. S. J. Smith, of Maple Avenue Church, Dallas, who read the paper. We are glad to make this correction for benefit of those especially interested.

#### DISTRICT MEETING, W. H. M. SOCIETY, GREENVILLE DISTRICT, NORTH TEXAS CONFERENCE.

The Woman's Home Mission Society of Greenville District met at Celeste, Friday, May 25, 1906, in the Methodist Church at 9:30 a. m. Mrs. E. W. Harris, District Secretary, in the chair. The chair appointed Mrs. H. B. Walkup Secretary of the meeting. After organization, the following committees were appointed: Committee on Courtesies, Mrs. Robt. D. Kennedy, Mrs. Ed. McCarter, Mrs. F. M. Dean; Agents for Our Homes and The King's Messenger, Mrs. Rutland, Mrs. Parrot, Mrs. H. E. Jones; Committee on Resolutions, Mrs. G. A. Sullivan, Mrs. J. S. Young, Mrs. W. F. Balthrop. The opening devotional exercises were conducted by Rev. E. A. Maness, of Kingston. The ministers present were introduced, and Rev. J. M. Peterson, our presiding elder, among other prominent ministers of our district addressed us. Their encouragement in our work is so much appreciated by us it is impossible to give expression to our feelings of thankfulness. After some time spent in hearing reports from the different auxiliaries, Mrs. Dr. Cannon was called on to deliver the welcome address, which she did, and in so loving and gracious a manner, we felt at once that Celeste had made no mistake in asking us to come or in selecting her to welcome us. Mrs. J. S. Young, of Wolfe City, made reports. Business was resumed and reports continued. Papers and discussions on the different departments of our work consumed the time until, the hour having arrived for the closing devotional exercises, Rev. S. C. Little, being called upon, conducted the consecration service in a very impressive manner. After almost every one had taken some part in the service, we were dismissed by our President until the afternoon session.

Friday Afternoon—The Society met at 2:30 p. m. The opening devotional exercises were conducted by Rev. J. E. Vinson, of Wolfe City, in his usual impressive style. Business resumed with President in the chair. The report of District Secretary was read, after which we had an address from Mrs. A. H. Hewitt, District Secretary of Woman's Foreign Missionary Society, which, though short, was much appreciated. Sister Hewitt is indeed a great woman. We next had a paper by Mrs. B. J. Williams, of Greenville; subject, "What Has Been Accomplished by the Home Mission Society, and Some Work Yet to be Done." We then had a very instructive paper by Mrs. Harris, our District Secretary, touching on the different lines of our work; especially urging us to be spiritually-minded. Mrs. B. J. Williams, responded to the call of giving us information in regard to the Industrial Training School of Denton; Rev. J. M. Peterson followed with a most excellent speech regarding the same, in which he showed great enthusiasm in the movement. Mrs. Dr. Kennedy, of Greenville, then read a paper, subject, "The Church's Plan of Giving Versus God's Plan;" Mrs. George Adams, of Kingston, read a paper, subject, "How Can We Care for the Needy of Our Church?" Mrs. Harris gave some fine suggestions as to plans for clothing the poor, which were endorsed by Rev. J. E. Vinson and approved by all. The question was asked and discussed, "What Do We Mean by Furnishing and Taking Care of Our Parsonage?" was left open for further discussion. A paper by Mrs. Childress, of Greenville, "Power of the Holy Spirit Our Greatest Need;" talk by Bro. Peterson, followed by Bro. Vinson, both fine and much enjoyed. Rev. T. N. Weeks, of Celeste, then entertained us for a few minutes in a very pleasing and instructive manner, by leading a lively little controversy on the subject of tithing, in which he proved himself a strong advocate of the tithing system. We expect great things from Bro. Weeks. The closing song was then sung and Rev. C. M. Harless pronounced the benediction. The invitation was then extended to the whole house—members and visitors—to repair to the ice cream parlor to be entertained until some of the visiting members should have to board the train for their homes. 'Tis needless to say we appreciated, and, of course, accepted the invitation.

Saturday Morning—Society met at 9:30 a. m. Meeting was opened by Mrs. E. W. Harris, by Scripture reading and prayer, after which business was resumed. Mrs. Harris presiding, and the Secretary read the minutes, which were approved, and the reports were taken up and concluded. A paper by Mrs. Dr. Cannon was read, subject, "Our Supply Department." The question, "What Do We Mean by Furnishing and Taking Care of Our Parsonage?" called out discussion thick and fast until our President, in her tactful way, gained the floor, and, after a few timely remarks, called for a paper by Mrs. Rutland, "The Field of the Home Mission Work." Mrs. I. M. Eng-

land, Celeste, and Mrs. J. M. Gilmer, Wolfe City, were appointed Press Superintendents. Mrs. G. A. Sullivan read a paper, "Work of the Home Mission Society in the Mountains." The "question box," by Mrs. W. F. Balthrop, and many other interesting features of the meeting can only have passing mention as space cannot be allowed us. A resolution was introduced and read by Rev. E. A. Maness, as follows:

"Whereas, The District Parsonage is property of the district at large; and, whereas, There is no society or committee in the district to look after the needs or see to the furnishing of the said District Parsonage, be it

Resolved, That the District Conference of the Woman's Home Mission Society, of Greenville District, now in session assembled, either elect or confer upon the President the power to appoint a committee of three, one of whom shall be the District Secretary; said committee to be known as, "The District Parsonage Committee."

The resolution was adopted and the President given power to appoint the other two members. Of this appointment she will notify us later. A copy of the resolution, with a full and complete plan for carrying out the work was kept, and will be sent by Secretary to the Chairman of said committee.

Mrs. Sullivan next read following report of Committee on Resolutions: Whereas, We have been kept to the close of this meeting by the protecting care of our heavenly Father.

Resolved, 1. That we render first to Him our love and gratitude and promise by His guidance to live near the cross, and try to be more consecrated than in the past.

2. That we deem it a great privilege to meet in a prohibition town, where law, order and religion reign supreme.

3. We thank most cordially the Christian people of Celeste for their unbounded hospitality; not only Methodists, but those of other denominations, who have so courteously met with us. To the Committee on Courtesies, who gave such efficient help towards the comfort and pleasure of this meeting. To the presiding elder and ministers who have cheered us by their presence. To the choir for their most excellent music. To Mr. R. H. Stevens and brother for opening their doors for the entertainment of the Society. To the Committee on Entertainment for refreshments so gracefully and bountifully served. To Mr. R. B. Mitchell for his kindness shown in furnishing conveyance and so gallantly waiting on the ladies. And to every one who has in any way contributed to the success of this meeting.

We were then led by Mrs. Harris in the closing devotional exercises. After a most delightful service, we closed by singing "God Be With You Till We Meet Again." The next meeting will be in Quinlan.

MRS. H. B. WALKUP, Sec.

#### W. H. M. SOCIETY, TEXAS CONFERENCE.

The following report of the Brenham District meeting of the W. H. M. Society calls for a careful reading by the members, and their hearty co-operation in the work suggested by the resolution adopted.

My dear Press Superintendent: The Brenham District W. H. M. S. held a meeting at Cameron May 17, 18. Not many delegates present. We had as visitors Mrs. Fonda, of Galveston, Third Vice-President of the Conference Society, and Miss Elizabeth Taylor, deaconess from Galveston, and Dr. Emily Shedd, of Brenham.

There were four sessions held. On Friday we had a paper by Mrs. S. W. Thomas, Rockdale, on "How the W. H. M. S. May Help the Pastor." The question box was conducted by Mrs. Fonda. Miss Taylor spoke on "City Missions," with particular reference to Galveston. The following was adopted:

1. That as the W. H. M. Board has decided to inaugurate a mission work in Galveston because of the great need of it there, that we of the Brenham District ask that a day be set apart by this Conference Society to be called "Galveston Day," on which this work may be brought before each auxiliary and their help solicited.

2. That the Galveston Auxiliary prepare such facts as may be necessary to present to the auxiliaries.

3. That the facts be typewritten and sent to the District Secretaries for their auxiliaries.

We had on exhibition the set of fifty penny pictures of our work recently gotten out by our board.

MRS. C. F. SMITH.

To auxiliaries let me add: That within the next ten days I hope to reach each one with a personal letter. If it fails to reach you, notify me at once, and also of any change in office of Press Superintendent.

We are without bulletins for June,



#### AGONIZING NEURALGIC PAINS

INSTANTLY STOPPED BY RADWAY'S READY RELIEF

Radway's Ready Relief is safe, reliable and effective because of the stimulating action which it exerts over the nerve and vital powers of the body, adding tone to the one and inciting to renewed and increased vigor the stultifying vitality of the physical structure, and through this healthful stimulation and increased action the CAUSE of the Pain is driven away and a natural condition restored.

Externally for Rheumatism, Neuralgia, Sciatica, Sprains, Bruises, Mosquito Bites, Stings of Insects, Sunburns, Burns, Toothache, Headache, Pains in the Back, the application of

RADWAY'S READY RELIEF

to the part or parts affected will instantly relieve and soon cure the sufferer of these complaints. Sold by all Druggists.

RADWAY & CO., New York.

owing to the change in office of General Superintendent.

MRS. J. L. CUNNINGHAM,  
Press Supt. Conf. Society,  
1955 Calder Ave., Beaumont, Tex.

#### DISTRICT MEETING, W. H. M. SOCIETY.

The district meeting of the Bonham District Home Mission Society was held in Honey Grove June 6-8.

In the absence of Mrs. Peters, the District Secretary, Mrs. L. P. Smith, of Dodd City presided.

The following auxiliaries were represented: Bonham, Ladonia, Dodd City, Windom, White Rock, Ector, South Bonham and Honey Grove, Ladonia sending the largest number of delegates—five.

Rev. L. P. Smith, of Dodd City, preached the opening sermon on Wednesday evening.

Several interesting papers were read and prominence was given the new enterprise taken in hand by the members—the building of the new dormitory at Denton.

The talks of Mrs. Smith, the Corresponding Secretary of the North Texas Conference Society, were very inspiring and helpful.

The following pastors were present: Revs. J. B. Adair, of White Rock; J. R. Atchley, of South Bonham, and J. T. Bludworth, of Honey Grove Circuit.

While the meeting was not as well attended as it should have been, it was very profitable in every respect. Ladonia was chosen as the next place of meeting.

BYRD ROSSER, Sec.  
Honey Grove, Texas.

Visit Mineral Wells, the Great Health Resort, and attend the Texas Chautauqua, July 7th to 17th. Low round trip rates from all points.

