

TEXAS CHRISTIAN ADVOCATE

BLAYLOCK PUB. CO., PUBLISHERS.

Official Organ of all the Texas and New Mexico Conferences of the Methodist Episcopal Church, South.

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

Vol. LII.

Dallas, Texas, Thursday, July 5, 1906.

No. 46

Editorial.

TWO KINDS OF PREACHING.

He who came to save the world, the divinest preacher of the gospel, came as a fulfiller; and the least preacher in his kingdom, of his spirit, who follows his method, is far greater than the one coming in the spirit and pursuing the method of a John the Baptist. The real, vital forces of the world and of grace are the forces of construction and growth, whose inner push or pull is toward the full realization of dormant and latent possibilities. Both nature and Christianity, having the same author, teach the same lesson. The forces that lace the lagoons with violets, and braid the vines into festoons of fruitage, that robe the earth with verdure, and that pull trees out of mustard seeds, are forces that fulfill evermore, and never destroy, or minister to decay, except as an incident and a means to further growth. How unlike Christ is the preacher who fastens on everything bad and crude and ridiculous about the age, the Church, the individual, and pours out upon them ridicule, rebuke and contempt, making man's great feeling about himself to be shame and self-contempt! Repentance is impossible when self-respect is gone. How unlike the ideal preacher, who, when the adulterous woman was brought into his presence for his rebuke, and to see if sin could staunch his pity, or freeze the fountains of his compassion, waited until the ruthless accusers dropped away, and till the sinful soul realized its sin, and in his holy presence were evoked the signs of genuine repentance and a wistful yearning for better things! And then, refined and delicate in feeling as he was wise in speech and mighty in act, he said to the penitent one: "I do not condemn thee; go and sin no more!" He was ever ready to recognize the feeblest and clumsiest efforts toward virtue, and ready to inspire hope. He saw divine enthusiasms and celestial loves in lowest sinners; and no poor struggler, no weak child of his could make the slightest struggle after better things without his feeling it instantly, and recognizing it with eagerness and joy, and letting virtue go out of him to help and to heal.

To tell men how mean and sinful they are in every language of yours, in every vernacular of theirs, calls for nothing higher in the preacher than blatant bravado and vigor. But true preaching of the gospel calls for sympathy, calls for intelligence, patience, and hope and love. Just to stand up and abuse vice and meanness is an easy thing to do. The rough hand of the boor can break the bruised reed, and the ruthless foot of the fool can quench the smoking flax. But to foster, to mold, to educate, to rebuild, calls for the best work, self-sacrifice and sympathy; just as it takes the healing beams of Nature's genial, fulfilling sun to make mosses grow on gravestones, ivy to cover moldering piles, mistletoe to spring from dying branches, and lilies cover stagnant pools. Is it best to attack the follies and failures of the Church, and show how hurtful and foolish they are; or to wake up its true spiritual life till it shall shed those

follies and do the right? Is it best always to be trying to repress the bad, or to be fostering the good? Is it best to spend the summer in plucking up the weeds, or in running such deep furrows of cultivation that the weeds were impossible? Boards with "keep off the grass" may do some good, but they can not make the grass grow. You can not get rid of microbes by capturing and killing them one by one; but if you will raise the temperature you will kill them all at once. Old negro "mammies," who whipped their children, on Southern plantations, for eating dirt, would have done better to throw away the birch and give the children bread.

The difference between these two kinds of preaching I have mentioned is a difference of the law and grace. Our gospel is a gospel of grace. The law could make nothing perfect with its repressive negations, but "the bringing in of a better hope did." The gospel is not a system of prohibitions, but of eager inspirations. Not suppression, but expression, is the law of life. And, as the great Phillips Brooks well says, "It is the self-indulgence of the highest and not the self-surrender of the lowest that is the great end of the gospel." "I am not come to destroy, but to fulfill," said the Christ. So true preaching does not destroy except by fulfilling. It pursues the positive rather than the negative method of headlong zeal against imperfect things and characters. Not that sin is mere imperfection; it lies too deep for the surgeon's knife; it is in the blood.

The great Dr. Chalmers tried for twelve years, with iconoclastic zeal, rushing passionately at abuses, bent on demolishing, and heedless of what was to come in the ideal's place, to bring about a reformation in his parish. He found this method a failure. Then he preached in the temper and tendency of a fulfiller, and succeeded. At first he was a one-sided, defective preacher; strong in zeal, weak in love; strong in denunciation of evil, weak in patience toward the sinful; strong in moral austerity, weak in the social and sympathetic affections. His day of success came when his way was not that of mere reform, but of regeneration; not of judgment, but of mercy; not of impatience and intolerance and rupture, but of showing men how to be good, of unveiling the highest ideals of life before them.

Thunder and lightning are good betimes, but it is good to remember that these alone never made a harvest. There are too many these times who seem to forget that the way to destroy evil is to fulfill all righteousness; to walk after the Spirit the way not to fulfill the lust of the flesh. "Formation is better than reformation." The heavenly vision is better than the thunders of Sinai. Let the preacher remember this. The positive method is also better than the negative in dealing with unbelief. Destructive criticism of the old Book never made a Christian. Well says the great preacher of Manchester: "You may hammer ice on an anvil, or bray it in a mortar. What then? It is pounded ice still, except for a little portion melted by the heat of percussion, and it will soon all congeal again. Melt it in the sun, and it flows down in sweet water, mirroring the

light which loosed its bonds of cold. So hammer away at unbelief with your logical sledge hammers, and you will change its shape, perhaps, but it is none the less unbelief because you have ground it to powder. It is a mightier agent that must melt—the fire of God's love, brought close by a will itself ablaze with sacred glow!"

Let Jesus be our pattern as a preacher, and none else. His speech seemed to fling open the gates to divinest possibilities and heavenly beatitudes. His words were like sunrise on the wide landscape of life, awakening aspiration, arousing conscience, kindling desire, evoking confession, and working reformation by filling every fiber of life with love, fulfilling, sanctifying love!

To preach Christ is the only effective way of preaching morality; and the indwelling Christ, fulfilling, transforming and transfiguring, rather than the empty soul, though swept and garnished, is the aim of the wise preacher who, "warning every man and teaching every man in all wisdom," strives that he may "present every man perfect in Christ Jesus."

WHEN THE BOY LEAVES HOME.

When the boy was born into the home there was joy in all the chambers of the household. In his infancy he was watched with care, and the unfolding of his powers, physical, mental and spiritual, was watched with greatest interest and concern. When he reached the point at which he began to take notice of the boys in the neighborhood, his associations were guarded with more than ordinary care and watchfulness. The time came when he started to the near-by school, and this was no ordinary event in his progress. He was kept in the way of learning until he finished his training in the village or city school, and then was sent to larger opportunities away from home. This was a sore trial to the parental hearts, but his absence was to be but temporary and for his good in preparing him for life's greater work. At prayers around the home altar his name was always mentioned, and a special petition was offered for his preservation and protection. And when he had finished in this wider sphere, and returned home a well-developed young man, strong and vigorous and cultivated, he was the pride of the whole circle.

But there came a time when the business of life called him away, not temporarily, but permanently. The world called him to enter one of its avenues where he was to try his hand in the carving out of his destiny. He was no longer the boy of the home circle, but a man, entering the stern duties of life. It was a trial to see him go, and to tell him good-bye, and to feel that he was no longer dependent upon you; but life required it, and so he went. Yet in the home heart he is still a boy. A hundred little incidents come up out of his by-gone boyhood life to remind you of him, and you almost forget that he is gone. But when the time for the family meal comes round, and the circle gathers at the table for the morning prayer, he is not there! And he will not be there permanently any more. He is out in the wide world. Still his name is mentioned regularly before

the prayer ends. The parental hearts hold him in a strong grip, and the good Father above is asked to keep and guard him safely. Parental love! What is it that it will not do for the boy who is away? Until death closes the old eyes and seals the old lips, he is their boy still! When the time for the mail arrives, how they look for a few lines from his pen to tell of his welfare and success! And when in the busy rounds of his life, he drops everything to pay them a hurried visit, it is heaven in the old home when his footfall is heard on the door-way.

Boys, away from home, do not forget the old hearts at home. They follow you with unspeakable tenderness, and think of you in the night watches. Make it a point once every week to sit down and write them a message of filial love. Tell them of your health, your employment, your associations, and how the world serves you. Every little incident in your experience will deeply interest and cheer them. They can not help loving you; hence you ought never to neglect them. Maybe you will reach a period when you do not need them, but they will always need your thoughtfulness of them. Some of these days a telegram or a letter will bear to you the intelligence that they have passed out and up, and you will never write to them or see them more. But while they are here, though they may be old, prosy and childish, still a thoughtful word from you, written to them, will make their hearts glad for a whole week. While they are here, do them a kindly turn, and often write and tell them that you think of and love them tenderly. No sort of misfortune that can overtake you will ever affect their abiding affection for you; so be faithful to them as long as their old heads are above the sod. Take time to think of father and mother, though life's burdens may press hard upon you, and demand all your time. Where is the father and mother who has not a boy away from home? And where are the boys far out in life's journey who have not a father or a mother, or both, at the old place, thinking about them? This editorial is written for such father and mother, and for such absent boys.

Christ did not attempt to resist temptation by argument or parlying. The devil is a better logician than the most skillful debator. But when the tempter approached the Master, instead of arguing with him, he simply said: "It is written." The devil has no answer when you quote God's word to him. He is forced to leave the field in defeat.

While God is to be feared as one who is seated upon a throne which is high and lifted up, yet he is to be loved and trusted as a kind-hearted Father. It is our privilege to approach into his presence and twine ourselves about his paternal nature. He delights in the filial love and confidence of his children.

Christ had great sympathy with the mistakes of his disciples, but with their bad spirit he had no patience. We are all liable to make mistakes. None of us are perfect. But when we add an evil motive to a mistake it is bad for us and for the Church.

Great Is the Methodist Creed

By Rev. Jas. Campbell, D. D.

In the great discussion on "a new statement of faith" in the late General Conference some amazing and remarkable things were said.

It was amazing, as was stated by Bishop Hoss, that any such movement was made at all. It was claimed, in effect, that this is a creed-revising age, and that our Church ought to keep step with the times; that some of our "Articles of Religion" have served their generation and gone out of use; that some of them are no longer needed because they are anti-Romish. When did Roman Catholicism purge herself of her errors? Or has she, still holding the errors of the past, grown so weak in numerical strength and influence that there is no longer any need of protest? If so, then let the Church recall her missionaries in Roman Catholic countries, and concentrate on those people who never call the name of Christ at all. But what is the meaning of the creed-revising age any way? It is the manifestation of a growing spirit among all Christians to conform their creeds temporarily to a better understanding, and a better interpretation of the Word of God, but ultimately to substitute that Word for all former creeds. So that if the brethren will just be patient and wait a couple of centuries it maybe that all can settle on this one Article, viz "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

It is remarkable that the mind of the General Conference seemed to be that the twenty-five Articles, with possibly John Wesley's fifty-two sermons and Notes on the New Testament cover the whole body of our faith. The Sermons and Notes have no authoritative standing as standards of doctrine by any enactment of the Church. Dr. Denny is eminently correct there. But besides the Articles, we have in the Discipline itself a statement of faith in the Ritual. This statement, though not protected by the First Restrictive Rule, nor available in a trial for perjury other than as an interpretation of the Articles, even if that much may be allowed, is nevertheless an operative and authoritative expression of faith, and religious experience. If an individual or Church is ever honest in a statement of faith it certainly ought to be when that confession is made in the form of worship to Almighty God. No creed is so effective and so vital as that which the Church confesses to God on its knees, or declares through its ministers "before God and the congregation" in the forms of its public worship.