#### UNANSWERED LETTERS.

June 14.—T. M. Kirk, sub. J. C. Chambers, sub. J. C. Moore, sub. N. C. Little, subs. L. E. Riddle, sub. C. L. Browning, sub. J. F. Tyson, sub. June 15.—A. W. Wilson, sub. June 16.—George H. Phair, sub. G. W. Henderson, sub. J. J. Davis, sub. June 18.—C. N. Morton, sub. J. H. Chambliss, change. T. W. Ellis, change. Jas. J. Rape, subs. June 19.—Jerome Duncan, sub. E. A. Smith, change. A. N. Julian, sub. Horace Bishop, sub. G. W. Riley, change. June 20.—J. T. Bloodworth, sub. J. J. Davis, sub. J. H. Clark sub. J. E. Stephens, sub.

The light of eloquence is lacking until the heart is aflame.

Garden City, Texas, Jan. 28, 1906.  
J. L. Ward Medicine Co., Big Spring, Texas:

Gentlemen—Two boxes of your Kidney Pills have cured me of Kidney and Bladder trouble.

I have suffered for more than three years with severe backache, having to get up several times during the night to urinate. I feel better and am able to do more manual labor than for the past two years, without any backache or symptom of kidney trouble. Very truly,  
A. C. WALKER.

P. S.—Send us your druggist's name and 10 cents and we will send you a 50-cent box of Ward's Kidney Pills. The greatest Kidney Remedy upon the market.

A guaranteed cure for Kidney and Bladder Troubles, Diabetes, Weak and Aching Back, Rheumatism, Frequent Desire to Pass Water, Inflammation, Irritation or Ulceration of the Bladder or Kidneys, Removes Gravel or Stone from the Bladder.

J. L. WARD MEDICINE CO.

# North Texas Female College and Kidd-Key Con- servatory of Music and Art.

Sherman, Texas.

Still comes news of happy vacation days from both teachers and pupils. We who have to linger to keep up the duties of the summer "term" find it very refreshing to sniff a little of the mountain air and seaside breezes and Old World art and beauty that come to us through the charmingly decorated postals and the cheery letters bearing postmarks from the four quarters of the globe.

Professor and Mrs. Powell, with Francis, are enjoying the delights of the "simple life" in the pine regions of Mississippi, breathing the healing air of the pines and finding diversion in fishing and hunting.

Mr. and Mrs. Renard and Harold are having their outing together in Galveston, where they find the surf-bathing refreshing and invigorating. On a postal they send greetings from a nappy couple of three.

Miss Bushey has gone to New Orleans for a few weeks visit among old friends. She insists it is no "hotter" than Sherman. But the mercury, like time, moves in divers paces with divers people under divers circumstances.

A letter from Mrs. Kruger announces that she and her mother will join Mr. Kruger in Europe early in July for the remainder of their vacation together.

Miss Dilger has decided to take her pleasure in a cool spot somewhere in the Rockies—possibly near Denver or Colorado Springs.

Bishop Key left us last Thursday for Nashville, where he will attend the annual meeting of the Board of Trustees of "Vanderbilt."

Already Mr. Spurlock, our energetic and active Business Manager, has the usual summer renovating, repairing and cleaning under way, and in another week will be able to begin his travels in the interest of the North Texas.

Mrs. L. A. KIDD-KEY, President

## A SINGER.

REV. HENRY STANFORD will give all of his time from now until October 1st as a singer in meetings. If you need some one to sing and to assist in preaching, if desired, write him at once at Lorena, Texas, stating exact time of meeting.

WANTED—A STRONG-MINDED, DIS-abled Methodist preacher (superannuated or superannuate) with large family of young daughters to educate.

J. E. HARRISON,  
San Antonio Female College.

For Rent—Four rooms with four cots per room at Epworth League grounds, Corpus Christi, for ten days at \$15 each. Good location.  
W. G. TAYLOR,  
Corpus Christi, Texas.

# TAKE A PLUNGE IN THE GULF



will on June 23d, and for trains arriving morning of the 24th, operate a Nominal Rate Excursion to

# GALVESTON

Tickets will be on sale June 23d, and for trains arriving in Galveston morning of the 24th, limited to June 25th, 1906, for final return. For rates and particulars ask Santa Fe Agent.

W. S. KEENAN,  
G. C. & S. F. Ry. Galveston.

### SECULAR NEWS.

A verdict of guilty was returned in the United States District Court at Kansas City in the case of Armour & Co., Swift & Co., Cudahy & Co. and the Nelson Morris Company, charged with accepting concessions from the Chicago, Burlington & Quincy Railroad on export shipments of packing house products. The law provides for fine only and not jail sentence. The conviction carries with it a fine from \$1000 to \$20,000.

According to secular reports the President regards the Neill report as an indictment of the Agricultural Department, since the conditions at Chicago must have resulted in some measure from the dereliction of the inspection service, which is under the direction of Secretary Wilson. There have been other complaints against the Secretary that it will not be necessary to recall to those who remember how much the Department of Agriculture has been in the public prints lately. The disclosures at Chicago, with their implication of dereliction, have served as a kind of culmination to the complaints previously made and are said to have been the straw which broke the President's patience with Secretary Wilson.

Through an order signed by Justice Day of the United States Supreme Court, Albert T. Patrick will escape the electric chair until next fall, and the greatest fight against execution on record is likely to be indefinitely prolonged. Justice Day's signature carries the case over until the Supreme Court convenes in Washington in October, and then the full court must pass upon the issues involved, which may require some weeks. Until then at least Patrick may not be put to death for the murder of William Marsh Rice in September, 1900.

A press correspondent from Washington says it seems probable that as the result of legislation in the closing days of this session of Congress many immigrants will have their steps directed into Southern fields of labor. Southerners in the House and Senate will vote with misgivings in their hearts for the bill which will send a new class of workmen to their harvests. The business of the South demands the presence of the Europeans; the sentiment of the South cries out against their coming. The men active in promoting the plan hope that when enough of the aliens have arrived the negro laborer will find that if he would live he must work continuously, and that there will be no further need for the Europeans. In other words, there seems to be a feeling that the immigrant is to be used as a corrective of the black—a cure of laziness. Southerners who are opposed to an influx of immigrants are not slow to declare that if the immigrants come and the country pleases them the tide can not be turned back.

Despite the continued endeavor to turn immigration to the Southern States there is as yet no tendency in that direction as shown by the statistics compiled at Ellis Island. New York, Illinois and Pennsylvania continue to get the largest number of immigrants. In May 120,951 immigrants landed at Ellis Island, against 118,665 in April. Of these 87,611 were males and 33,340 were females, and the money brought by these immigrants was \$2,328,929. For the first time in many years there was an increase in German immigrants. In April 8267 Germans arrived and in May 9155. Austria sent 13,755 immigrants, of whom many can also be classed as Germans. According to Ellis Island statistics, 48,175 remained in New York, 19,000 went to Pennsylvania, 10,000 to Illinois and only 68 to Texas. Oklahoma citizenship is increased by seven.

According to the British Blue Book the annual military expenditures, exclusive of war expenditures, of the great powers is as follows: The United Kingdom, \$157,000,000; India, \$109,000,000; France, \$127,000,000; Germany, \$161,000,000; Austria-Hungary, \$87,000,000; Italy, \$57,000,000; Japan, \$24,000,000; Russia, \$194,000,000; United States, \$115,000,000, including pensioners \$255,000,000. According to these figures the United States spends more money for military purposes than any other Government.

The Commissioner of Public Works at New Orleans is organizing forces for a thorough cleaning of the city. The Council appropriated \$60,000 for the purpose and gangs of men will be started to work simultaneously in every ward in the city. The open gutters will be cleaned and weeds removed, while all property holders will be compelled to have all weeds cut on empty lots.

The House Committee on Agriculture reported the meat inspection bill last week. The three cardinal provisions of it are:

The cost of inspection is placed en-

tirely on the Government. The labels on canned goods are not to be dated.

The use of preservatives is to be permitted when they do not render the product unhealthful or unfit for human food.

These were the conspicuous provisions of the bill which Judge Cowan of Texas submitted to the committee. The bill provides for an inspection of the animal on the hoof, for a post-mortem inspection, for an inspection of the food product, and finally for an inspection of the premises where these products are prepared. Recognizing that the Federal Government can not enforce a sanitary regulation within a State, the bill accomplishes the same end by providing that no certificate of inspection shall be given when the sanitary conditions do not meet the requirements of the Secretary of Agriculture. It is believed that, properly enforced, the bill will provide an effective system of inspection.

A cablegram from Carracas says Gen. Gomez will retire on Independence Day, the 5th of July, and Gen. Castro will resume the Presidency of Venezuela at once. To add to the importance of this announcement Gen. Gomez declares that his esteem and affection for Gen. Castro are unchanged and that all misunderstandings are cleared.

A Jewish anarchist threw a bomb among the Corpus Christi procession which was in progress at Byalstock, Russia, June 14, and killed or wounded many persons. In consequence the Christians attacked and massacred the Jews and demolished their shops. Hundreds of persons were killed or wounded. The bomb was thrown from the balcony of a house in Alexandrov Street. A Russian clergyman was among those killed. Immediately after the explosion Jews began to fire with revolvers from the windows of the house into the crowd. Soldiers surrounded the house and fired two volleys into the windows. Meanwhile the enraged Christians attacked the Jewish stores in Alexandrov and Suraz Streets, demolishing the fixtures and windows, throwing the goods into the gutters and beating and murdering the Jews. A crowd of Jews fled to the railway station pursued by the mob which killed many of them there. Three Jews were thrown from second-story windows of the railroad station. The Governor of Grodno arrived that night and with the assistance of troops quieted the excited populace.

Statehood for Oklahoma and the Indian Territory has at last come to pass. The bill was passed in the House on Thursday and was signed by the President shortly before 3 o'clock Saturday afternoon.

The final act necessary to confer Statehood upon Oklahoma and Indian Territory was performed in the Cabinet room of the Executive Offices. All the residents of Oklahoma now in Washington were present. There were Mr. McGuire, Oklahoma's delegate in Congress; Judge Edward Hummer, of Enid; James T. Gundy, of Fort Supply; Claude Baker, of Ponca; James Cottingham, of Guthrie; ex-Governor C. M. Barnes, of Guthrie; R. E. Wood, of Pawnee; James Wilkins, of Watonga, and Seymour Price, of Oklahoma City. In addition, Mr. Beveridge, chairman of the Senate Committee on Territories; Mr. Hamilton, chairman of the House Committee on Territories; W. H. Andrews, delegate in Congress from New Mexico; Fred Denhart, assistant clerk of the Committee on Enrolled Bills, and several newspaper correspondents were present.

Two pens, neither of which had known the stain of ink, were lying on the President's desk. One of them was made of gold, the other from the feather of an eagle. As the President moved to the chair of his desk the little group of men gathered about, forming a circle. Picking up the gold pen the President wrote "Theodore," then seizing the quill he wrote "Roosevelt." The gold pen was given to Mr. McGuire, the quill, the President remarked, would be sent to Charley Hunter, who had fashioned it from the feather of an eagle which he had killed.