In the light of this fact it is very remarkable that one of our Bishops stood up before the General Conference and gave utterance to these words: "But, my brethren, every creed is defective at one important point, and that is the definition of the Church. Do you know that the belief of the mission of the Church to save the world does not appear in a single creed of the last century, or of the earlier centuries? * * * And that hinders the Church of Christ today. * * * I beg you for the sake of our converts being brought to Christ in all parts of the world, to let that at least be constituted as a part of our belief, that the Church is not only a company of men where God's word is preached and the sacraments duly administered, but that it exists for the conversion of the world." (Emphasis mine.) Yes, my good Bishop Hendrix, we have it already. Evertime one of these converts in any part of the world is received into our Church the Church declares to him and the congregation, and to the whole world constantly through the printed Discipline, the following definition of the Church: "Brethren, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances—the maintenance of Christian fellowship and discipline—the edification of believers and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone supplies; and it invites all alike to become fellow-citizens with the saints and of the household of God." (Emphasis mine.) Now this declaration of faith, when and where made, is ten thousand times more effective in its influence on the Church and the world as an operative spiritual force to stir the hearts of men to the conquest of the world for Christ than it would be if locked up in a cold dogmatic statement of belief as the Twenty-Sixth Article of Religion. Doctor Lambuth, and others, want an Article on Christian Perfection. Is not our faith in that experience declared every time anyone is received into the member-

ship of the Church and every time a preacher is admitted into an Annual Conference? Our belief in the fact of the experience of Christian perfection, or perfect love, is sufficiently stated. But, perhaps, the brethren want the statement of some theory of the doctrine. Which one? If one only, how satisfy the others? If more than one, why any at all? Let every man have his own theory. Love is tolerant; perfect love more so. Let not this great eclectic, broad-minded, most liberal of all Churches fence in a great Christian experience with dogmatic opinions strung on a barbed wire of intolerance.

Again, these brethren want an Article on "The Witness of the Spirit" and on the "Functions of the Holy Spirit." I submit again that the Church confesses her faith in the work of the Holy Spirit in regeneration and the salvation of men all the way to final salvation, on her knees before God, and also in the very words of the Lord Christ. We cannot have anything more explicit on the subject than the words of St. Paul and our Lord. Besides, the Holy Spirit abides in the living Church and in Christian men, and is able to teach a few things himself. Let him work in his own inscrutable way. To limit his functions to any dogmatic statement, or to prescribe his methods of operation would be as futile as an effort to limit the movement of all the winds to one direction, or as ridiculous as an effort to employ the whole force of gravitation to run a coffee mill. There are a great many things revealed in the simple statement of fact entirely too big in the mystery of their being and influence to be tied up in a mere pocket handkerchief—even though it be a red bandana.

Doctor C. M. Bishop wants an Article on the Fatherhood of God. One of the most effective and forceful, inspiring and comforting teachings of our Lord on the Fatherhood of God is in the beginning of the prayer he taught men to say in the Sermon on the Mount. It is as universal in its application as any other teaching in those sayings of his. Over and over again it is printed for use in worship in our Discipline. Nearly all, if not all, the terms our Lord used to designate the Fatherhood of God are used in the prayers of the Church. Besides, if as Bro. Bishop says, Jesus took more time to give men the disclosure of that truth than almost any other truth of which he wag himself the incarnate disclosure. We do not need any further statement on the subject. The Lord Christ is the highest and best authority on all matters of which he speaks to men. Who can give a wiser and better statement of the Fatherhood of God than his own Son, since "No man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal him?" (Luke 10:22.) Our Lord said, "Search the Scriptures, and one of old said, 'It is the glory of God to conceal a thing, but the honor of Kings is to search out a matter.'" Then, let not the Church undertake to hand out all the great and living truths of the revelation of God in the cold, formal and iron-clad statements of a creedal dogmatism. The revelation of the Fatherhood of God through his own Son is far too grand and glorious, too full of light and life and love to be handed around in any such little flimsy vehicle. Why, the little thing would burn up before it ever got in reach of the outermost rim of this great truth. You had as well undertake to lift the sun out of the sky at high noon and hand him around in a tin thimble.

In conclusion and finally:

The most remarkable demand of all is, perhaps, that of Doctor W. F. Tillett for a psychological statement of the atonement. Not a statement in human psychology, if you please, but in the psychology of the Diety. Hear him: "I want a doctrine of atonement stated and developed that shall not only assert the necessity of atonement in the justice of God, but also the origin of atonement in the love of God and the method of atonement in the wisdom of God." Now, can not anybody see that a doctrine of atonement stated in these terms would create endless discussion in hair-splitting psychological and metaphysical terms? We can all agree on the fact of a universal atonement, but the very moment the door of theory is entered, debate begins. This scribbler is ready to enter the fray right now. Doctor Tillett would purge the doctrine of all Calvinism by shifting the origin from one department in the Diety to another. Your humble servant would do purification by rectifying the definition of justice and love. In fact, he has not sense enough to discriminate between God's justice and God's love. He thinks that they are coincident. He thinks that Love is to do the best possible thing, and that the best possible thing is the right thing, and the right thing because it is the best thing. He thinks that it is as proper to say that the atonement was necessitated

in the love of God as to say that it was necessitated in the justice of God, and that it is as proper to say it originated in the justice of God as to say it originated in his love. In its origin, necessity and method it is of God in the entirety of his infinite Being. God is one and he is Love, and all the Divine attributes are attributes of Love.

So the humble opinion is submitted here that the Church had better stick to the simple statement of the fact of a universal atonement, and let Doctor Tillett and others do the scrapping of theories and psychological statements.

Orthodoxy and finally once more: Great is the faith of the Methodist Church whether old or young, whether written or unwritten, whether in the head or in the heart, for it is founded on the rock of God's eternal Word, and thank God, like the Bible itself, it is great both for the things it contains and for the things it does not contain.

FROM CAPT. W. H. WAGLEY.

I have seen from the Advocate and private correspondence that you have been to our home at Hubbard City, Texas, during our absence. I am sure you met with the best of treatment and most patient hearing, because I know that men, women and children of all our moral Church-going people in all the Churches there bade you God speed in your great battle for the sanctity and nobility of Texas homes, law and good order for our great commonwealth. Those who carry the colors to the forefront for purity and right can only expect to receive the scars of battle and witness divisions among the weak-kneed in their own ranks. I wrote a letter to the Advocate last winter from Phoenix, Ariz., on our way over to California, but it seems the printer knew one "W. H. Wages" better than he did the writer and put his name to it. Had I received that copy of the paper I should have corrected it at once, because Texas newspaper readers know that I always put my humble but whole brand to my own crude or eccentric ideas. The letter was written primarily for the encouragement of our preachers and their families, whom we found battling nobly for Southern Methodism in a territory of the general Union and in a district of the Los Angeles (Cal.) Conference. Secondly, the gallant fight made by Arizona for separate Statehood had advertised her people from ocean to ocean, and I would emphasize the facts brought out by Senator Foraker and others. The original bill needed an anti-saloon, an anti-gambling, an anti-polygamy and, as Senator Platt amended, an "anti-polygamous practice" amendment, with the potent railroad rate regulation measures. The "wide-open" saloon is the vehicle by which the petty, the corrupt politicians play the game of graft at the behest of the cormorant, adventurous capitalists, not in the lobby, but at the polls, where saloonkeepers count ignorant noses.

Our preachers and teachers of Texas, under the protection of wise provisions of law and enlightened moral sentiment, can scarcely realize how difficult it is to build up and sustain a Church, or a Sabbath-school, in a mining town, where there is no law to close the wide-open saloon against Sabbath desecration. How absurd the idea of politicians carrying on the public schools by revenue realized from legalized licensed gambling, licensed wide-open saloons. Last year, it will be remembered, I referred to a conflict between the State and Federal laws at Portland, Ore., upon Sunday closing. I was happy to see when the municipal laws of Portland were brought under the limelight of the printing press and National conventions the "side door" of the saloon was closed, the "boxes" taken out, the girl and her music driven out and doubtless thousands of young people of both sexes saved for creditable lives.

We spent most of our spare time last year at San Francisco, San Jose and other towns well nigh ruined by the earthquake. There is one of the finest harbors, where the navies of the world might ride at anchor and not disturb commerce. There was wealth, refinement and much of Oriental splendor, works of art and costly paintings, costly seats of learning, a most noble city in all its appointments save that moral blight that lowered Babylon and all other such cities. At the time of the recent disaster there were 4000 saloons in San Francisco paying a license of \$100 a-year each. There were practically no restrictions, and San Francisco notoriously was the most "wide-open" city in America. Let any one who is familiar with any great maritime city, developed to great commercial possibility, filled to overflowing with alien and worse Mongolian population, and tell me how many gambling dens and dance halls; in a word, how much crime and violence, augmented by opium dens, could 4000 wide-open saloons muster in the great catalogue of crimes. It takes a deep flood or a hot fire to go down into deep recesses of sin, where no

moral ray of sunshine can ever light the gloom.

My education was by professors who took the Bible, advanced theology, in one hand, and science, the best approved standards, in the other. There is a perfect harmony between the two, yet each has laws befitting its realm. Geologists generally term those places where appear fissures, yawning crevices, where the land or mountain cracks open and tends to slide away toward the ocean or sea, "fault" or "faulty." The San Francisco of today is looking over the situation, see "faulty" places in their old charter that has proved a failure. The Board of Police Commissioners revoked all saloon license. Those saloons not destroyed were compelled to close. The sale of liquor entirely suspended, and the result has surprised San Francisco. Crime vanished and violence ceased. All classes of citizens in San Francisco today hope that present conditions may be prolonged. They have tried "law license," and it has proved a failure. Absolute and total prohibition has been found to produce splendid results. The ideal community, of course, is one in which the drink evil does not exist. If the reconstructed San Francisco could forever bar the liquor traffic as effectually as it has since the earthquake and fire, it would soon become the finest city in the world, and the disaster would be turned from a calamity into a blessing.

W. H. WAGLEY, San Francisco, Cal.

WHAT IS THE MATTER?

There is no branch of our State government so unsatisfactory to the great masses of the people of Texas as the administration of our criminal law. The most alarming feature of this question is our courts seem unable to deal successfully with the more dangerous class of criminals.

Our people have reached a marvelous state of perfection in other lines of business. Exact and intelligent methods are adopted everywhere else, and one would expect to find splendid service in all of our courts. However, months and years of delays, new trials, reversals, enormous cost bills to be footed by the tax payers, and the assessment of nominal punishment or the acquittal of men guilty of the foulest crimes, tell the tale of a judicial system unworthy of our great State.

The Court of Criminal Appeals in the last term held at Dallas disposed of 196 cases. Of this number 42 failed to be affirmed. It is said that from 50 to 50 per cent of the cases passed on by the Court of Criminal Appeals fail of affirmation.

What a commentary and burlesque on the ability of the criminal lawyers and District Judges of Texas.