The committee of one hundred citizens of New York organized to take measures to establish an appropriate National memorial to the late Carl Schurz has been completed. The membership comprises a notably representative list of men identified with various public affairs with which Mr. Schurz was actively in touch. Joseph H. Choate is to serve as chairman. It has been decided that the memorial meeting planned for the fall shall be held under the committee's auspices on November 14. Mr. Choate will preside and Grover Cleveland will make one of the principal addresses.

John M. Pattison, Governor of Ohio, died June 18. He had been ill for some time, but his condition was not considered serious, and the announcement of his death was a great shock to the people of Ohio. Andrew L. Harris, Lieutenant Governor, under the Con-

# Sanger's Silks and Dress Goods

Never have we been at this season in our Silk and Dress Goods sections so admirably prepared to supply your most exacting demands at such moderate prices. This advertisement presents but few of the excellent specials which now await your careful selection.

- RAJAH SILK**—This semi-rough Silk has been one of the season's most popular fabrics, light and cool and one of the most serviceable materials. We are showing it in all the new shades, including black and white, price is only .....\$1 25
- FANCY TAFETA**—Louisine and Jap Silk, in all the most wanted patterns and colorings, just the Silk for a cool waist, skirt or full suit, 65c and 75c grade, on sale for..... 49c
- 24 inches wide and shower proof. Same Fashion says Polka Dotted Foulards are the correct Silk for summer. We are showing by far the largest selection in the South, special price for..... 53c
- 24-inch Plain Jap Silks, in every desirable shade and black and white, 50c grade, on sale for..... 39c
- 27-inch Cream White Jap, our best 50c grade, for..... 33c
- 36-inch Cream White Double Warp Jap worth \$1.00, for..... 69c
- EXTRA SPECIAL**—50 Pieces of Plain and Fancy French Voiles, in all the scarce and staple shades, our regular \$1 quality, we cut this price in half..... 50c
- 25 Pieces of Geisha Voile, mohair voile, dotted voile, all good colorings and designs, \$1.50 and \$2.00 values, on sale for..... 75c
- 44-inch Black Crystal Cloth, shadow stripe, dotted, checked, chiffon, beaded, embroidered and plain French voile, also checked and embroidered Batiste, \$1.50 and \$2.00 values, for..... 95c

MAIL SECTION SANGER BROTHERS DALLAS TEXAS

## Bible Reading on Methodism

Makes Methodists, Heads off the proselyter. Settles folks in the faith. Good for the old; better for the young. Many thousands sold. Third edition now ready. Get a dime right now and send to C. G. SHUTT, Talpa, Texas, and get a copy. Any preacher who has not read it can have one copy for four cents in stamps for postage.

stitution, becomes Governor during the balance of the term for which Mr. Pattison was elected. Gen. Harris is a retired farmer, Civil War veteran and Republican, and Mr. Pattison's death gives the Republican party the control of the State patronage and as strong a grip on the State as if it had won a complete victory at the polls last November. Owing to his ill health Gov. Pattison made few State appointments of importance, leaving many Republican appointees in office. He had been ill since his election and was never in the executive office, performing his duties in his sick room.

Guatemala cables that Gen. Lopez from Salvador invaded Guatemala near the Pacific Coast with 2000 men, mostly Salvadorians and partly Guatemala rebels. They met a superior Guatemalan force and retreated into Salvador after a short action.

The rebels' invasion from the Mexican side, near Ayutla, was a disastrous failure, 200 being killed or drowned in seeking to recross the river.

The rebellion has been crushed on both frontiers and there are none of the enemy's forces now in Guatemala. The interior towns and capital are perfectly quiet. The rebels are watching for an occasion to make another raid from Salvador, but with no chance of success.

The American gunboat is trying to oblige the Salvador Government to stop aiding the rebels covertly.

The United States Geological Survey, in a bulletin on the production and importation of precious stones in the United States in 1905, says the value of the output of precious stones reached \$326,350, of which the yield from the sapphire mines amounted to \$125,000. Next in value was the turquoise output, quoted at \$65,000. The importation of precious stones amounted to \$34,998,513, as compared with \$26,008,813 in 1904. Diamonds represent the bulk of the importations, the rough or uncut stones being valued at \$10,281,111, while the value of the unset stones is placed at \$20,375,304.

President Nicholas Murray Butler, of Columbia University, has settled all doubts as to the status of football in that institution. He said: "As the members of the university have already separated for the summer recess, it is not possible to take any further action in regard to the athletic matter before the autumn, and the whole matter remains exactly as it has been for six months, namely, football is abolished and no action of any kind will be taken in regard to any other phase of athletic policy until the final reports of the three committees

are received and carefully considered." The committees referred to are those of the faculty, alumni and students, which have been at work on the athletic policy of the university for some months.

The motion for a new trial in the case of Albert T. Patrick, convicted of the murder of Wm. M. Rice, has been denied by Recorder Goff.

### ANNOUNCEMENT.

The Troy Methodist church and parsonage will be dedicated by Dr. Horace Bishop the second Sunday in July. Dr. Bishop will also conduct a missionary rally at the same time. Former pastors and Texas Advocate editor cordially invited to be present.  
J. F. TYSON.

Sherman District—Third Round.  
Key Memorial, June 2, 3.  
Whitesboro, June 9, 10.  
Van Alstyne, June 16, 17.  
Travis Street, June 23, 24.  
Trinity, June 24, 25.  
Collinsville and Tioga, at Tioga, June 30, July 1.  
Waples Memorial, July 1, 2.  
Howe, at Cedar, July 7, 8.  
Bells, at Everhart's, July 14, 15.  
Preston, at Casson's, July 21, 22.  
Pilot Grove, Blackmans, July 28, 29.  
Whitewright, August 4, 5.  
Pecan and Friendship, at F., Aug. 5, 6.  
Southmayd, at Ethel, Aug. 11, 12.  
Sadler, at Basin Springs, Aug. 12, 13.  
Pottsboro, Aug. 18, 19.  
Gunter, at Maple, Aug. 15, 26.  
E. W. ALDERSON, P. E.

Houston District—Third Round.  
Bruner Ave., June 23, 24.  
McKee St., July 1, 2.  
Bay City and Mat., July 7, 8.  
Wharton and Lane City, July 8, 9.  
Rosenberg, July 14, 15.  
Angleton and Velasco, July 21, 22.  
Ricocton, July 22, 23.  
Columbia and Bra., July 28, 29.  
Richmond, August 4, 5.  
League City, August 11, 12.  
Cedar Bayou, August 18, 19.  
Alvin, August 25, 26.  
Washington St., Sept. 1, 2.  
McAshan and Harg, Sept. 2, 3.  
Shearn, Sept. 4.  
Tabernacle, Sept. 8, 9.  
St. Paul's, Sept. 9, 10.  
Galveston 1st Church, Sept. 15, 16.  
Galveston West End, Sept. 16, 17.  
Humble and Katy, Sept. 20.  
Houston Heights, Sept. 22, 23.  
SAM R. HAY, P. E.

Fifty-two attractions at the Texas Chautauqua, Mineral Wells, Texas, July 7th to 17th. Season tickets, only \$4.00 (transferable).

**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.

**MEDLIN.**—Sister Eugenia M. Medlin (nee Caradine) was born in Tate County, Miss., September 17, 1859, and died June 7, 1906. She was married to William Medlin December 17, 1885. She joined the Methodist Church at twelve years of age, having spent thirty-six years in the service of her Master and her loved ones. She died very suddenly of heart failure; what a shock to the family, what a shock to the community in which she lived, for she had endeared herself to her neighbors by her good deeds, kind words and cheerful disposition. Sister Medlin was the friend of the Church and Sunday-school. This young pastor found in her home one of the homes promised by the Lord to those that leave houses and lands, etc. A faithful friend and wife and a loving mother has gone to a rich reward at the right hand of God. Look up, dear ones. Dear husband, lean on Jesus. Dear boys, mother is safe at rest; be sure you follow in her footsteps, follow her as she followed Christ. Heavenly Father, bless the youngest child, the little girl baby and pet of the family, and verify thy promise to the orphan of thy departed servant. Sad and heart-broken, but not as those who have no hope, for we shall meet again by and by.

M. M. BEAVERS.  
Haskell, Texas.

**BOYKIN.**—Robert L. Boykin, son of W. J. and Eliza Boykin, was born in Fayette County, Texas, December 8, 1866. On the 18th of December, 1905, he quietly fell asleep after a long spell of sickness. At the time of his death he was Deputy Sheriff of DeWitt County. He was a faithful and efficient officer. He had been a member of the Methodist Church eighteen years, and was a constant attendant upon its services. On the 17th of November, 1887, he was happily married to Miss Lydia Utz. To this union six children were born, all of whom, together with the wife, live to mourn the loss of a devoted husband and kind father. Besides his own immediate family, he leaves an aged mother, one brother and six sisters. Brother Boykin was a Mason, also a member of the W. O. W. I don't know that I ever met a more conscientious man. I was with him often for more than a year, and was more and more impressed with the pureness of his life. He died in the faith of the gospel of Christ and in full view of heaven. His wife, children and other relatives have the sympathies of a host of friends. May we all meet again "over there." Amen!

I. F. MORRIS.

**KNOTT.**—Sister B. J. Knott was born in Weakley County, Tennessee, June 11, 1841. With her parents moved to Caloway County, Kentucky, when she was but a child. She was married to J. B. Knott June 15, 1869, and moved with her husband to Louisiana in 1866; moved to Texas and settled in Leon County in 1883; moved to Grimes County in 1893; September 15, 1905, moved to Mitchell County and settled near Loraine, where she died June 5, 1906. Sister Knott was the mother of twelve children—five sons and seven daughters—four preceding her to heaven. Eight children and her lonely husband are left to mourn their loss. She suffered much, yet she never complained, saying that if it is the Lord's will, let it be so. Her eight living children are all members of the Church and do not mourn as those who have no hope. We would say to the bereft ones, try to carry out her request to meet her in heaven by living close to God. She, with her husband, united with the Methodist Episcopal Church, South, in 1869, and remained a consistent member until her death. In her death earth is poorer and heaven is richer. O may her children emulate her virtues and meet her in heaven. Her pastor, I. N. ANDERSON.  
Loraine, Texas.

**EDWARD.**—Virgil Edward, the daughter of A. M. and A. E. Edward, was born November 18, 1902, in Bell County, Texas; moved to Taylor County in 1903, and died June 4, 1906. She was a sweet little girl; was at Church last Sunday a week ago, well and looked like an angel. But God needed her and she must go. The writer preached her funeral at Tuscola, June 5, and she was buried in the Tuscola Cemetery, to rest until the resurrection. W. L. A. SELF.