No contractor could get houses to build if from 50 to 50 per cent of his brick walls failed to stand. No implement dealer could sell a binder that would fail to harvest from 50 to 50 per cent of the farmer's grain.

Quoting from an editorial in Holland's Magazine for May on this subject: "With the great amount of red tape and the wall of technical requirements surrounding many of our criminal courts it becomes almost a matter of wonder, at times, how any criminal represented by competent counsel can manage to get a prison or death sentence at all. The people become impatient now and then over the delays and legal escapes, and a lynching is the result. The courts rather than the people are to blame for nearly every lynching that has occurred in the South for years."

Then again our courts certainly encourage crime by making it easy to give bond; easy to secure a continuance; easy to get a new hearing; and easy to get a pardon if convicted. What vicious man will care for the law "if conviction is but the argument of pity and the promise of a pardon?"

So long as the present conditions last, criminals who be turned loose on society to the lasting shame of our courts.

J. C. WELLS, Howe, Texas.

STATUS OF INFANTS AND THE NEW BIRTH.

In my first article I spoke of the germ of the new life.

Some have objected to the notion of the germ of eternal life being the heritage of every child born into the world. We think, however, when we look further into the matter as relates to the status of the infant and the new birth, that it will not only appear Scriptural, but necessary, if we would run clear of fatalism.

You notice, in the first place, that death, moral, spiritual death, resulted from the act of disobedience. Will you settle in your own mind the capabilities of a dead body, of a dead soul? One is as capable as the other. We can not rest the charge of rebellion or disobedience against the dead.

Next, you consider the fact that the Bible in its approaches to humanity, whether reference is had to adults or infants, are such as involve the necessity of having the germ of life by which they may be furnished the

moral or spiritual capability to respond to religious instruction. Obedience being rendered to the instructions of the gospel results in one surrounding himself and forcing such associations as result in the development of the Christ life, which may be read and known of all men.

In our former article, we referred to Romans 5:18, in which we have the extent of the evil effects of the fall to the race. We now refer to the eighteenth verse that we may see the extent of the benefits of the atonement. "Even so, by the righteousness of one, the free gift came upon all men unto justification of life." Here we see universal death resulting from the one and universal life resulting from the other. Could anything be plainer? We see reason and truth alike in Christ saying that infants are members of his kingdom and constitute the best specimens of it. And only in the light of what is here stated is there reason in the instruction to fathers to bring their children up in the nurture and admonition of the Lord, and for children to obey their parents.

The allusions here made are as wide and as universal as the race; and there can be no justification in restricting their allusions to good fathers and to good children.

Since, therefore, the above allusions apply to universal humanity, it follows that universal life is the heritage of all men. Since this life is the gift of God, supplying the moral capabilities, the incentives and motives to a good life, these good motives being bestialized by the carnal appetites, sin is made to appear exceedingly sinful; and no blame can attach to any one but himself. He may not hide himself under the plea of depravity, a term, the use of which has done more to retard the growth, the development and extension of the kingdom of God, both subjectively and objectively, than any other theological term now in use. I think the only significance that should be attached to the term is that man destroyed his original capacity for the ends and purposes of his creation.

These ends are now being reached by a new way. Moral capacity is no longer inherent as in the beginning, but is the result of a gift. Man's use or abuse of that gift determines his final destiny. We might ask when was this lost life and capacity restored? We would say in the garden, before man had been thrust out, when God said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." We see the proclamation of war between the parties addressed and their respective seed.

We see no justification in modifying this language so as to limit its application to those who have become good.

The war is on. It is universal. The conflict is between righteousness and unrighteousness. The contending elements are the sense of moral right and the sense of sensual, sinful pleasures. The will is the arbitrator between these internal contentions. The carnal mind is very clamorous and persistent. It is not subject to the law of God, nor can it be. It is only when the sovereign will takes charge that the carnal mind surrenders its extravagant demands, and the soul is allowed its imperial right to dominate the appetites of the flesh, and to keep them in due and legitimate bounds, and further, by its activities it surrounds itself with such associations as are suited to further development and growth. It is all from within; hence an evolution as truly as any other form of life; and, like all other forms of life, when the proper surroundings are effected and maintained, the growth and the development of the life is as necessary in the spiritual realm as in the natural.

From what is suggested above, you may account for the different grades of Christian life and character. Perfect adjustment insures perfect and symmetrical development in the spiritual world as in the business or natural world.

God is back of all life. He is the source of all life. It is He who develops all life, but not independent of rule or law.

He has decreed the conditions necessary for the evolution of all life, and when those conditions obtain in reference to any form of life, the hidden germ begins to show its vitality, and nothing can hinder it from accomplishing its mission, but arbitrary interference.

If these subjects are studied in the light of many of the parables of our Lord, as well as many of His miracles, light and evidence will shine in vindication of the truthfulness and correctness of the foregoing suggestions.

We have only meant to offer suggestions rather than to attempt to follow the subjects by close and connected arguments.

R. A. ELLIS, Belzoni, Miss.

Every man is more closely related to his Father above than to his parents here.—Ram's Horn.

Ju
D
A L
Y
licat
His
T
beca
pers
fere
diffe
stroi
scar
all a
can
t) m
Fi
ness
are
if m
grea
men
mine
fere
I
ings
peric
am 1
i me
The
glad
to ol
M
I tu
ard
stren
and
how
know
By p
taugh
which
Him
dure
lieve
W
denci
evil
ceed,
Fath
He h
its n
have
and l
Th
make
them
me, w
this v
of ea
the n
is gor
ideals
needs
that
ideas
and h
each
couch
found
physic
as str
can b
In
lief i
His
rator
them
To
cess b
te the
fact i
to see
out m
cess by
Wh
read
the pe
velopi
reache
matter
lieve i
The
of Ch
greate
going
A M
To all
er mus
backch
pains,
which
she feel
FERN
will test
sary. T
from th
purific
elasticit
above in
Summer

Devotional and Spiritual

A LAWYER'S REASONS FOR BELIEVING IN CHRIST.

You ask me to write you for publication why I believe in Christ and His teachings.

This is a hard question to answer, because a man's reasons are often personal to himself, and, besides, different reasons vary in weight with different people. That which is the strongest reason with one may be scarcely considered by another, yet all are good, and there are many. I can only suggest a few as they occur to me.

Facts are facts whether many witnesses of various kinds or only a few are called to prove them, and even if none is called. If anyone gives great weight to reasons I do not mention and does not appreciate mine, let him remember that the difference lies in us, not in the truth.

I believe in Christ and His teachings as the result of my personal experience. I feel hungry and eat and am refreshed; I do not know how I merely see and know the change. The doctors may know somewhat of the process, but I do not, and am glad I do not need to know in order to obtain the benefits.

My heart is sometimes cast down. I turn to Christ and His teachings and I am encouraged, cheered, strengthened to endure and to labor and to enjoy. I cannot understand how or why. The learned doctors know only a little of the processes. By prayer to the God whom Christ taught us to address as "Our Father, which art in heaven" and by trust in Him I am strengthened to hope, endure and work. Therefore, I believe and trust.

Whenever I strive to overcome tendencies to vanity, pride and other evil dispositions in myself and succeed, I feel that it is the help of this Father in heaven that gives success. He has promised this help whenever its need is felt and sought for. I have at times felt this need greatly and have realized this help.

The Christian ideals are all that make life worth living to me. Take them out and nothing, it seems to me, would be left worth living for in this world or the next. A little round of eating and sleeping and getting the means to eat and sleep, and all is gone. The fact that the Christian ideals are so well adapted to the needs of a man's heart and soul, and that the soul and heart find those ideas so indispensable to their life and health shows that both exist, and each for the other. This proof is as conclusive as any proof that can be found that we exist at all, either physically, mentally or morally, and as strong as the proof of anything can be.

In a general way the effect of a belief in Christ and an acceptance of His teachings has always exalted a nation and a people, and a lack of them has been a cause of degeneracy.

To some extent I can see the process by which these teachings work to these ends, but the proof of the fact is not dependent on my power to see the process. These facts stand out much more plainly than the process by which the facts are produced.

Where the Bible is most reverently read by the greatest proportion of the people, there the process of developing the noblest manhood has reached its best results. This is a matter of history. Therefore, I believe in the Bible.

The elevating and ennobling effect of Christianity on a people is the greatest miracle of any age. It is going on now before our eyes all

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular, or of the joints, sciatica, lumbago, backache, pains to the kidneys, or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures she feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 127, Notre Dame, Ind.

over the world. It is as great and convincing to me as the miracles wrought in Palestine would have been if I had seen them with my own eyes. No other religion or philosophy has ever explained and enforced the duty of man to man in a way so universally applicable and to so uplift and benefit them all.

I believe Christian ideas are Divine. They are above the power of human invention.

All the great students of the history of Christ, even those who, for reasons perhaps personal to themselves, have come to deny Christ's divinity, are unanimous in saying He led the only perfect life ever lived on earth. Yet this Christ of such perfect life said of Himself many times, and even in what might be called His dying statement, that He was Divine. I am compelled by His character and life to regard Him as the most credible witness—the one who spoke of that which He personally knew.

All these good results cannot rise and continue for hundreds and hundreds of years, all over the world, as products of fraud.—James M. Rice, in the Westminster.

BENEATH THE SURFACE.

The older I grow the more and more I become impressed with the thought of how completely we live on the surface of things. We go about our business from day to day, we eat, and drink, and sleep, relieving the monotony of the dull routine by means of the various forms of amusement offered by society or by those whose business it is to purvey to the play instinct of the human mind. Our eyes are kept fixed to the ground, our hearts are cold, and we act as if the world was bound in by our own narrow horizons. Yet think what marvelous things are happening all about us. At this very minute, far across the sea, the moon is shining on the snow-capped mountains of Switzerland and on the lonely Campagna of Rome. Around the poles to the north and south the desolate plains of ice and snow stretch endlessly away; the oceans are busy with their "priest-like task of cold ablation round earth's human shores;" of the great cities scattered over the world, some are hushed in slumber and some are busy with the multiplied industries of modern civilization, and everywhere is being played the eternal tragedy and comedy of human life. And all the while this earth of ours, with its freight of human souls, is sweeping through space with unimaginable velocity, in the midst of star clusters, solar systems, and nebulous masses containing the germ of future worlds. All this sounds like a fancy sketch, a rhetorical period, a poetic outburst, and yet it is absolutely true—although, peradventure, not one of all the eighty million souls in the United States may have given it a single thought this day. It is only in times of deep experience that the veil of the commonplace is lifted and we catch a glimpse of the eternal and awe-inspiring verities that lie beneath the surface of our everyday life. When the terrible eruption of Mount Pelee overtook Martinique, in which twenty-five thousand souls were annihilated in the twinkling of an eye, we felt for the moment the awfulness of the forces of nature amid which we tread with such airy nonchalance. When President McKinley uttered his dying words the whole country was swept by a wave of spiritual uplift before which the ordinary events of life faded into insignificance. When a fearful disaster like the burning of the General Slocum or the Iroquois Theater in Chicago occurs, and we learn how even young boys risk their lives to save others, we see below the hard exterior of unlovely man the elemental feelings of love and pity which lie at the heart of humanity. It is the high task given to poets, prophets,

and seers, but above all to religion, to teach men to look beneath the surface and see the world of beauty, truth and goodness which there exists. Moncreu Conway says of Thoreau, that every plant, flower, fish, or lizard was transformed by the wand of his knowledge into a mystic beauty. Wordsworth in those lines declared by Tennyson to be the noblest in the English language, has interpreted for all time that spiritual presence in nature which "disturbs us with the joy of elevated thoughts," and "whose dwelling is the light of setting suns;" while Shelley, in his high ethereal flights, has opened a wide breach in the flammantia moenia mundi—the flaming ramparts of the world—and has shown us the vision of life against the background of eternity. "The One remains, the many change and pass; Heaven's light forever shines, earth's shadows fly; Life, like a dome of many-colored glass, Strains the white radiance of eternity."—From Methodist Review.