**LAVENDER.**—E. J. Lavender was born in Ellis County, Texas, June 30, 1874, and with his parents moved to Hill County, Texas, when quite young and located near Brandon, where he grew to manhood. He was married to Dorah A. Keen, daughter of Rev. N. A. Keen, who still survives and mourns his absence. Four children were born to this union, three of whom preceded him to the haven of rest. Brother Lavender professed religion and joined the M. E. Church, South, about the year 1889, at a meeting held at old Brandon by Revs. N. A. Keen, and Nesse Keen. He was the son of Christian parents who knew and loved the Lord, and he was trained in the way of the Lord. He was a good man; he lived to honor God. He was a steward in the Church to which he belonged, and loved to see after the preacher. The Church will miss him, and the Sunday-school will miss him, and there is left in that home a vacant chair that can not be filled. He said to his weeping wife a short time before he died: "Don't weep for me, I am ready to go; the Lord will take care of you and the baby." He suffered a great deal and bore it so patiently, always cheerful and bright. All that medical skill and kind friends or loved ones could do was done, yet the dreaded disease still preyed upon his most vital organs. Yet he bore his afflictions patiently till the early morning of the 31st of April, when the earth and all around was wrapped in darkness, he quietly breathed his last without a struggle, and was not for God had taken him home. May the Lord, whoa he worshipped, comfort the bereaved companion and dear little babe, and help them to follow after in his steps and ere long you shall see him again, for faith looks beyond the bounds of time and place to the city of God where they shall meet again. Religious services were held in the Church by his pastor, Rev. Walter Griffith, after which the Woodmen took charge of the remains, of which Order he was an honored member, followed by a large procession of friends and relatives to the Brandon Cemetery, where we consigned his body to mother earth till the resurrection morn, when his body shall rise and we shall see him again. May the good Lord direct and lead the sorrowing wife and dear little baby, mother and brothers to that home where your loved ones have gone!

ONE WHO LOVED HIM.

**SAYE.**—Dr. William R. Saye was born in Bedford County, Tenn., November 27, 1820; was converted and joined the Methodist Church in 1838; was married to Miss Elizabeth Mitchell July 1, 1841. To this happy union God gave eight children, four of whom have preceded him to the land of light. He was a devoted husband, a loving father, a patriotic citizen and a true member of the Church in which he lived for sixty-eight years. He could truly say, as he fell asleep at his home in Savoy May 7, 1906, "I've fought a good fight, I've kept the faith, I've finished my course." We preached his funeral in the Church to a vast audience on May 8, after which the Masons took charge and quietly laid the body to rest. His faithful wife, though an invalid for the last three years, and four children, twenty grandchildren and twenty-three great-grandchildren have lost while he has gained. We would say to them, "He is not dead, but lives in a clime where there is no sickness to relieve;" and if they live as he has, he will some day welcome them home as they come one by one. R. L. ELY.

**MAY.**—On May 8, 1906, then closed the earthly career of a true Christian life. Leona Crowover was born January 25, 1836, in Fayette County, Texas. She was born again at about twelve years of age and united her destinies with the Methodists in their early struggle, and maintained her faith and love to the last moment of her life. She was married to John D. May October 1, 1854, and walked faithfully by his side fifty-two years. She was the mother of ten children, eight of whom are still living. She leaves forty-nine grandchildren and fourteen great-grandchildren. Her funeral was conducted by her pastor in the presence of a host of friends and loved ones, and her body was laid to rest in the Moffat Cemetery. Her loved ones are bowed with sorrow, but they know whither she has gone. May the spirit comfort the aged husband.

W. E. CAPERTON.  
Oglesby, Texas.

**WALKER.**—Milton Pierce Walker, son of Rev. W. B. Walker and Mollie Walker, was born at Musgrove, Texas, June 29, 1900, and died at Leagueville, Henderson County, Texas, April 5, 1906. His father died when he was just three months old, and his mother's love was centered on the frail young life, thus left without a father's love and guidance. For six years mother and babe were together day and night. More strong and sure grew the love between them until it was like tearing the very heartstrings to

give him up. Brothers and sisters are heart-broken because the prattling tongue is stilled and the dear arms can no longer embrace them. Home is desolate and still because the baby has gone away. "It is well with the child," this we know. He is safe with his father in the bright forever and will never know sorrow or sin. His sufferings were short, dying in an hour with congestion of the brain and heart failure. We will meet him again where God unites the broken families of earth. His mother,  
MOLLIE WALKER.

**SMITH.**—It was a sad day indeed for the people of Aubrey Chapel community when, on April 26, 1906, we came together at the Smith family graveyard to put away all that was mortal of our beloved Sister Smith. That she would be greatly missed was the sorrowful conviction of all who knew her. Mrs. Zula Zon Smith (nee Walters) was born in Winn Parish, La., August 30, 1872; moved to Shelby County, Texas, with her parents in 1886, and was married to F. M. Smith December 22, 1902. Five children blessed their union, three of whom have preceded her to the better land. Sister Smith joined the M. E. Church, South, in her fifteenth year and was a consistent member of the same until the day of her death. She peacefully fell asleep April 25, 1906. Sister Smith was a fine Christian character. We shall miss her much from her accustomed place in the church, but we know where to find her. Sorrowing relatives and friends, mourn not as those who have no hope. Yours is a great loss, but it is heaven's gain. You may meet your loved one again.  
J. N. O. GOODWIN.

**CHITWOOD.**—James J. Chitwood was born in Habersham County, Ga., November 19, 1834. He joined the M. E. Church, South, when about twelve years old; when eighteen he was made superintendent of a Sunday-school. This was a work that he loved. He was an efficient Church worker on all lines and filled other offices in the Church. He was superintendent of the Methodist Sunday-school in Haskell, Texas, when he died. On April 4, 1866, he was married to Sarah A. Quillian. Seven children, four boys and three girls blessed this union; three of whom still live. This wife died May 27, 1890. On April 10, 1895, he was married to Mrs. Mary A. Lowe, with whom he lived till his death, which occurred June 9, 1906, aged seventy-one years. Brother Chitwood was a good man, prompt in business, faithful to his trusts, having the confidence of those with whom he had dealings. As a member of the Church he was loyal and true to her polity and doctrines. On Sunday morning, June 10, he laid his body to rest. Many friends were in attendance. The Sunday-school was present to do honor to him who had so faithfully served them during the past year. In him they have lost a true friend, but the wife and children will miss him most. To God's love we commend them. They know where to find him.  
J. H. CHAMBLISS.

**HARRIS.**—Mrs. Quileana Harris (nee Phelan) was born in Carol Parish, La., 1840, and lived with her parents till married to Dr. H. H. Harris, 1858. She remained in Louisiana till 1864, then came with her husband to Ellis County, Texas. She helped to organize the first Methodist Church there, then moved to Tarrant County, and was a charter member in a class there. She lived a consistent Christian since fourteen years of age. She did all she could to build up Christ's kingdom and save souls. Her children know that she is in heaven enjoying her reward, for she was faithful here. She was the mother of fifteen children, nine of whom survive her; six have gone on before her. She is the mother of J. C. Harris, of Ennis; J. W. Harris, of Fort Worth, and Mrs. Nellie Higgins, of Hillsboro, Tex.  
MRS. SAM GOLIGHTLY.

**POOLE.**—Thomas Selden, infant son of B. T. and Laura Poole, was born in Madisonville, Texas, March 2, 1905. He was a bright and lovable child, and a pet of almost every one who knew him. He was sick ten or twelve days, during which time all was done for him that loving hearts and willing hands could do. But, in spite of all that could be done to save the life of the little sufferer, he closed his eyes in death May 18, 1906, aged one year, two months and sixteen days. His prattling voice will be heard in this world no more, but in the heavenly home, in accents clear, his voice will join the heavenly choristers in praise of Him who said, "Suffer the little ones to come unto me, for of such is the kingdom of heaven." Bereaved parents, "weep not as those who have no hope" but lean for comfort on the strong Redeemer's arm, and some sweet day on the sunlit hills of the heavenly home you will meet your precious child and never part with him again.  
J. C. CARR.  
Madisonville, Texas.

**HILL.**—Died, in Childress, Texas, May 10, 1906, J. F. Hill, in the fifty-second year of his age. At the early age of seventeen years he united with the M. E. Church, South, in which he lived an exemplary and faithful Christian until his death. The funeral services were held at the church by the pastor; afterwards the remains were taken in charge by the Woodmen of the World, and were followed to the grave by the members of that order and a large concourse of sorrowing friends and relatives. He leaves a dearly loved wife, two children and a devoted sister, who have the tenderest sympathy of the community. It is no unmerited eulogy to say of the deceased that he was the embodiment of truth and honesty—always decided, always true, always the warm open friend of everything moral or Christian—and all of his attachments were of the highest, purest type. In a word, he lived and died above reproach. The loss of this unassuming Christian character will be deplored by all who knew him, but most deeply felt by his afflicted family. It was in his home-life that we see those beautiful traits of character that tell of his loving heart and sympathetic nature. But the bright light has gone out and sorrow reigns supreme in that once happy home. He was the light of that home, and mutual love and sympathy ever manifested itself in all the associations and relations of this home-life. For nineteen years God had spared them to each other in that most intimate and sacred relation in life. But the inevitable has come. That loving eye which brightened at her appearance will look upon her no more; the dear voice that uttered her name with a tenderness no other could give it; that indulgent sympathy that supplied her every need is gone. But look up through your tears and hear this sweet promise: "God shall wipe away all tears from thine eyes." Though "the light of home has gone out," remember the unfailing light of love and hope that has guided thus far and can light this gloom and attend your weary feet through life's "needful discipline," even to the dark portals of the tomb.  
MRS. FANNIE CRUTCHER REED.

**CURTIS.**—L. V., the only daughter of Morris and Eva Curtis, died in Lewisville, Texas, December 26, 1905. She was three years old and was an unusually bright child, loved by all who knew her. God in his wisdom saw best to remove her to a brighter world than this. Her sweet spirit has gone back to God who gave it, while her white-robed body lies in the silent tomb in a beautiful cemetery awaiting the resurrection morn. Dear papa and mamma and brother Connie, the parting was sad indeed, but the meeting will be sweet. Look away to the skies where God is, where Jesus and all the blood-washed souls are happy. We know that our little darling has gone to heaven, because God says in his blessed word: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." Let us be true to God, and some sweet day we will be reunited in heaven, where there will be no more parting or sighing or crying. Her Grandmamma,  
MRS. JIM CURTIS.

**SHELTON.**—Alford Shelton was born in Alabama, November 16, 1843, and died near Trumbull, in Ellis County, Texas, May 14, 1906. He was married to Miss Martha Early March 5, 1867. To them three children were born, two boys and a girl. One of the boys died some years ago. Bro. Shelton came to Texas in 1886. He was baptized in infancy and professed religion in early life, though he did not join the Church until about twelve years ago. He was taken away without warning, while in the field at work. This was a great shock to the family, and makes their affliction harder to bear. They mourn, but not as those who have no hope. Brother Shelton was a good man and a consecrated Christian. Not only his family have sustained a great loss in his death, but the Church and community as well. May the blessings of heaven rest upon his bereft loved ones and friends.  
J. D. ODOM.

**SAXON.**—Bonnie Lee Saxon, daughter of Rev. L. B. Saxon, P. C., and Sallie Saxon, was born March 11 at Goshen, Henderson County, and died May 23, 1906, and was buried at Elm Grove, Van Zandt County, Texas, Meredith Circuit, Tyler District, East Texas Conference.  
C. C. GIBBS.

**BARBER.**—Mrs. Callulah A. Barber was born January 9, 1851, in Murray County, Georgia; was converted and joined the Methodist Church in the summer of 1864, thus giving her heart to God in early childhood. She died May 24, 1906. Sister Barber was a remarkable woman, having a strong, active mind, great force of character, and a rich experience of grace; she commanded the love of all who knew her. She was devoted to her family, making any sacrifice necessary for

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You may be "out of a job" and weakly waiting for a new one at the same old thing, wasting your life and energies, when by a simple test of your mental muscles you might show yourself a giant in earning power.

Make a better than merely "good salary." Be your own boss in making it. Take your own time to do it. Stay in if it's a nasty day. Just use common-sense and intelligent industry, and you can make more than, or at least as much as, you ever made, making yearly sales for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST.

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their good. Their interest was her interest, and the consciousness of contributing to their pleasure was her delight. "Her children rise up and call her blessed." Sister Barber was faithful to God and loyal to her Church. She believed in the truths of God's word and acted on their faith. In her last days she showed her familiarity with the Bible by quoting from its chapters such words as would comfort the family. May God's richest blessings rest on the bereaved family.  
L. B. TOOLEY.  
Eastland, Texas.

**NELSON.**—Bascom, infant son of George and Annie Nelson, died in Mills County, Texas, March 29, 1906. This young life opened as a beautiful rose and then perished, leaving the fragrance of a flower from the garden of God. The memory of the seven months and twenty-one days spent in the earthly home is to the sorrowing ones left behind sweeter than life and will be stronger than death. Dear parents, your angel baby is gone, but not forever. Be faithful "unto death" and you shall see him and the others with the "King in his beauty."  
JOHN R. NELSON.  
Rogers, Texas.

Do you want a singer for revival work? I am at your service. Am a Methodist. Can furnish the best of references.  
J. A. YEATES, Carthage, Texas.

The late Secretary John Hay wrote: "Who would succeed in the world should be wise in the use of his pronouns. Utter the You twenty times, where you once utter the I."



JUN  
Waxa  
Hillat  
Lovel  
Midlo  
Waxa  
Bethe  
Grand  
Itasca  
Barw  
Mayp  
Ovilla  
Red C  
Palme  
Forr  
Bristo  
  
Gat  
Turne  
Dedic  
Crawf  
V. Mil  
Pearl  
Brook  
Ogles  
Gates  
Hamil  
Jones  
Killee  
McGre  
Coppe  
  
Hewit  
Penek  
Bosqu  
Waco,  
Waco,  
Abbot  
Waco,  
Waco,  
Riesel  
Mart,  
Morga  
Mt. Ca  
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Paio P  
Wayla  
Brecke  
Ranger  
Whitt,  
Peaste  
Spring  
Graham  
Throck  
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Avoca,  
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Aspern  
Nugent  
Truby,  
Pinkert  
Haskel  
Albany  
Roly,  
Clyde,  
Lorain  
Lawn,  
  
Corsi  
Coolidge  
Worth

**NORTHWEST TEX. CONFERENCE.**  
**Waxahachie District—Third Round.**  
 Hillsboro, First Church, June 24, 25.  
 Hillsboro, Line Street, June 23, 24.  
 Lovelace, at Rockwall, June 30, July 1.  
 Midlothian, July 7, 8.  
 Waxahachie, July 7, 8, 9.  
 Bethel, July 13.  
 Grandview, July 14, 15.  
 Itasca, July 15, 16.  
 Bardwell, July 19.  
 Maypearl, July 21, 22.  
 Ovilla, July 27.  
 Red Oak, July 28, 29.  
 Palmer and Boyce, Aug. 19, 20.  
 Forreston, Aug. 22.  
 Bristol, Aug. 24.  
**JAMES CAMPBELL, P. E.**

**Gatesville District—Third Round.**  
 Turnersville, at Harmony, June 23, 24.  
 Dedication of Evant church, July 1.  
 Crawford, at C. City, July 7, 8.  
 V. Mills and Clifton, at P Hill, July 10.  
 Pearl, July 14, 15.  
 Brookhaven, July 17.  
 Oglesby, at Stockton, July 19.  
 Gatesville, July 22.  
 Hamilton, July 28, 29.  
 Jonesboro, at Sardis, August 4, 5.  
 Killean and Nolan, August 11, 12.  
 McGregor, August 18, 19.  
 Copperas Cove, August 22.  
**S. W. TURNER, P. E.**

**Waco District—Third Round.**  
 Hewitt, June 30, July 1.  
 Penelope, 11 a. m., July 3.  
 Bosqueville, July 7, 8.  
 Waco, Austin Ave., 8:30 p. m., July 11.  
 Waco, Fifth St., 8:30 p. m., July 12.  
 Abbott, July 14, 15.  
 Waco, Morrow St., 8:30 p. m., July 17.  
 Waco, Elm St., 8:30 p. m., July 18.  
 Riesel, July 21, 22.  
 Mart, 8:30 p. m., July 23.  
 Morgan and Walnut Sprgs, July 28, 29.  
 Mt. Calm, 11 a. m., July 31.  
 Peoria, Aug. 4, 5.  
 Whitney, 11 a. m., Aug. 6.  
 West, 11 a. m., Aug. 8.  
 Aquilla, Aug. 11, 12.  
 Lorena, 11 a. m., Aug. 15.  
 Hubbard City, Aug. 19.  
**J. G. PUTMAN, P. E.**

**Dublin District—Third Round.**  
 Gorman Sta., at Gorman, June 23, 24.  
 De Leon Cir., at Ross Chap., June 30, July 1.  
 De Leon Sta., De Leon, July 1, 2.  
 Huckabay Mis., at Exray, July 7, 8.  
 Stephenville Cir., at Midway, July 14, 15.  
 Stephenville Sta., at Stephenville, July 15, 16.  
 Green's Creek Cir., at Lingleville, July 18.  
 Ireddell Cir., at Brotton Chap., July 21, 22.  
 Fairy and Lanham Cir., at Grayville, July 24.  
**Hico Sta., at Hico, July 26.**  
 Duffau Mis., July 28, 29.  
 Glen Rose Mis., Aug. 1.  
 Granbury Sta., Aug. 5, 6.  
 Granbury Sta., Aug. 5, 6.  
 Bluff Dale Cir., Aug. 8.  
 Carlton Cir., Aug. 11, 12.  
 Eastland Cir., at Staff, Aug. 15.  
 Cisco Cir., Aug. 18, 19.  
 Cisco Sta., at Cisco, Aug. 19, 20.  
 Carbon Cir., Aug. 22.  
 Desdemona Mis., Aug. 25, 26.  
**E. A. BAILEY, P. E.**

**Weatherford District—Third Round.**  
 Weatherford Mis., at Greenwood, June 30, July 1.  
 Millsap, at Willow Pond, July 7, 8.  
 Aledo, at Annetta, July 11.  
 Santo, at Brazos, July 14, 15.  
 Gordon, at Gordon, July 22, 23.  
 Crystal Falls, at Grogan, July 28, 29.  
 Palo Pinto, at Cedar Springs, Aug. 1.  
 Wayland, at Harpersville, Aug. 4, 5.  
 Breckenridge, at Eolian, August 6.  
 Ranger, at Mt. Zion, Aug. 8.  
 Whitt, at Salesville, Aug. 11, 12.  
 Feaster, August 15.  
 Springtown, August 18, 19.  
 Graham Mission, August 25.  
 Graham Sta., August 25, 26.  
 Throckmorton, August 28.  
 Eliasville, August 30.  
 Farmer, September 1, 2.  
**E. F. BOONE, P. E.**

**Abilene District—Third Round.**  
 Anson, at Anderson Ch. June 23, 24.  
 Stamford, June 30, July 1.  
 Avoca, at Fairview, July 3.  
 Baird, July 7, 8.  
 Abilene, July 9.  
 Sweetwater and Roscoe, July 10.  
 Sweetwater mis., at Newman, July 11.  
 Caps, at Tuscola, July 14, 15.  
 Merkel cir., at Midway, July 17.  
 Putnam, at Piggab, July 19.  
 Tye, at White Church, July 21, 22.  
 Merkel sta., July 25.  
 Aspermont sta., July 27.  
 Aspermont mis., July 28, 29.  
 Nugent, at Delk, Aug. 4, 5.  
 Haskell mis., at Pleasant View, Aug. 7.  
 Truby, Aug. 11, 12.  
 Pinkerton, Aug. 18, 19.  
 Haskell sta., August 20.  
 Albany and Moran at Albany, Aug. 21.  
 Roby, August 25, 26.  
 Clyde, Aug. 29.  
 Loraine, Sept. 1, 2.  
 Lawn, Sept. 5.  
**JNO. R. MORRIS, P. E.**

**Corciscana District—Third Round.**  
 Coolege, at Delia, June 23, 24.  
 Wortham, at Quimby, July 1, 2.

Groesbeck, July 8, 9.  
 Thornton, at Locust Grove, July 10.  
 Cotton Gin, at Cedar I., July 14, 15.  
 Richland, at Birdston, July 15, 16.  
 Cor. Cir., at Eureka, July 21, 22.  
 Dawson, at Harmony, July 22, 23.  
 Horn Hill, at Ben Hur, July 26.  
 Mexia, July 27.  
 Brandon, at Bynum, July 29, 30.  
 Rice, at Chatfield, August 2.  
 Kerens, at Roane, August 4.  
 Barry at Dresden, August 6.  
 Alma, at Tinkle, August 8.  
 11th Ave., Corsicana, August 12, 13.  
 Blooming Grove, August 19, 20.  
 Irene, at Emmett, August 25, 26.  
**JOHN M. BARCUS, P. E.**