THE HEART OF GOD.

Surely there is nothing so little understood as the heart of God, else we would never be afraid to go to him with our sins, as well as with our griefs; for there is nothing in which he spends his blessed life more gladly than in pardoning and helping sinners. The largeness of his heart does not wait till the worthiness of man can meet it. He deals with us in a way of transcendent generosity. His love is always far ahead of our prayers. He "prevents us with the blessings of goodness;" and, when any downcast heart cries out to him in its sinfulness, quicker than a lightning flash his love leaps to the conclusion of mercy; and ere the broken prayer is half uttered, the mercy is on its way.

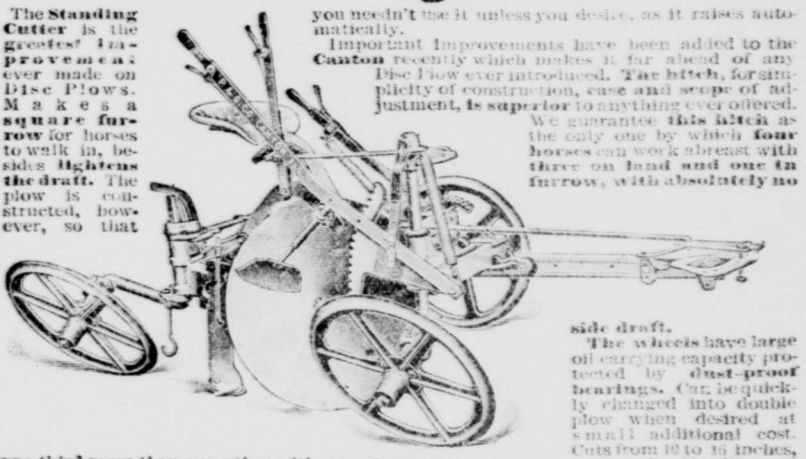
We thus see how the distrust that so often oppresses us at the very door of the secret place is to be overcome. It is by having the very largest conceptions of the heart of God in Jesus Christ. We make our sin an argument for fearing God. He makes it an argument for coming right. The utmost we can think of him as saying is, "Although you are sinful, you may come." He puts it quite another way. "Because you are so sinful, come—come because you need me so much." Alas for all of us, if we needed to stop sinning before we could confidently pray! Alas for us if only perfect men could come boldly to the throne of grace. If we go to God at all, we must, like the prodigal, go in our rags, and hunger, and sin, and utter need; but the compassionate Father, whose heart has never changed, will see us while we are yet "a great way off"—for he has been on the outlook for us, waiting for our coming—and he will shorten the distance between us and him by going forth to meet us; and ere we have got half of our weeping confession out, he will be calling for the robe, and the ring, and the fattened calf, and giving us such a welcome as we never hoped to find.—From "In the Secret of His Presence."

HOW "ABIDE WITH ME" WAS WRITTEN.

Henry Francis Lyte, author of that matchless composition, "Abide with Me," for twenty years was a sufferer from consumption. During this time he was the minister over a parish composed largely of fisherfolk in a coast town of England. He labored faithfully among his people, yet he always longed to do something that would have an influence for the good of humanity after his death—a longing which found expression in a beautiful poem. The story of how this desire came to be fulfilled through writing "Abide with Me" is as follows:

In the autumn of 1847 his physicians informed Mr. Lyte that it would be necessary for him to relinquish his work and spend the winter in Italy. When the last Sabbath of his stay in England (September

The Canton Single Disc Plow



The Standing Cutter is the greatest improvement ever made on Disc Plows. Makes a square furrow for horses to walk in, besides lightens the draft. The plow is constructed, however, so that you needn't use it unless you desire, as it raises automatically. Important improvements have been added to the Canton Disc Plow ever introduced. The hitch, for simplicity of construction, ease and scope of adjustment, is superior to anything ever offered. We guarantee this hitch as the only one by which four horses can work abreast with three on land and one in furrow, with absolutely no side draft. The wheels have large oil carrying capacity protected by dust-proof bearings. Can be quickly changed into double plow when desired at small additional cost. Cuts from 10 to 16 inches.

Our No. 3 Double Plow has same improvements as the Single Plow. Cuts from 16 to 22 inches, or 33-1/3 per cent more than others with same team. Can be made into Single Plow quickly when desired. Don't be deceived, but buy the Canton. Full descriptive Catalogue free. We are Headquarters for everything that is best in Implements, Vehicles and Wagons. Write us for your wants.

PARLIN & ORENDORFF CO., DALLAS, TEXAS.

1847) arrived, he determined to preach once more to his little flock and to celebrate with them the Lord's Supper. In spite of the protest of friends, he carried out his intentions, although scarcely able to stand in the chancel. In words of melting tenderness he pleaded with his people to live holy lives, and when he took his leave of them there was scarcely a dry eye in the Church. The day had been well-nigh perfect, and in the late afternoon, recovering somewhat from the strain of the service in the church, he walked slowly and feebly down the terraced walk to the water he loved so well and which he was about to leave forever. The spell of the hour was upon the minister. While the bright sunset colors faded into the sober grays of twilight, he slowly made his way back to the house in prayerful silence and went to his room. When he joined his family a little later he bore in his hands the words that were destined to move thousands. His prayer was answered. His last evening in his old home had produced that which will be a blessing so long as the heart turns to its Maker for help in times of need.—Delineator.

"COUNT YOUR BLESSINGS ONE BY ONE."

We all sat together in prayer-meeting, and the sweet old saint who had not seen the face of man or woman for fifty years sat where every Wednesday evening found him—on the front row of chairs close to where the pastor stood. And the pastor gave out the hymn for us to sing: "Count your many blessings one by one."

Now we all knew the dear old man had blessings; we had heard him say so. But none of us thought he had so very many. It was just after he was married that an accident had cost him his sight. He had earned a living for his wife and himself through nearly the whole of half a century by scrubbing other people's clothes clean at the wash-tub in their little kitchen, the wife standing by to tell him when they were made spotless. Not content to provide this way for two—they were childless—he adopted and reared an orphan niece. Now in his old age he had lost his life companion and helper, and apparently the only earthly satisfaction that remained to him was the faithful care of this foster child and her husband. But they were not rich, and what they so gladly shared with him could not be more than a sufficiency.

But the pastor had given out, "Count your many blessings one by one." We heard the blind saint sigh: "I can't do that."

What calamity had fallen here! Had the blind man lost his faith? No—wait—he is finishing his sentence:

"I can't count them that way; I'd never get through if I did." Then we all sang, though ashamedly in our hearts, knowing that we had never been faced with

that difficulty when we counted our blessings. Then afterward we prayed that God would open our eyes to see as well as the blind man.—Interior.

KEPT IN PEACE.

The circumstances of her life she could not alter, but she took them to the Lord, and handed them over into his management; and then she believed that he took it, and she left all the responsibility and the worry and anxiety with him. As often as the anxieties returned, she took them back, and the result was that, though the circumstances remained unchanged, her soul was kept in perfect peace in the midst of them. And the secret she found so effectual in her outward affairs she found to be still more effectual in her inward ones, which were in truth even more utterly unmanageable. She abandoned her whole self to the Lord, with all that she was and all that she had; and, believing that he took that which she had committed to him, she ceased to fret and worry, and her life became all sunshine in the gladness of belonging to him.—Hannah W. Smith.

Thou wakest morning by morning with the love of God oversteaming thee. Give thyself for the day to his love; to speak words or to leave them unspoken, to do acts or to leave them undone as thou thinkest in thy truest heart that the God who loves thee wills for thee.—Dr. Pusey.

CLEVER DOCTOR

Cured a 20 Years Trouble Without Any Medicine.

A wise Indiana physician cured twenty years stomach disease without any medicine as his patient tells: "I had stomach trouble for twenty years, tried allopathic medicines, patent medicines and all the simple remedies suggested by my friends, but grew worse all the time.

"Finally a doctor, who is the most prominent physician in this part of the State, told me medicine would do me no good, only irritating my stomach and making it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking coffee!' Why, 'What will I drink?'

"Try Postum," said the doctor, 'I drink it and you will like it when it is made according to directions, with cream, for it is delicious, and has none of the bad effects coffee has.'

"Well, that was two years ago and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Never too late to mend. Ten days' trial of Postum in place of coffee works wonders. There's a reason.

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

SECULAR NEWS.

Charles M. Schwab, the steel magnate, is to be a candidate to succeed Francis G. Newlands in the Senate from Nevada. Mr. Schwab lives in New York, but he will acquire residence in Nevada, where he owns considerable property. This means that his citizenship will be in Nevada, but he will reside in New York. His election would be a matter of form and business. Nevada has a population of about 100,000, but it has two United States Senators, Newlands, a Democrat, and Nelson, a Republican. It has only one Representative and he is a Democrat. The Governor is a Democrat.

W. J. Bryan has informed the men who are preparing the reception for him on his return to this country that he does not desire representatives of the trusts to have any part in the affair. He has caused it to be known that he does not intend to have the trust brand placed upon him.

What by many is regarded as having been the most remarkable session of Congress in recent years was brought to an end on the night of June 28. President Roosevelt, upon the adjournment of Congress, dictated a statement concerning the work accomplished during this session just concluded. He says the present Congress has done more substantial work along the lines of "real constructive statesmanship" than has been accomplished at any session of Congress with which the President is familiar. He says the men of genuine patriotism have a right to feel a profound satisfaction in the entire course of this Congress.

The text of the President's statement follows: "In the session that has just closed, Congress has done more substantial work for good than any Congress has done at any session since it became familiar with public affairs. The legislation has been along the lines of real constructive statesmanship of the most practical and efficient type and bill after bill has been enacted into law which was of an importance so great that it is fair to say that the enactment of any one of them alone would have made the session memorable, such, for instance, as the railroad rate bill, the pure food bill, the bill for free alcohol, the consular reform bill, Panama Canal legislation, the joint statehood bill and the naturalization bill.

"I certainly have no disposition to blink at what there is of evil in our social, industrial or political life of today, but it seems to me that the men of genuine patriotism who genuinely wish well to their country, have a right to feel profound satisfaction in the entire course of this Congress. I would not be afraid to compare its record with that of any previous Congress in our history, not alone for the wisdom, but for the disinterested high-mindedness which has controlled its action.

"It is noteworthy that not a single measure which the closest scrutiny could warrant us in calling of doubtful propriety has been enacted and on the other hand no influence of any kind has availed to prevent the enactment of the laws most vitally necessary to the Nation at this time."