**Clarendon District—Third Round.**  
 Amarillo, June 23, 24.  
 Memphis, June 30, July 1.  
 Canyon City, July 7, 8.  
 Channing, at Dumas, July 14, 15.  
 Clemons, at Holt S. H., July 18.  
 Hansford, at Ochitree, July 21, 22.  
 Stratford, at Spurlock S. H., July 25, 26.  
 Dalhart, July 28, 29.  
 Hereford Station, August 4, 5.  
 Hereford Mis., at Vega, August 8.  
 Umbarger, August 11, 12.  
 Higgins, at Second Creek, August 16.  
 Canadian, at Cataline, August 18, 19.  
 Panhandle, at Alanreed August 22.  
 Rowe at Lelia, August 24.  
 Miami, at Pampa, August 25, 26.  
 Tulia, Sept. 1, 2.  
 Silverton, Sept. 3, 4.  
 Broncho, Sept. 7.  
**J. M. SHERMAN, P. E.**

**Colorado District—Third Round.**  
 Plainview Station, June 26.  
 Floydada Circuit, at Lockney, June 30, July 1.  
 Plainview Mission, at Ella, July 5.  
 Hale Center, at Center P., July 7, 8.  
 Colorado Cir., at Cuthbert, July 14, 15.  
 Colorado Station, July 21, 22.  
 Gail, at Durham, July 28, 29.  
 Tahoka, at Lynn, Aug. 1.  
 Gomez, at Brownfield, Aug. 4, 5.  
 Gains County, at Cottonwood, Aug. 11, 12.  
 Dunn Cir., at Camp Sps., Aug. 15, 19.  
 Snyder Station, Aug. 19, 20.  
 Midland Station, Aug. 25, 26.  
 Stanton and La Mesa, at Tyson, Aug. 27.  
 Big Springs Station, Aug. 28.  
**J. T. GRISWOLD, P. E.**

**Georgetown District—Third Round.**  
 Temple, Seventh St., June 30, July 1.  
 Temple, First Church, July 1, 2.  
 Troy Ct., at Childress, July 7, 8.  
 Bruceville and Eddy, at Eddy, July 8, 9.  
 Mody Sta., July 13-15.  
 Belton Ct., at New Hope, July 14, 15.  
 Florence Ct., at Wesley Chapel, July 18.  
 Salado Ct., at Corn Hill, July 21, 22.  
 Belton Sta., July 27-29.  
 Rogers Ct., at Heidenheimer, July 28, 29.  
 Holland Ct., at Mills Chapel, August 1.  
 Hutto Ct., at Round Rock, August 4, 5.  
 North Georgetown Ct., at Berry's Creek, August 11, 12.  
 Granger Ct., at Jonah, August 15.  
 Georgetown Sta., August 18, 19.  
**J. S. CHAPMAN, P. E.**

**Brownwood District—Third Round.**  
 Wingate, at New Hope, June 23, 24.  
 Winters, at Bowman, June 24, 25.  
 Pioneer, at Cook, June 29.  
 Sipe Springs, at Macdonna, June 30, July 1.  
 Rising Star, July 1, 2.  
 Blanket, at Turkey Peak, July 4.  
 Cross Plains, at Cross Cr., July 7.  
 May, at Green's Chap., July 9.  
 Gustine, at Energy, July 14, 15.  
 Proctor, at Oak Grove, July 20.  
 Comanche cir., at Sidney, July 21.  
 Comanche, July 22, 23.  
 Bangs, at New Hope, July 28, 29.  
 Santa Anna, July 29, 30.  
 Glen Cove, at Midway, Aug. 4, 5.  
 Indian Creek, at Winchell, August 10.  
 Cole mis., at Junction, Aug. 11, 12.  
 Coleman, August 11, 12.  
**R. B. BOLTON, P. E.**

**Vernon District—Third Round.**  
 Quanah cir., at Acme, June 23, 24.  
 Quanah sta., June 24, 25.  
 Spg. Creek, at Olney, June 30, July 1.  
 Seymour cir., at Shady, July 7, 8.  
 Vernon Cir., at Fargo, July 14, 15.  
 Quail, at Quail, July 21, 22.  
 Wellington, July 22, 23.  
 Crowell, at Margaret, July 28, 29.  
 Paducah, August 2.  
 Turkey, August 7, 8.  
 Matador, August 10, 11.  
 Estelline, August 14, 15.  
**W. H. HOWARD, P. E.**

**Fort Worth District—Third Round.**  
 Mansfield, at Briton, June 23, 24.  
 Weatherford Sta., June 27.  
 Azle, at Silver, June 30, July 1.  
 Grandview, Watts Chap., July 7, 8.  
 Cleburne, North Side, July 9, 9.  
 Joshua, at Crowley, July 14, 15.  
 Crsson, at Bruce, July 21, 22.  
 Godley, at Bono, July 23, 24.  
 Blum, July 28, 29.  
 Covington, Aug. 4, 5.  
 Cleburne, Main St., Aug. 5, 6.  
 Kennedale, Forest Hill, Aug. 11, 12.  
 Polytechnic, Aug. 12, 13.  
 Mulkey, Aug. 14.  
 Central Aug. 18, 19.  
 Missouri Ave., Aug. 25, 26.  
 Glenwood, Aug. 25, 26.

Rosen Heights, Aug. 26, 27.  
 North Fort Worth, Aug. 1, 2.  
 First Church, Aug. 2, 3.  
 Smithfield, Aug. 8, 9.  
 Riverside, Aug. 9, 10.  
**O. F. SENSABAUGH, P. E.**

**NORTH TEXAS CONFERENCE.**  
**Sulphur Springs Dist.—Third Round.**  
 Pecan Gap and Ben Franklin, at P. G., 1st Sunday July.  
 Rely Springs, at Parks, 2d Sun. July.  
 Sulphur Springs sta., 8:30 p. m. Jul. 9.  
 Cumby cir., at Oakland, 3d Sun. July.  
 Klondike, at Bethany, 4th Sun. July.  
 Winsboro sta., 8:30 p. m., July 25.  
 Cooper sta., 8:30 p. m., July 27.  
 Lake Creek, at Velasco, 5th Sun. July.  
 Yowell cir., at Pecan, 1st Sun. Aug.  
 Purley cir., 2d Sun. Aug.  
 Mt. Vernon, at Hopewell, 3d Sun. Aug.  
 Birthright, at Birthright, 4th Sun. Aug.  
 Sulphur Bluff, 1st. Sun. Sept.  
 Come cir., 2d. Sun. Sept.  
 Bonanza, 3d. Sun. Sept.  
**C. B. FLADGER, P. E.**

**McKinney District—Third Round.**  
 Josephine, at Honaker, June 23, 24.  
 Wylie, at Sachse, June 30, July 1.  
 Copeville, at Clear Lake, July 7, 8.  
 Celina, at Roseland, July 14, 15.  
 Frisco, at F., July 21, 22.  
 Weston, at Liberty, July 28, 29.  
 Prosper, at Zion, Aug. 4, 5.  
 Renner, at Alpha, Aug. 11, 12.  
 Allen, at Harrington, Aug. 18, 19.  
 Anna, at Melissa, Aug. 25, 26.  
 McKinney, 11 a. m., Sept. 2.  
 Plano, 7:30 p. m., Sept. 2.  
 Farmers Branch, Sept. 8, 9.  
 Princeton, Sept. 15, 16.  
**I. W. CLARK, P. E.**

**Greenville District—Third Round.**  
 Floyd, at Floyd, June 30, July 1.  
 Greenville Mis., at Concord, July 4.  
 Commerce Sta., July 8.  
 Wesley and Kavanaugh, July 15.  
 Quinlan, Union Val., July 21, 22.  
 Kingston, Ballard Grove, July 28, 29.  
 Lone Oak, at Miller Grove, Aug. 1.  
 Lee St. and Jones' Bethel, at J. B., August 5, 6.  
 Campbell, at Twin Oak, Aug. 11, 12.  
 Leonard, at Orange Grove, Aug. 15.  
 Celeste and Lane, Aug. 19, 20.  
 Commerce Mis., August 25, 26.  
**J. M. PETERSON, P. E.**

**Dallas District—Third Round.**  
 Grand Prairie and West Dallas, at Bethel, June 23, 24.  
 Wheatland at W., June 30, July 1.  
 Grand Ave., July 7, 8.  
 Ervay Street, July 8, 9.  
 Lancaster and Wilmer at W., July 14, 15.  
 Lewisville Sta., July 21, 22.  
 Cedar Hill and Duncanville at C. H., July 28, 29.  
 Argyle at A., Aug. 4, 5.  
 Trinity Sta., Aug. 11, 12.  
 Cochran and Maple Ave., at M., Aug. 18, 19.  
**J. L. MORRIS, P. E.**

**Paris District—Third Round.**  
 Centenary, June 23, 24.  
 Lamar Ave., June 24, 25.  
 Rosalie Cir., at Bethel, July 7, 8.  
 Clarksville Sta., July 8, 9.  
 Depot Cir., at Halesboro, July 14, 15.  
 Bagwell Mis., at Fullbright, July 15, 16.  
 Whiterock Sta., July 21, 22.  
 Anna and W. M's. Chap., at Garland Chap., July 28, 29.  
 Avery Mis., at Coleman Sp., Aug. 4, 5.  
 Shady Grove, at Marvin, Aug. 11, 12.  
 Paris Cir., at Reno, Aug. 18, 19.  
 Roxton Cir., at Howland, Aug. 25, 26.  
 Emberson Cir., at Chicota, Sept. 1, 2.  
 Clarksville Cir., Sept. 8, 9.  
**E. H. CASEY, P. E.**

**Bowie District—Third Round.**  
 Rhome, June 23, 24.  
 Boyd and Garvin, June 24, 25.  
 Bridgeport, June 30, July 1.  
 Paradise, July 1, 2.  
 Bryson, July 7, 8.  
 Jacksboro, July 8, 9.  
 Henrietta, July 14, 15.  
 Benavue, July 15, 16.  
 Blue Grove, July 21, 22.  
 Bellevue, July 22, 23.  
 Iowa Park, July 28, 29.  
 Wichita Falls, July 29, 30.  
 Holliday, August 4, 5.  
 Archer, August 5, 6.  
 Craiton, August 11, 12.  
 Gibtown, August 18, 19.  
 Decatur Circuit, August 25, 26.  
 Decatur Station, August 26, 27.  
**T. R. PIERCE, P. E.**

**Gainesville District—Third Round.**  
 Justin, at Drop, June 23, 24.  
 Sanger and V. V., at V. V., June 30, July 1.  
 Era and Boliver, at Cedar, July 7, 8.  
 Ponder and Krum, at Stoney, July 14, 15.  
 Dexter, at Blackjack, July 21, 22.  
 Bonita, at Liberty, July 28, 29.  
 Greenwood at Rush Branch, Aug. 4, 5.  
 Wesley and Bethel, at Zion, Aug. 11, 12.  
 Saint Jo, at Dye, August 18, 19.  
 Aubrey, at Oak Grove, Aug. 25, 26.  
 Nocona sta., September 1, 2.  
 Myra and M., at Marysville, Sept. 8, 9.  
**J. A. STAFFORD, P. E.**

**Bonham District—Third Round.**  
 Bailey, at Hickory, June 23, 24.  
 Randolph, at Randolph, June 30.  
 Petty, at Forest Hill, July 7, 8.