A sensational murder occurred the night of June 25, in New York City, when Harry K. Shaw, son of the late vice-president of the Pennsylvania Lines and a multi-millionaire, shot and killed Stanford White, one of the most prominent architects in the United States. The killing occurred on the roof of Madison Square Garden during a theatrical performance. White's attentions to Shaw's wife in the cause attributed. Notwithstanding Shaw's wealth and social standing, he is now imprisoned in the Tombs, awaiting his trial.

During the year 1905 the lumber cut in this country measured more than 77,400,000,000 cubic feet. This would make a board walk one-half mile in width between New York and San Francisco.

For the first time in their experience all saloons in both the Kansas Cities were closed tight last Sunday. On the Missouri side it was the usual closing that has been carried out for months by orders of Gov. Folk. On the Kansas side, where the prohibition law has been openly violated for years, the closing was the result of Gov. Ho's campaign to stop the sale of liquor not only on the Sabbath, but every other day in the week.

Since the Sunday closing law has been in effect on the Missouri side, thousands have gone to the Kan. side for relief, but Sunday none was in sight. The bid was not only on in Kansas, but it was padlocked. In Kansas, in order to emphasize his earnestness in the matter, Assistant Attorney General Trickett had padlocks placed on the doors of all joints.

Panama elections were quiet all over the Republic, as far as can be learned. The top thrown to the Liberals by

presenting them with places in the Assembly, seemed to have a soothing effect. Voters en route to Cocon were dunned by zone policemen while on trains in the zone.

The Amateur Government claims a clear majority in the Assembly. Marines and battleships will stay for the Fourth of July celebration, when all but the regular guard will go home.

The American Line Special from Plymouth to London was wrecked at Salisbury, 30 miles from London, July 1. It carried 45 passengers, who had departed from the steamer New York, and 27 of these were killed and a dozen or more injured. Many of these were prominent and wealthy citizens of the United States. Mayor McClellan of New York City narrowly escaped death. He had engaged an apartment on this train, but at the last moment decided to go on to Southampton. The young man who occupied his apartment was killed.

HOUSTON DISTRICT CONFERENCE.

This body convened with Brunner Avenue Church, Houston, on Wednesday morning, June 29. Rev. W. L. Pate, pastor at Arvin, having preached the opening sermon the night before. And right here let me say that two stars of very large size of the first magnitude shined upon the Houston District brethren at this conference, namely, Bro. Pate and Rev. O. F. Zimmerman, the young pastor of Roseburg Circuit. The unusual merit of Bro. Pate's fine sermon was universally commented upon; and while Bro. Zimmerman did not preach the report he made and his quiet ideas, both public and private, are believed to foreshadow a notable and fruitful career. He is modest and diffident, but as one of the old stagers aptly express it, "he is a live wire."

The Church at Brunner Avenue being small, the enterprising brethren there had erected a splendid pavilion, 42x80 feet, at a cost of more than \$200. It was open on the sides, well lighted and provided with a platform of ample size. The attendance was the largest in the history of this district, the twenty pastoral charges having some sixty odd preachers and lay delegates present. Still the hospital. Host of Rev. J. M. Perry, our pastor at Brunner, clamored for more. There were not enough delegates to supply all the homes offered, and those who were not reached were disposed to quarrel with the hapless preacher about it. The music, both vocal and instrumental, was superb. T. V. Childers, one of Bro. Perry's bighearted official board men—a fit yoke-fellow to M. D. Fields, the dean of the Houston District College of Laymen—was musical director. Surely Bro. Perry is fortunate in his board and his people, and they say he has made them what they are.

Presiding Elder Sam Hay occupied the chair the first day, and the most notable feature of this day's proceedings was an animated and meaty discussion of revivals and revival methods, participated in by Revs. Jno. E. Green, Geo. S. Sexton, G. H. Collins, A. S. Whitehurst and Geo. A. LeClere. Bro. LeClere was a visitor from Calvert, but he was a former beloved of this district and spoke on the subject at the earnest request of the brethren. As is his wont, Bro. Hay closed the discussion with a tactful summing up in which he soothed the wounded and induced everybody to kiss and make up.

On Thursday morning, 21st, Bishop Seth Ward took the chair, having arrived from Nashville the night before. Our new Bishop served four years as pastor of Shearn Church and four years as presiding elder of this district and his membership being at Shearn he has been a member of this District Conference during his four years' service as Assistant General Secretary of Missions in Nashville. You can imagine the sort of reception his home people gave him as he returned to them laden with the highest honor within the gift of our great Church. It is beyond the power of my pen to tell you. He preached on Thursday night and they all agree that in profundity of thought, scholarly polish, breadth of outreach and spiritual power it was a sermon that would do credit to the greatest of our Bishops. The brethren all agree that making him Bishop has not spoiled his preaching, nor spoiled him in any other respect. To both preachers and laymen he is the same Brother Ward that he always was. One brother who was a little rattled at first created some amusement by arising and addressing him as "Brother Ward," and in his confusion hurriedly saying: "Ah! I should say Seth Ward," evidently getting the good Bishop's front name and new title sadly mixed in his mind. Bishop Ward continued in the chair to the close of the conference.

The preachers' reports were full of optimism and they recorded many noteworthy triumphs. Summed up, they show that since the beginning of this conference year there have

been 1697 conversions and 1276 additions to the Church membership in the district, which is a greater gain than was shown for the whole of the last conference year. And nearly all of the pastors reported population increasing so fast that there is promising mission territory on their outskirts. The financial reports were also most encouraging.

Two most promising young men were licensed to preach, namely: Edgar Clarke Soule and L. M. Neal, and the latter was recommended to the Annual Conference for admission on trial.

One afternoon session of the conference was given to the W. F. M. and W. H. M. Societies, the former hosts being marshaled under the leadership of Mrs. Jno. E. Green, and the latter under that of Mrs. A. L. Metcalfe. When the ladies were through with their reports and addresses Bishop Ward, Rev. J. W. Moore, Rev. Glenn Flinn and Rev. Jno. E. Green made forceful talks for their encouragement.

Rev. T. J. Millam, of Alexander College Institute, Jacksonville, and Rev. Jno. E. Green, of Chappell Hill Female College, spoke to the conference in behalf of those schools.

Uncle Dick Thompson came down from Dallas and preached a fine sermon and received a splendid collection for the Superannuate Homes' Fund.

It is a common remark among the delegates that they have never before attended a District Conference that served such a spiritual feast as this one has. The sermons of Bro. Pate, Bro. LeClere, Bishop Ward, Bro. Whitehurst, Bro. Thompson and Bro. Flinn were all characterized by unusual power.

In connection with the committee reports plans were laid for extensive territorial expansion next year and ringing resolutions were passed on the subject of Sabbath desecration.

At the close of its labors the conference adopted, by a unanimous and rising vote, resolutions expressive of their appreciation of the able, tactful and tender presidency of Bishop Ward; the wise and energetic leadership and brotherly aid and care of Presiding Elder Hay; the lavish ministrations to our comfort by Pastor J. M. Perry and his board and people; and thanks to the Houston Post and Chronicle for their very full and satisfactory reports of our proceedings from day to day; and to Bro. M. Fields and the Houston Street Railway Company for a delightful trolley ride over the city of Houston.

A personal note or two may interest your readers. Methodism is growing in this district in more ways than one. Rev. J. W. Johnson, of Angleton, was delayed two days in getting to conference by the arrival of a new boy at his house; and one of Bishop Ward's pleasant official acts here on the day following his arrival was to baptize Ellis Ward Perry, the eight-day-old son of Rev. and Mrs. J. M. Perry, of Brunner, named for their friend, Rev. Ellis Smith, pastor of Tabernacle Church, and for our beloved Bishop. By the way, Bro. Ellis Smith did not appear at the conference, he being in Chicago taking a post-graduate course in theology.

The conference unanimously accepted an invitation from First Church, Galveston, made through their pastor, Rev. Glenn Flinn, to meet with them next year. J. L. LADD, Secy.

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference of the North Texas Annual Conference convened in its intercalary session in the enterprising little town of Leonard, June 21-25, 1906, Rev. J. M. Peterson, presiding elder, presiding throughout the session. The words, practical and fervent, most aptly characterize the conference, both as to the business sessions and the public worship. Every pastor of the sixteen in the district was present, except one, who was detained on account of illness. Out of fourteen local ministers, six only were present. Good audiences were in constant attendance, and the influence of the session will doubtless tell on the work of the Church throughout the district for years to come. The President had planned wisely beforehand with a view to magnifying the work of the Church in Sunday-schools, missionary organizations, educational interests, and as to evangelizing our own immediate field, and the general verdict was that his programs were most successfully carried out. Rev. C. A. Sprague, Conference Missionary Secretary, delivered a masterly address to a large audience, which informed and inspired his hearers. Rev. J. R. Nelson, as Commissioner of Education for Southwestern University, brought a cheering message concerning the work and the prospects of this honored institution of learning, and made a gratifying financial report. On the recommendation of a committee, the conference resolved to raise two thousand dollars to endow two scholarships under the di-

rection of the faculty and a committee of the conference, appointing the presiding elder to raise the money. He at once raised a subscription amounting to \$1675. Fifty dollars were also subscribed for the new dormitory. The sum of \$172 was subscribed to put a missionary to work in the Southern part of Hunt County. (The mission has been organized, and the missionary is in the field and at work.—see.) A distinctive feature of the conference was the active interest shown by the laymen. A resolution was introduced by the laymen calling on the Presidents of the Boards of Stewards to see that every steward report by items to the Church Conferences. This resolution was discussed at length, only one laymen speaking against it. See Discipline, paragraph 129 and 131. A touching episode was the presentation and adoption by a rising vote of a resolution unanimously signed, setting forth the regret of the sisters at having heard intimations of a desire on the part of the beloved "presiding elder" to be relieved from his present office, and earnestly requesting him to "allow the interests of the Church to outweigh his personal preferences in the matter." The delegates elect to the Annual Conference are:

Geo. S. Perkins, Rev. A. R. England, J. A. Craft, A. H. Hefner, Alternates are: G. M. Smith, W. E. Masgum, E. A. Mabess was recommended for admission on trial into the Annual Conference, and F. A. Bond, L. E. for recommendation. Voluntary was assumed as the place for holding the next session. S. C. RIDDLE, Secretary.

WEATHERFORD DISTRICT CONFERENCE.

The thirty-seventh session of the Weatherford District Conference convened at Weatherford with Coats Memorial Church June 22-25. Rev. E. F. Boone, presiding elder, presided, and the district meeting of the home and Foreign Mission Societies and a Mission Institute for the preachers were held on the three days preceding. This was a most interesting occasion.

Mrs. Nat G. Collins was on hand and gave us an account of the General Conference which revealed a very remarkable grasp of the men that compose that body. Mesdames Bloodworth, Barnham and Miss Barnes, besides the women of the district, were in attendance and made their part inspiring, helpful and interesting.

J. Sam Sacus and W. Y. Switzer, representing the S. W. U.; R. C. Armstrong, the Polytechnic; and J. P. Rogers, of Bolivar Station, were our visiting brethren. The pastors' reports indicated that the work was in fine condition. One new house of worship has been erected. It is on Rev. A. P. Smith's work. The Weatherford District Training School has done a fine work this year. The conference arranged for a preachers' and workers' quarterly institute and a Sunday-school encampment.