Honey Grove Sta., July 14, 15.  
 Honey Grove Cir., McCraw, July 14, 15.  
 Ladonia Sta., July 21, 21.  
 Gober, at Center Point, July 21, 22.  
 Lannus, at Allen, July 28, 29.  
 Lamasco, at Carson, Aug. 4, 5.  
 Brookston, at High, Aug. 11, 12.  
 Ector, at Mt. Pleasant, Aug. 18, 19.  
 Trenton, at Blanton, Aug. 25, 26.  
 Dodd, at Windom, Sept. 1, 2.  
 S. Bonham, Sept. 8, 9.  
 Bonham Sta., Sept. 15, 16.  
**JNO. H. McLEAN, P. E.**

**WEST TEXAS CONFERENCE.**  
**Llano District—Third Round.**  
 Bertram, at B., June 23, 24.  
 Cherokee, at C., June 30, July 1.  
 Johnson City, at R. V., July 8, 9.  
 Blanco, F. C., July 14, 15.  
 Willow City, at P. O., July 21, 22.  
**THEOPHILUS LEE, P. E.**

**Austin District—Third Round.**  
 West Point, at Muldoon, June 23, 24.  
 Columbus, June 30, July 1.  
 Weimar, at Osage, July 3, 4.  
 Eagle Lake, at Chesterville, July 7, 8.  
 Tenth Street, 11 a. m., July 15.  
 South Austin, 8 p. m. July 15.  
**J. M. ALEXANDER, P. E.**

**San Antonio District—Third Round.**  
 Carrizo Springs and Batesville at B. June 26.  
 Rock Springs cir., at Montell 1st Sun July.  
 Eagle Pass, 2d Sun July.  
 Del Rio, July 9.  
 Moore cir., at Anchorage, 3d Sun July.  
 Hondo, at Tehuacana, 4th Sun July.  
 Laredo, July 23.  
 West End, July 25.  
 Prospect Hill, July 26.  
 South Flores St, July 27.  
 Travis Park, 11 a. m. 5th Sun July.  
 8 p. m., 5th Sun July.  
**W. J. JOHNSON, P. E.**

**San Marcos District—Third Round.**  
 Belmont cir., at Oak Forest, June 30, July 1.  
 Luling cir., at Soda Springs, July 7, 8.  
 Tilman cir., at McMahan, July 14, 15.  
 Waelder and Thompsonville, at Waelder, July 26, 27.  
 Lockhart, July 28, 29.  
 San Marcos, Aug. 4, 5.  
**D. K. PORTER, P. E.**

**Beeville District—Third Round.**  
 Kingsville, at Sunshine, June 23, 24.  
 Mathis, at Lagarto, June 30, July 1.  
 Stockdale, at Sunnyside, July 7, 8.  
 Alice, at Falfurrias, July 14, 15.  
 Middleton, July 21, 22.  
 Oakville, at Oakville, July 28, 29.  
 Rockport, at Aransas Pass, Aug. 4, 5.  
**F. B. BUCHANAN, P. E.**

**San Angelo District—Third Round.**  
 Goldthwaite, 1st Sun. July.  
 Lometa Cir. at Kempner, July 2, 3.  
 Lampasas, July 4, 5.  
 Center City, at South Bennett, 2nd Sun July.  
 Brady Cir., at Carothers, 3rd Sun July.  
 Brady Sta., night, 3d Sun. July.  
 Pontotoc at Conch's Chapel, July 17, 18.  
 Mason Cir., at Bethel, 4th Sun. July.  
 Menardville, July 25.  
 Junction City, 5th Sun. July.  
 Wilburn Cir., at Varga, 1st Sun. Aug.  
**J. D. SCOTT, P. E.**

**Cuero District—Third Round.**  
 Leesville, at Liberty, June 23, 24.  
 Jancho, at R., June 25.  
 Clear Creek, at Helena, June 29, 30.  
 Palacios, at Dem. Brgd., July 7, 8.  
 Fort Lavaca, at Tra-lor's, July 14, 15.  
 Noursey, at Mis. Val., July 21, 22.  
 Cuero, July 28, 29.  
**J. C. WILSON, P. E.**

**TEXAS CONFERENCE.**  
**San Augustine District—Third Round.**  
 Center Cir., New Prospect, June 23.  
 Center Sta., June 24, 25.  
 Garrison, at Arlam, June 30, July 1.  
 Shelbyville, at Carrolls Chapel, July 14.  
 Geneva, at Patron, July 15, 16.  
 Hemphill, at Bronson, July 19.  
 San Augustine, at Union, July 21, 22.  
 Timpson Sta., July 24.  
 Nacogdoches Mis., Smith Ch., July 27.  
 Nacogdoches Sta., July 29.  
 Melrose, Shady Grove, Aug. 1.  
 Burk, at Ryan's Chapel, Aug. 3.  
 Kelyts, at Kelyts, Aug. 4.  
 Laikin Sta., Aug. 5, 6.  
 Gary Mis., at Bethlehem, Aug. 11, 12.  
 Carthage Sta., Aug. 12, 13.  
 Cushing, at Lillbert, Aug. 17.  
 Caro, Aug. 19, 20.  
 Minden, at Locklin, Aug. 20.  
 Tenaha, Concord, Aug. 23.  
 District Conference at Cushing, July 4 to 8.  
**E. L. SHETTLES, P. E.**

**Beaumont District—Second Round.**  
 Corrigan, at Moscow, June 23, 24.  
 Leggett, at Leggett, June 24, 25.  
 Jasper and Kirbyville, at Kirbyville, June 30, and July 1.  
**O. T. HOTCHKISS, P. E.**

**Calvert District—Third Round.**  
 Marlin Station, June 23, 24.  
 Durango, at Cego, 11:30 a.m., July 1.  
 Lott and Chilton, at Lott, July 7, 8.  
 Rosebud Station, July 14, 15.  
 Travis, at Ward's Chapel, July 21, 22.

Brewer, at Union, July 28, 29.  
 Fairfield and Dew, at Dew, Aug. 4, 5.  
 Hearne Station, August 11, 12.  
 Jewett, at Oakwoods, Aug. 18, 19.  
 Centerville, at Pleasant R., Aug. 25, 26.  
 Rogers Prairie, at Hennessy, Sept. 1, 2.  
 Wheelock, at Concord, Sept. 8, 9.  
 Franklin Station, Sept. 15, 16.  
 Pettway, Sept. 22, 23.  
 Calvert Station, Sept. 29, 30.  
**R. A. BURROUGHS, P. E.**

**Brenham District—Third Round.**  
 Thorndale, at Thorndale (10 a. m.), June 23.  
 Sealy, at Wallis, June 24, 25.  
 Fulshear and Brookshire, at Fulshear, June 30, July 1.  
 Davilla, at Lebanon, July 3.  
 Milano, at Minerva, July 7, 8.  
**CHAS. F. SMITH, P. E.**

**Tyler District—Third Round.**  
 Tyler Cir., at Pleasant Retreat, June 23, 24.  
 Meredith, at Eustace, June 30, July 1.  
 Athens, July 1.  
 Malakoff, at Malakoff, July 1.  
 Willis Point Cir., at Wesley Chap., July 14, 15.  
 Wills Point, July 15, 16.  
 Canton & Edgewood, at C. City, July 17, 18.  
 Coifax, at Holly Springs, July 21, 22.  
 Edom, at Edom, July 22, 23.  
 Mineola Cir., at Davis C., July 28, 29.  
 Big Sandy, at Hawkins, July 29, 30.  
 White House, at Omen, Aug. 4, 5.  
 Mt. Sylvan, at Union Chap., Aug. 11, 12.  
 Grand Saline, August 13.  
 Troup and O., at Bethel, July 18, 19.  
 Brownboro, at Red Hill, July 25, 26.  
 Marvin, September 1, 2.  
**E. W. SOLOMON, P. E.**

**Pittsburg District—Third Round.**  
 Leesburg, June 23, 24.  
 Cason at Hamil's Chapel, July 7, 8.  
 Daingerfield, July 14, 15.  
 Winfield, July 21, 22.  
 Mt. Pleasant, July 22, 23.  
 Linden, July 28, 29.  
 Park, at Eylau, Aug. 4, 5.  
 Dalby, Aug. 11, 12.  
 Atlanta, Aug. 18, 19.  
 Redwater, Aug. 21.  
 Queen City, Aug. 25-26.  
 District Conference at Daingerfield, June 26 to July 1.  
**J. T. SMITH, P. E.**

**Palestine District—Third Round.**  
 (In Part.)  
 Westville and Benford, at Benford, July 1, 2.  
 Groveton Station, July 2, 3.  
**JOS. B. SEARS, P. E.**

**Huntsville District—Third Round.**  
 Bryan, June 23, 24.  
 Madisonville, July 1, 2.  
 Iola Cir., at Iola, July 5.  
 Navasota, July 7, 8.  
 Huntsville, July 15, 16.  
 Cleveland and W., at Elmira, July 19.  
 Montgomery, at Stoneham, July 29, 30.  
 Waller, at Macedonia, Aug. 4, 5.  
 Hempstead, at Courtney, Aug. 11, 12.  
 Cold Spgs., at Evergreen, Aug. 18, 19.  
 Dodge, Aug. 25, 26.  
 Prairie Plains, Sept. 1, 2.  
 Milligan, at Wellborn, Sept. 8, 9.  
**H. C. WILLIS, P. E.**

**Marshall District—Third Round.**  
 North Marshall, June 23, 24.  
 Jefferson, July 1, 2.  
 Longview, Kelly M., July 8, 9.  
 Tatum, at Tatum, July 12, 13.  
 Beckville, at Piggab, July 14, 15.  
 Kilgore, at Hopewell, July 21, 22.  
 Kellyville, at Mims Chap., July 28, 29.  
 Henderson Ct., at Good, Aug. 4, 5.  
 Henderson Sta., August 5, 6.  
 Church Hill, Aug. 11, 12.  
 Harrison Ct., at Karmack, Aug. 18, 19.  
 Arleston, at Arleston, Aug. 21.  
 Coffeeville at Center, Aug. 25, 26.  
**JAS. W. DOWNS, P. E.**

**NEW MEXICO CONFERENCE.**  
**El Paso District—Third Round.**  
 Texico, June 23, 24.  
 Dayton, Brooks, June 23, 24.  
 Portales, June 25.  
 El Paso, July 1.  
 Tucumcari, July 5.  
 Eureka, July 7, 8.  
 White Oaks, June 11, 12.  
 Alamogordo, June 14, 15.  
**J. T. FRENCH, P. E.**

**INDIAN MISSION CONFERENCE.**  
**Duncan District—Third Round.**  
 Temple, at Liberty, June 23, 24.  
 Walter, at Gregg, June 24, 25.  
 Lawton Station July 1.  
 Cement Station, July 1, 2.  
 Bailey, at Sand Hill, July 7, 8.  
 Marlow Station, July 8, 9.  
 Rush Springs, at Little R., July 14, 15.  
 Fletcher, at Sterling, July 15, 16.  
 Duncan Station, July 21, 22.  
 Minco and Tuttle, July 22, 23.  
 Duncan Ct., at Corum, July 29, 30.  
 Comanche Station, July 30, 31.  
 Indian Work, August 4, 5.  
**N. L. LINEBAUGH, P. E.**

**Loss of Appetite.**  
 A person that has lost appetite has lost something besides—vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure. Thousands take it for spring loss of appetite and everybody says there's nothing else so good as Hood's.