J. Hall Bowman, A. J. Waters, J. N. Kemp and A. B. Crow were licensed to preach. J. Hall Bowman and W. P. Davis were recommended for admission on trial, and B. F. Alsop for readmission into traveling connection. The delegates elected to the Annual Conference are:

J. M. Richards, P. A. Martin, B. F. Alsop, P. H. Pate.

The preaching was done by the following brethren: J. W. Rowlett, B. R. Wagner, E. V. Cox, J. D. Crockett, J. P. Rogers, R. C. Armstrong, W. A. Manly, J. P. Patterson and W. Y. Switzer. The preachers and members presented Rev. E. F. Boone a purse to pay his expenses to his old boyhood home in Arkansas, thus showing their appreciation of his services. The conference was harmonious throughout and a deep religious feeling continued from first to last. J. P. PATTERSON, Secy.

DUBLIN DISTRICT CONFERENCE.

District Conference of Dublin District, Northwest Texas Conference, met at Glen Rose, Texas, June 27 and 28, 1906. When the roll was called, it was found that the presiding elder and every pastor was present, with a lay delegation above the average. The conference opened up with a convincing doctrinal sermon by Rev. J. C. Carter, of Irrelid, on Tuesday night. Wednesday morning at 8:30 o'clock Rev. M. H. Major, of Granbury Circuit, read and commented on an appropriate scripture lesson, advising the brethren to refrain from criticizing, and to enter into the conference with that love and sympathy which so characterized the great Head of the Church. The business of the conference was then taken up, and after the formal organization was completed, the chair called for the report from the charges. One by one reported the progress and discouragements of his work. The spirit of the Master could be seen at

this time. As one would report an encouraging fact, the church would ring with hearty "Amens," but when the bitterness of a disappointment was disclosed, the glittering of a tear drop could be seen in sympathetic eyes. A few general facts can be gleaned from the reports of the twenty-two charges: The spirituality of the district not above the usual average; a very small per cent of the membership hold family devotions, and only one charge reported on secret prayer; Epworth League interest not as good as it should be, yet the Sunday-school and prayer meeting interest better than usual; temperance sentiment in the district very fine—local option going into effect at once on June 1; was the death-blow to the last saloon in the district, and it was generally expressed that though a great deal of whiskey is being shipped into the district, yet it is nothing to be compared to the open saloon.

The report of the local preachers showed that the work of this consecrated band has not been finished; as we are at times prone to think. As the names of the order preachers were called, the "Methodist spirit" began to show itself, and in the very middle of the business meeting an old-time song was started, and as some sang, and some shouted, all joined in an "old time camp-meeting" hand shake, and for the present it is a decided fact that Dublin District has not yet imbibed the so-called "higher criticism," but believes still in the "old time religion."

Quite an interesting discussion was brought about by the reading of a resolution condemning the playing of such games as "Forty-two" and "Finnch." It was easily seen that a majority of the conference was in favor of the resolution as first read, believing that all such games are but stepping stones to gambling; yet quite a number expressed the opinion that innocent games should not be conceded to the devil, and to secure absolute harmony, the resolution was amended to mean only such games which played for prizes. A copy of the resolutions will appear below, if the editor will kindly publish. Wednesday at 11 a. m. Rev. J. E. Stephens, of Irice, preached a very fine sermon, and at 2 p. m. Rev. W. H. Strick, of Granbury, did not follow the standard set by the other brethren on Thursday the educational side of church work was ably presented by Prof. S. T. Smith, of Granbury Training School, and Rev. R. C. Armstrong, Principal Agent of Polytechnic college. The social side of the conference should not be neglected in this report, for never were visiting people better treated than were they treated at Glen Rose. The scenery, the water, the people, and the entertainment could not be beaten in Texas. Every pastor and delegate went away expressing praise for the people of Glen Rose. E. D. JENNINGS, Secy. Dist. Con.

Resolutions

To the Presiding Elder and members of the Dublin District Conference of the M. E. Church, South: Dear Brethren: We, the undersigned members, respectfully offer the following resolutions for adoption by this body, to-wit:

Whereas, We deem the practice of speculating in cotton futures as it is commonly conducted, a species of gambling, so denominated and forbidden by our State statutes; and Whereas, It is therefore, not only immoral, but ruinous to the spiritual life of those who engage therein, and harmful to the cause of Christianity, and Whereas, We have good reasons to believe that some of the members of the M. E. Church, South within this district are engaging in this practice; therefore be it

Resolved, That this District Conference unequivocally condemn any such practice upon the part of any of our members; and especially call the attention of our preachers in charge wherever such may exist, that they not only condemn this evil from their pulpits, but that they take such steps as are necessary to arrange and try any and all their members who may be guilty of this practice, as in cases of immorality.

Resolved, further, That we regard the playing of such games as "Forty-two" and "Finnch," and other games of chance for premiums or prizes as dangerous forms of gambling, and we oppose these practices as harmful to the cause of Christ.

Resolved, further, That the association into which our people are thrown at the "skating rink is, we believe harmful, and that we do all in our power to prevent our people from participating in such amusement.

Respectfully submitted, R. A. CLEMENTS, C. D. SPANS, W. J. LEE, C. L. GREENWALDT, Committee.

UNANSWERED LETTERS.

June 28.—W. H. Brown, sub. W. B. Wilson, subs. S. J. Tucker, sub. T. N. Weans, sub. A. L. Scates, sub. C. B. Meador, change. June 29.—E. C. Hicks, change. A. J. Anderson, sub. H. M. Morris, sub. June 30.—G. W. Kinchen, sub. A. S. Whitehurst, sub. July 1.—J. W. Goodwin, subs. July 2.—A. L. Scates, sub. Som'l J. Rucker, subs. C. E. Garrett, sub. J. L. Massey, sub. W. B. Wilson, subs. C. L. Cartwright, sub. J. L. Massey, subs.

MISSIONARY CHECKS.

Northwest Texas Conference, notice that the third quarter checks may go out on time, \$1000 (one thousand dollars) must come in by July 15. I confidently expect the pastors to send in this money promptly. J. H. WISEMAN, Treas. Moody, Texas.

The careless are not care-free.

THE HARRISON SCHOOL.

San Antonio, Texas. Preparation for college a specialty. Approved by State University and Vanderbilt University, expenses reasonable. One block beyond the terminus of the West End car line. Write JOSHUA H. HARRISON, West End, San Antonio, Texas.

Notes From the Field.

Talpa.

C. C. Shutt: Have added forty-six members to date, which has been almost entirely a net gain. Revival meetings now in order. A camp-meeting will be held at the new town of Valera beginning on the fourth Sunday in July. This meeting is not on y for the entire work, but we want prospectors and outers generally to get the benefit of it. Over one hundred lots have been sold in the town of Valera in the last thirty days. The meeting will be held in a beautiful grove hard by a cool spring, which will furnish water for thousands. The meeting is on Home's Creek, famous for fishing. No objections to campers putting out their hooks and having fish for breakfast every morning, just so they don't fish on Sunday. The camp-ground is only a few steps from the Santa Fe depot.

Daingerfield Circuit.

S. N. Allen, June 30: On June 16 Brother and Sister Mulkey came to Daingerfield and led the Lord's hosts in a great revival meeting for nine days and nights. Brother Mulkey did some strong preaching and did it in his own inimitable way. Sister Mulkey added much to the success of the meeting. Prof. Riddle led the song service and did it well. Brothers Morgan, Pulley and Willis were present in some of the services, doing good personal work. Brother Anderson, pastor of the Baptist Church, also rendered faithful service. The meeting was truly a great one and means much for Daingerfield. Some of the leading citizenship of the town were converted and added to the Church. There were about ninety conversions and forty-nine additions to the Methodist Church with more to follow. The Baptists have nineteen applicants for Church membership, also several to the Presbyterians. Brother and Sister Mulkey received a free-will offering of \$285. The orphans at Waco were remembered in the sum of \$23. On Sunday night the congregation kindly remembered Sister Allen, the pastor's wife, in a neat little purse of \$26.75, for which we are very grateful.

Alamogordo, N. M.

W. J. Wright, June 26: The Church is doing fine here, notwithstanding the hot weather. Our children's day program was fine and the house was not more than half large enough to accommodate all who would have attended. As it was, all around the church men and women stood through the lengthy program. The day was a grand success. The prayer-meetings are largely attended; the number is increasing. Our Sunday-school continues large through the hot weather. The pastor was recently called to perform a marriage ceremony at 12:30 p. m., after which two children were baptized at the home where the wedding took place. This was a glorious day. The morning service was the anniversary of the I. O. O. F., and the members of the order marched in a body to the church, where appropriate music was rendered and the occasion one long to be remembered. The pastor preached the sermon and the expression of so many gives rise to the fact that it was fitting and helpful. Sunday, the 24th, was another good day in Church affairs. The morning sermon was on "Christian Education," and the congregation seemed to appreciate the effort. In the evening a pretty church wedding occurred, and of course the congregation could not all find seats; many women and men were compelled to stand outside. After the wedding the sermon on "Thy Sins Are Forgiven Thee" was preached. One lady was converted and joined the Church. There are others to follow. We propose to press the battle. God is giving us the victory this year. How grateful we are! Brethren of the Texas conferences, pray for this New Mexico field; it is needy, but worthy of your aid. We propose to have an educational "rally day" soon. Our third Quarterly Conference will be held July 14. The questions for the third Quarterly Conference can all be answered and not evaded.

Centenary, Paris.

J. F. Pierce, June 30: In response to the invitation of the three Methodist Churches of Paris, Rev. J. B. Andrews, of Siloam Springs, Arkansas, began a union meeting for the Methodists under the Centenary Tabernacle May 27. The meeting closed June 24. For four weeks the battle raged. The line swayed back and forth, but finally God gave victory, a great victory. Something over two hundred gave their names for Church membership; fully another hundred were reclaimed or converted in the Church. The converts were of all ages, but nine-tenths were adults. The membership of the three Churches was greatly revived and strengthened. While the entire town

was not converted, the whole town did feel the effect of the meeting, and marveled at the manifestation of divine power. Nothing like the meeting just closed has been seen here for years. Two or three of the services were simply wonderful, the effect upon saints and sinners being indescribable. Strong men, hardened sinners, cried for mercy and were wonderfully saved. There was perfect harmony between the three Churches, and all alike shared in the results of the meeting. We believe a better day has dawned for Paris Methodism, and for the city of Paris. In our judgment, Brother Andrews is the greatest evangelist in the field—possesses more of the elements of success. He is simple, strong, scriptural in his preaching, and, withal, a man of great spiritual power. He holds to the old methods. The converts are born into the kingdom at the altar. He is fearless and unsparing in his denunciation of sin in the Church and out, and yet is tender and wonderfully persuasive. Brother Andrews is not a quitter; he does not spare himself, or count time. As shown by his work in Paris, he stays till victory is achieved. We heartily recommend him to the brethren.

Goliad.

John M. Lynn, June 28: We have recently held a meeting at Charco, one of the appointments on the Goliad work. Brother Marion Thomas Allen, from Rockport, did most of the preaching, and he did it well. The people were greatly pleased with his genial nature and earnest, gospel sermons. Five joined the Methodist Church and the Christian people of the community were built up and made stronger. We are now holding services in Goliad with Dr. Jacob Ditzler doing the preaching. He is doing us much good.

Preston.

J. T. Turner: Coppel Chapel Sunday-school of Preston, Texas, was organized in 1890 by Rev. D. F. Fuller, which has since been an evergreen school. At present, and for seven years, J. W. Fausett has been its successful superintendent. The recent Children's Day service was a success in every sense of the word. The committee and the children deserve much credit for the arrangement and carrying out of such a splendid program. We have a bright and good lot of children, and the older people are second to none. The services were continued at night and the rendering of a beautiful nantomine, "Jesus, Lover of my Soul," by seven girls, was simply wonderful. Everybody was well pleased. Collection, \$9.45.

North Marshall.

W. W. Gollibush, June 25: Wife says that "great men do not write little things." So I have been waiting, but now I am forced to write, and I am glad of it, for I have always liked to see my name in the paper. This is our third year here, and we are still happy. The Church is meeting forward. The Sunday-school is better than ever before. Rev. J. H. Crouse is our very faithful superintendent. We have two Leagues now; both doing good work. The Senior League has thirty-six members and the Junior League has forty members. The W. H. M. Society is one of the best in Texas. They raised and paid out last quarter \$224.60. They have just renovated the church with circular oak pews, at a cost of \$150. We have a beautiful church now, and the women are mostly to blame for it. Our church is not all we want it to be, but with 200 members now, it is one of the coming Churches of Texas. Pounded? Yes, I can hardly tell you just how it happened. There is one lady who sends in a nice little pound-ice regularly every month, and some like pound-ice to come in irregularly; and three times this year they all moved together and we had big pound-ings. The people are all good to us and it will be hard to leave them when the time comes for us to go. We have just had our third Quarterly Conference, and that makes us think of the home-run; so we start into the fourth quarter with faith in God, looking to the winding up of a successful year.

Plano.

M. H. Neely, June 25: I send some items of good news from Plano. On Sunday, May 20, we commenced a two weeks' meeting, which from the very opening was a success. We had been holding prayer meetings preparatory, and the Church was in good working condition. Especially were the women thoroughly organized for work, and did noble service. Bro. I. W. Clark, P. E., preached at 11 a. m. and at night, two stirring sermons well adapted to rouse the Church to action. On Monday, Rev. J. J. Clark arrived and did the preaching for 11 days, and did it well. I have seldom heard a better or more appropriate and impressive series of sermons. He caught the ear and the sympathy of the people from the start and held them all the way through. The congregations were large, attentive and responsive. The morning services were especially impressive and helpful. We frequently heard the old-time shout of victory and triumph as in former days. There was no clan-trap sensationalism in Clark's preaching; it was a strong, simple, but powerful, presentation of the pure gospel which is still, as always, the power of God unto salvation. I had rather have his help in a meeting than any thousand dollar evangelist I ever heard. I want to give notice in advance that when the conference appoints the evangelist provided for by the late General Conference, he need not come to my charge if the appointing power does not think that I have been preaching too long to have a

charge. I have seen enough, and altogether too much, of modern evangelism to run after it. But to return. Our meeting resulted in 18 conversions. Many clear reclamations besides the general uplifting of the Church in spirituality. Plano is a charge that any preacher might religiously court. I shall be in no man's way, as unfortunately the statute of limitations bars me. I shall leave the charge with regret. My assistant for the service of this good people have been among the most pleasant of my ministry. No preacher ever had a better Board of Stewards. They meet regularly once a month and they are generally all there. My assistant for with them has been exceedingly pleasant. May God bless them and the Church.

Corrigan Circuit.

A. Nolan, June 25: Our second Quarterly Conference was held last Saturday at Moscow. Our beloved presiding elder, Bro. O. T. Hotchkiss, was on hand. He was at his best. He preached us three able, spiritual sermons that were enjoyed by all. We had a very pleasant session of the Quarterly Conference. The stewards made a good report. We think everything is looking upward. Truly we serve a good people. They have treated us very kindly since we have been in their midst, for which we are truly thankful. We have held three protracted meetings so far and have had real revivals, both at Moscow and Perryville. While the harvest has not been what we hoped for, yet we can see that there has been a spiritual uplift in the Church. We were assisted at Moscow by Bro. Jesse Lee, of Groveton. Bro. Lee did some strong preaching. My people fell in love with him. Any pastor will do well to secure his help in revival meetings. We were assisted at Corrigan by Rev. Thos. E. Rucker, of Westville and Bentford charge. Bro. Rucker did us some good service and made many good impressions. But we had to close too early on account of bad weather. We are praying for a great revival on this charge this year.

Caro.

A Bunzlow Dweller: Caro has been called the grown babe. About two years old. It claims a commodious church house and parsonage, a station preacher, a live membership, and a Woman's Home Mission Society, among whose numbers you will find Marys, Marthas and Dorcas. Our pastor, Rev. A. L. Cooke, is an indefatigable worker and a convincing logician. With sound thoughts well delivered, and an evident love of Him whom he proclaims, he has the power to win hearts and melt those long hardened in sin. This word of commendation and praise who appreciate the generosity of the Lumber Co. (from whose mill our little city was evolved) and the untiring work of our pastor.

Naples.

J. E. Morgan, June 24: We are moving along slowly on Naples and Omaha charge. We are praying for and expecting a great revival in our meeting, which is to begin the first Sunday in July. The prayer meetings are fairly well attended, and some interest manifest. We have two very good Sunday-schools. Our school at Naples is under the control of Bro. C. M. Henderson; at Omaha Bro. Parker has charge. The interest of the schools is great, and is in safe hands. These men of God have their work on their hearts. They have a very faithful corps of teachers to help them. We have a splendid W. H. M. Society, both at Naples and Omaha. The Society at Naples has lately purchased a nice room set for the parsonage, at a cost of \$50. The preacher and his family could hardly get along if it were not for the W. H. M. Society. Just before the great Educational Convention that was held in Dallas, Bro. Morgan said he wanted his pastor to go, and so in due time he brought the price of the trip and said "go and have a good time." We shall ever feel grateful for this kindly favor. Bro. Ed Connolly said to me one day, "let's go over to the store," and oh, what a nice thing he did buy for the preacher. We feel grateful for these tokens of appreciation, more than we can express. The Church at Naples and at Omaha has founded the preacher and family, bringing many nice things, for all of which we are profoundly thankful. The things we have mentioned are some of the tokens of appreciation shown us since we came. We are made to say, "Truly this is a good people." Bro. W. H. Vance served this charge last year, and every one loves him. When accounting is taken at Tyler next year, we expect Naples charge to be among the best.

Bridgeport.

J. F. Morelock, July 2: Our meeting began June 17 and lasted twelve days. Rev. D. L. Coale, of Amarillo, Texas, who has given up his former charge and is now doing the work of an evangelist, did the preaching. Bro. Ben Bounds, Jr., of Cumby, led in the singing. These brethren did their work well. Bro. Coale preaches sound doctrine, denouncing all sin in no uncertain terms and seeking in every way to strengthen and build up the Church in genuine spiritual life. He depends entirely on the gospel message, accompanied by the Holy Ghost. He insists on the consecrated and Spirit-led life according to the Scriptures. His aim is to the genuine conversion of sinners—he does no shoddy work. From first to last our absolute dependence upon God for a revival was kept in the forefront. The meeting here drew pastor and people nearer together; it thoroughly revived the membership of the Church, leading many to deeper spiritual life than they have before known, and winning back many that had left the narrow way; it brought about the conversion of more than seventy persons; it added more than forty to the Methodist Church. Several go to other Churches. One brother professed to be called to ministry, and one young lady offered

READY REVIVAL MELODIES NUMBER 2 Round or Shaped Notes Art Linen Binding The Best Book You Can Get For Your Revival Meetings Sample Copy, Postpaid - - - 15c Per Dozen, Postpaid - - - \$1.50 Per 50 or more, Prepaid, \$10.00 Per 100 SMITH & LAMAR, Nashville, Tenn. Dallas, Texas. ORDER FROM NEAREST HOUSE.

Methodist Munitions. A Veritable Arsenal Consists of Eight Guns, To-wit: Methodist Dynamic, or Immersion Exploded. Our Polity Vindicated, or Why I am a Methodist. Twelve Reasons Why I am Not a Campbellite. Heaven's Dynamics, or the Baptism of the Holy Ghost. Sledge-Banner on Baptist Succession, or the Unbroken Chain Broken. Wrecks by the Way, or Apostasy Proven. The Campbellites Defeated, or God's Altar Established. The Antiprobation Torpedoed, or Infant Baptism Elucidated. REV. C. L. BALLARD, 1015 East Cherry St., Sherman, Texas.

herself for mission work. It was a Holy Ghost revival, for which we render praise to the God of our salvation. Meantime, Bro. Coale led as we received a bountiful pounding suitable to the needs of the physical man.

BONHAM DISTRICT CONFERENCE.

The Bonham District Conference convened at Randolph, Texas, June 28, at 3 p. m., with Dr. Jno. H. McLean, presiding elder, in the chair. W. D. Thompson was elected Secretary. Because of revivals in progress in several of the Churches of the district, the attendance was not as large as it has been in former years. The opening sermon was preached by Rev. J. K. Atchley, of South Bonham.

There were several visitors present. Among these were Revs. W. S. May, J. J. Morgan, C. A. Spragins, W. F. Bryan and W. T. Harris. Rev. Harris addressed the conference in behalf of the church at Bellevue Friday evening was given to Rev. C. A. Spragins, Conference Missionary Secretary.

The Committee on Memoirs reported that three members had departed this life since the last meeting. These were Bros. D. F. Rutherford, W. H. Alexander and J. N. Teague.

Since, according to the law of our Church, the term of our presiding elder expires at the ensuing conference, the following resolution was unanimously adopted: "Dr. John H. McLean has been the presiding elder of Bonham District, North Texas Conference, for the past four years. It is needless to say that he has been faithful and diligent. Diligence and faithfulness have characterized this man of God throughout a long and useful life. Dr. McLean has represented North Texas Conference eight times as delegate to the General Conference. May the Lord continue his blessings upon this faithful servant."

The next conference goes to White Rock. From the first the Holy Spirit was present with power. The climax was reached with the love feast, after which the conference adjourned.

Too much cannot be said in praise of Rev. H. H. Goode, the pastor-host, and his people for the way in which they entertained the conference.

W. D. THOMPSON, Secy.

BALLARD-WARLICK DEBATE.

About two years ago the Campbellites began to dare the Methodists of Lometa to debate with them. For some time we paid no attention to them. Time and again they lunged their challenge in our face. At last the debate came off between Rev. C. L. Ballard, of Sherman, on the Methodist side, and Rev. J. S. Warlick of

Dallas, on the Campbellite side. So far as I have heard the Methodist people are satisfied with Bro. Ballard's defense of Methodism. He had a great deal of abuse and criticism to meet on the part of Mr. Warlick. For the most part he paid no attention to it and held himself to argument and gospel pure and simple. But when he did make an attack upon Mr. Warlick, it always told for more than mere ridicule. It is my candid opinion that if Methodist preachers and people need work of this sort done, Bro. Ballard is equal to any emergency created by Campbellism.

When Bro. Ballard left, the depot was thronged with people who sang good songs and threw numerous flowers at the able defender of our Church. The other man left the scene high and dry on these lines.

For our part we are satisfied, and we hope the Campbellites will let up on us for awhile at least.