**Fifty Years the Standard**

# DR. PRICE'S CREAM BAKING POWDER

**A Cream of Tartar Powder  
Made From Grapes  
No Alum**

**THE EARTHQUAKE.**

To Chambers of Commerce, Boards of Trade, Industrial and Promotion Organizations, and the Public Press:  
The many letters of inquiry which have been received as well as the numerous misstatements which have been made and published throughout the country, relative to the recent earthquake and fire in San Francisco and the effect of the earthquake in other towns in California, prompts this Chamber of Commerce to make a statement of facts and conditions as they truly exist and would ask the several bodies to whom this is addressed that it be given the consideration and the publicity which it deserves, in the interest of truth and of justice to California.

The earthquake occurred the morning of April the 18th about 5:15 a. m. the tremor was perceptible to a greater or less extent throughout the State. It was most severe on the peninsula of San Francisco, in Santa Clara County and in Sonoma County. San Jose and Santa Rosa were considerably damaged by the earthquake alone, and some of the intervening towns between these places and San Francisco were damaged considerably, but many escaped without much injury. In Alameda County, across the bay from San Francisco, Oakland probably suffered the most, but the damage was slight in comparison with that done in the above-mentioned localities.

Throughout the San Joaquin Valley, Northern and Southern California, there was no damage done at all. In this city, the capital of California, 90 miles from San Francisco, the tremor awakened many people, but not even a chimney was disturbed or a pane of glass broken. The same is true of all the cities in the Sacramento and San Joaquin Valleys and in Northern and Southern California.

San Francisco, the metropolis of the Pacific Coast, suffered terribly from the ravages of fire, which was the indirect outcome of the earthquake; true, there was much damage and many buildings, particularly of the older type, were badly shaken and some entirely destroyed; but if the damage had ceased there, the matter of the earthquake shock would by this time have passed into history, but immediately after the shock some two score or more fires broke out in as many different places throughout the city, and it was then discovered that the water mains (the sole supply of the city) were broken and rendered useless and unavailable. The telephone and telegraph systems were also serviceless; it was not until Thursday evening that the fire was checked, and it was well into the day of Saturday before the authorities had it under complete control.

Thousands of people were rendered homeless, the territory devastated by fire included the wholesale and retail business section of the city and the hotel and compactly built residence portion. The loss was enormous and at this writing has not been computed; but semi-official estimates place it in the neighborhood of three hundred million dollars.

San Francisco was the great clearing house of the State and it will be rebuilt better and greater than ever. The many modern constructed buildings of steel and stone were practically uninjured by the earthquake, and only suffered by the fire.

It must be remembered that California is some 800 miles long and 300

miles wide, and the districts which suffered by the earthquake cover a very small part thereof.

Crops and agricultural conditions, as well as those of mining, live stock, lumber, and the great fruit industries were uninjured in the slightest degree; all these great interests, which constitute by far the major portion of California's wealth and resources, promise a most bounteous yield this year, and together with the immense amount of construction work now being done by new railroads, makes it patent that there will be ample work and opportunity for all who desire it. There has been no interruption to the general business of the State, outside of San Francisco, save that which has been occasioned by the efforts of the people in aiding and alleviating distress in the stricken city.

There are many theories and opinions ventured as to the cause of earthquakes, but this matter will always be more or less obscure to the mind of the layman. From the reports of scientists, who have been conducting investigations, it is stated that localities which have a volcanic or rock foundation have felt more severely the earthquake tremor, than localities such as Sacramento and the Sacramento Valley, which are located on very deep sedimentary or alluvial foundations. It is an undeniable fact that this great valley has never had a severe or disturbing tremor in the history of American occupation. Barring those interests which were wholly financed by San Francisco, everything will go on as formerly, except in some lines of industry, improvement and development will be accelerated.

This organization would be very grateful to those who will give publicity to this information, and we will gladly send literature or specific information on any phase of the catastrophe in San Francisco or on any subject of interest within our power, upon request being made of us.

Yours very truly,  
SACRAMENTO CHAMBER OF COMMERCE.

ALDEN ANDERSON, Pres.  
JOHN C. ING, Sec.  
Sacramento, May 19, 1906.

**BROWNWOOD DISTRICT.**

Let all who expect to attend the Sunday-school and Epworth League Conference at Rising Star on June 27, 28, take notice of the following:  
1st. The proposition of Brother McGuire and his people is to transfer all coming west of Brownwood and not east, to the Star, for the reason it will be as convenient for those living east of Brownwood to go directly to the Star as it would to come to Brownwood and then go.

2nd. Let all who are coming to Brownwood for conveyance, inform Rev. D. A. McGuire of their intentions. Otherwise, they need not expect him to provide conveyance.

3rd. Those coming will have to be in Brownwood early Tuesday morning, June 26. The distance is about thirty-five miles. The local attendance promises to be great and we desire the best representation we can have from all parts of the district.

B. R. BOLTON, P. E.

"The ventures of faith are ever rewarded. We can not set our expectations too high. What we dare scarcely hope now, we shall some day remember," asserts Alexander MacLaren.

**SHERMAN DISTRICT CONFERENCE.**

The thirty-sixth session of the Sherman District Conference met at Pecan Church, four miles from Sherman, Texas, May 24, 1906. The opening sermon was preached by Rev. J. W. Hill, of Denison. We had expected to have Bishop Key with us, but conditions were such that he could not be present; so our presiding elder, Rev. E. W. Alderson, wielded the gavel and presided with his usual dignity. The sessions of the conference were harmonious from start to finish, and every one felt free and easy. The people of Pecan put the big pot in the little one in the entertainment. Being out in the country, some thought there would be some difficulty in the entertainment, but this doubt was soon dispelled. The good ladies served dinner on the ground each day, and it was in the old picnic style. Chickens were just beginning to get ripe, and J. W. Hill and H. L. Hare vied with each other to see who could induce the greater number of "yellow legs" to enter the ministry. I think Hare put Hill to shame. In fact, Hare is an expert along that line.

The reports of the pastors indicated a healthy spiritual condition throughout the district. Some good revivals has already been held and the desire of every pastor was to have a great revival during the year.

A gloom was cast over the conference because of the recent death of our good brother, E. R. Edwards. Quite a number of us had not heard of his death until the meeting of the conference, and it was a great shock to all. Loving and tender words were spoken by a number of the members of the conference to his memory. His work was short and seemingly unfinished, but God saw fit to call him up higher, and we will not call in question the wisdom of God.

In addition the sermon preached by Bro. Hill, the following brethren preached: W. F. Bryan, J. L. Pierce, J. H. Griffin, E. W. Alderson and C. A. Spragins.

The following delegates to the Annual Conference were elected:

REV. W. A. FLEMING,  
F. C. VADEN,  
T. P. VARLEY,  
B. M. HATCH.

W. R. Peterson was granted license to preach and James C. Gibbons was recommended to the Annual Conference for admission on trial.

The following paper was ordered published:

"We deplore the fact that so few of our local preachers attend the District Conference; also so many fail to send a report of their work during the year. We are at a loss to know whether they want their licenses renewed or not. It is the earnest desire of this District Conference that all local preachers attend the District Conference each year; and it is the further wish of this conference that unless a local preacher either attend the conference, send a written report or have some one to represent him, that his license be not renewed. We would also urge the pastors to insist on the local preachers to attend the sessions of the District Conference."  
W. F. BRYAN, Secretary.

**LOCAL OPTION CARRIES.**

Good news for you! Whiskey goes out of Commissioners Precinct No. 4! The election goes dry at every voting box. A small attendance, but the vote is right.

New York went dry.....	31 to 7
La Rue went dry.....	34 to 8
Poyner went dry.....	26 to 6
Fincastle went dry.....	20 to 16

Total ..... 111 37

With a Pro (small) box to hear from. Praise God from whom all blessings flow. Hurrah for Commissioners' Precinct No. 4, Henderson County, Texas!  
B. C. HALL.

**DISTRICT CONFERENCE NOTICES.**

**Beaumont District.**  
Let all the preachers and delegates who expect to bring their wives with them to District Conference at Kirbyville notify me at once.  
M. L. LINDSEY.

**San Marcos District.**  
The Woman's Home Mission Society will hold its district meeting in connection with the District Conference at San Marcos, June 21-24. A Missionary Institute will be held also in connection with the conference on Monday, June 25th.  
D. K. PORTER, P. E.

**Bonham District.**  
Will the pastors of the Bonham District please send me the names of all your local preachers and delegates who will attend the District

Conference at Randolph. If your wife is coming, please state the fact. Trains arrive as follows: Eastbound—Cotton Belt, 11:37 a. m.; Santa Fe, 3:50 p. m. Westbound—Cotton Belt, 3:50 p. m.; Santa Fe, 12:15 p. m.  
H. H. GOODE, P. C.

**MARRIAGES.**

**Cook-Curtis.**—At the residence of the bride's parents, Mr. and Mrs. Z. A. Curtis, in Channing, June 6, 1906, Mr. M. S. Cook, of Raton, Colorado, and Miss Ella Curtis, of Channing, Rev. J. W. Hunt officiating.

**Tays-Howard.**—At the parsonage in Channing, June 7, 1906, Mr. Emmett Tays and Miss Sallie Howard, of Dumas, Rev. J. W. Hunt officiating.

**Anthony-Beauchamp.**—At the home of the bride's parents in Dumas, Feb. 20, 1906, Mr. Melvin Anthony and Miss Ursula Beauchamp, Rev. J. W. Hunt officiating.

**Cox-Lassetter.**—At the residence of the writer, June 10, 1906, at 9:29 a. m., Mr. Thomas Cox and Miss Myrtle Lassetter, all of the Cream Level community, Rev. I. F. Everitt officiating.

**EVANGELISTIC SINGER.**

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