D. A. GREGG, Lometa, Texas.

Elsewhere in this issue will be seen the announcement of J. W. Skiles, of this city, who presents his claims through the Advocate as a candidate for Tax Collector of the county. We have known Mr. Skiles for several years and he is a most excellent Christian gentleman and one of our best citizens. He is worthy of the confidence of the people, and if they see proper to honor him with this office, his host of friends say that he will prove worthy of their confidence. Personally, Mr. Skiles is our neighbor and friend, and we esteem him as such very highly.

In another place will be noticed the announcement of Marcus M. Park for the Criminal District Judgeship of Dallas County. Mr. Park is one of the brightest lawyers at the Dallas bar, and his friends claim for him the fullest qualifications for the position. For some years he has made criminal practice a specialty and he has won enviable success. He stands high as a lawyer, has a subtle cast of mind and if the people trust him with this high position he will render them valuable service. He is a Christian man and has a keen sense of right. Judge Park is well known to the people of the county, and is popular with all classes.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers FREE. Address FRANCIS CASEY, 52 1/2 125th St., Block 229, New York, N. Y. With a bottle of fruit for people to see and taste, you should sell hundreds of directions.

The Home Circle

CHRIST, THE HELPER.

Away on a lonely mountain,
One night was Jesus alone;
While out on the stormy waters
The little vessel was borne.

The crew was sad and lonely,
As they had a right to be;
But the loving eyes of Jesus
This troubled band could see.

Then, brother, don't be discouraged,
He's just the same to-day;
We may not know how all this is,
But we can hear Him say:

"It's I, be not discouraged,
For your troubles all I see;
When you can go no further,
Cast all your burdens on me."

Then since He's left these loving words
To comfort us each day,
Why, surely, we should brave the storm
And not forget to pray.

This wonderful, wonderful Savior,
O sinner, is close to thee;
Then look to Him, dear troubled one,
That loving face to see.

Say, precious, loving Savior,
I come, I come, to Thee,
Now cleanse my troubled heart from sin,
That my burdens may lightly be.

JOHN A. EAKINS.

THE WEST WIND AND THE BEAR.

Aunt Jinsey had been "mammy" to the Randolph children on the Broadland's plantation, as she was "mammy" to their mother before them. But with the coming of the new baby, a little colored nurse, twelve-year-old "America," was brought up to the Big House to play with the three elder children, and do what she could, till Aunt Jinsey's time was more her own.

America assisted in getting Pate, Patty and Isabel out of bed, and under Aunt Jinsey's instruction managed their morning toilet.

"You dest like a little bear, Marse Pate," the young girl giggled. I bound you like to sleep all the winter th'oo."

"Does bears sleep all winter, Aunt Jinsey?" asked Pate, applying to the higher authority, as he grumblingly fastened his shoes.

"Dey does sence the West Wind piped old Mr. Bear to sleep one time," returned Aunt Jinsey, good-humoredly. The baby lay across her knee, with skirts trailing down to her foot, and she trotted him gently as she spoke.

"Black gal," she broke out with sudden fierceness, "what you let little Marse put his shoes on without polizin' 'em for? You wid your talk 'bout bears; and lettin' dese chillen go same as white trash!"

"Never mind the shoes!" cried Pate. "Let Meriky tell us about the bear."

"Meriky tell you 'bout the bear!" snorted Aunt Jinsey. "Ef she can't tell a tale better den what she kin dress a child, hit'll be a mighty raggy tale."

"You tell us, then, Aunt Jinsey," pleaded gentle little Patricia. "It was you that said you knew about the West Wind piping the bear to sleep. Tell us that tale."

Somewhat mollified, the old woman settled herself for the story, keeping a sharp eye on America, who was still busily polishing Pate's shoes. "Long time ago de fust bear he was young an' foolish. He never sleep' all the winter long in a holler log like bears does dese days; an' he was a mighty bad hand to backbite and carry tales. He tell everybody dat will listen to him dat de West Wind ain't no singer."

"Now de West Wind kin make de puttiest music er anybody in the big woods. More den dat, he makes up all de songs what he sings, dest as he go 'long."

"When he hear what dat impudous young bear say, he fly right straight to Mr. Bear, he did, Oh, I ain't no singer, ain't I?" he ax. "Well Mr. Bear, we can call up the critters in de Big Woods to jedge, an' I kin sing you so fast asleep dat you won't wake up fo' spring."

"Try hit," say Mr. Bear. "Uh-uh-uh!" he grunt; "try hit—des try hit!"

"So den de West Wind call all the critters together; an' when dey rang'd round to look on, he sing 'bout what bears love best. He had him a song 'bout ripe huckleberries, and honey dripping out of the comb in de best-time. Oh mind you, his song was sweet!"

"I've heard the wind when it made me think of things like that," said Pate. "But it never made me sleepy."

"De West Wind's tune make little Brown Bear sleepy," said the old negress. "He stands it as long as he kin an' den he quile down in the holler tree very comfo'able an' commence to snore."

"All de critters laugh, but dat ain't win the day for the West Wind, yit. He got to put Mr. Bear so plum' fast asleep dat he won't wake up till spring."

"So de West Wind pile leaves all 'bout de bear, an' make him warm, so he snore softer an' softer. De dry leaves done dey part; dey rushle a nice little tune to go wid de West Wind's song; but still Mr. Bear was a-snorin', an' de West Wind know at when a bear snore he guine wake up soon."

"De West Wind call 'pon de rain; an' de rain come an' pat for de music."

"Pitter-patter-pit-pat! Pitter-patter-pit-pat!" Dat how de rain sound on de leaves. "Pitter-patter-pit-pat!" But still Mr. Bear snores on.

"Last of all, an' best of all, to make a bear sleep, come Jack Frost w'p his banjo. When de West Wind pipe a song an' de leaves rushle an' play a chune to go wid hit an' de snow come, an' Jack Frost's banjo begin to snap an' crackle de strings, dey ain't no bear ever made kin stay awake. Naw, sub-rary bear ever made! Dey dest plumb bleege' to go to sleep."

"Mr. West Wind bend down close over Mr. Bear. He sleep like a dead bear. He ain't snore no more. Den de West Wind an' de rain an' de Frost take a-holt o' hands an' fly away laughin'. An de leaves say: 'We'll stay hyer, an' watch him till spring.'"

"So it was wid dat first bear; so it been wid every bear to dis good day. Dey might like to stay awake an' dance in de field, an' play snowball wid de critters; but when de West Wind begin to pine, an' de rain begin to pitter-pat, an' de snow come—most of all, when Jack Frost play de banjo—de bear 'bleege' to go to sleep in a holler tree and sleep till spring.—St. Nicholas.

DON'T READ THEM.

"There's a tip-top book, Ellis, you can take to read, if you want to. I've just read it, and it is a splendid story."

"Then I should like to read it. I don't very often get a chance at a new book. But I think books are best of anything, and when I am a man I mean to have stacks of them. Mother and I read them together, and then we talk over what we have been reading about; so it's twice as good as if I had read it alone."

"Is that the way you do?"

"Of course it is. Why shouldn't I? Mother and I are all the family that is left, and we do everything we can together. I tell you my mother is the best company I ever had. She is just jolly, besides being good as can be. She goes singing around the house, making a fellow feel rich."

"Ain't she old?"

"No; and it wouldn't make any difference if she was; she'd be my mother all the same."

"To be sure she would. But if you take this book you must keep it out of her sight and read it on the sly."

"Why must I?"

"Because she wouldn't like it. My mother would make a great fuss if she knew I read such a book."

"Then what do you read it for? What's the matter with the book? You said it was splendid."

"So it is, but your mother wouldn't think so."

"Then it ain't so, for I tell you mother knows. I won't read anything on the sly. I don't do business that way. I advise you not to. My mother knows best."

"If you think so, I don't suppose it's of any use to try to make you think differently."

"No, sir, it ain't."—Round Table.

THE BIRD THAT TOLD.

Dudley wasn't very good-natured. It was a warm afternoon.

"How would you like to eat supper outdoors?" said mamma.

"Oh, goodly!"

Papa won't be home, so you and Helen and I will take something in a basket and go down to Squaw lake. Run and find Helen."

Dudley ran outdoors. "Oh, Helen!" he call-d. "we're goin' down to Squaw Lake and eat our supper in a baxit."

Helen bounced out of the hammock, and was in the house before her brother.

Mamma was getting ready brown bread and sandwiches and perfects and cookies and milk.

"Oh, can I have an apricot now, mamma?"

Dudley was very fond of apricots. Mamma gave him two.

"I think you had better have your shoes on, my boy. Briers are bad for bare feet."

Helen ran to find the shoes.

"I don't fink we better stop now, mamma. Sides, I can't wear 'em, 'cause my sore toe isn't got well."

"Let me see."

Dudley stood on one foot, and thrust five little toes up over the edge of the sink.

"Why, there's no sore toe there, child."

"I fink it was the iver foot."

Five more little toes showed up.

"Nor there," said mamma, looking carefully. "Well—it's so warm—never mind his shoes, Helen. I suppose they'll fret him."

It was cool and shady by the lake. Mamma put the basket into a bunch of tall ferns at the foot of a big tree, and they all went down to the water's edge to find conch shells. There were ever so many, and Helen filled her handkerchief with them. Dudley amused himself by digging his toes

into the sand and watching the holes fill with water. It was such fun. He would never have dreamed of crying if a sharp stone had not struck his foot.

"I know just the place for a boy with a hurt foot," said mamma. It's on the shawl under that big tree."

Dudley limped slowly away into the shade and after much fussing found a soft place to lie down. Soon his little nose sniffed something.

"I smell apricots. I do b'ieve. Maybe they grow on this tree. I fink I'll climb it and see." He jumped up quickly. "Oh, I most stepped into our baxit. Here's where the papercoats are! How many? One, two, three, four, ten, and—oh, lots more. I fink I'll take one. Course I'll ask mamma. Maybe I better have two, free. Oh, dear, I've squeezed 'em! Course they're spoiled now. Course I better eat 'em, 'cause nobody wants 'em now."

Dudley ate the fruit, and threw the stones away.

"You—you—took three-e-e! took three-e-e!" cried a bird voice overhead.

Dudley started and looked up into the tree. A brown bird was whisking his tail and flitting about.

"You took three-e-e!" it repeated.

Dudley threw a stick. It touched one of the lower branches and the bird flew away.

It was a quiet little boy that mamma and Helen found sitting in the middle of the old gray shawl when they came up.

"We'll have supper now. This little boy is hungry. Hand us the basket, Helen."

Dudley brightened up while mamma told the children stories of the woods and seashore as they ate sandwiches and cookies.

"Here's the biggest apricot. Dud can have it," said Helen, dropping it into his outstretched hand.

"Took—took—three-e-e!" called the thrush from the tree-top.

Dudley's apricot rolled away in the grass, while he hid his face in his mamma's lap and burst into tears.

"What is it, dear?" said mamma, anxiously.

"I did take free apricots, mamma. I was going to tell you," he sobbed "but they all got squeezed, an' I—didn't. 'At old bird fought I was a ffeef an' he mn' tell."

"Took—took—three-e-e!" sang the thrush, and mamma understood.

They had a sober little talk then. When it was over Dudley felt much better.

"I'm glad 'at frush told," he said, as they finished the apricots, "'cause I might have forgotten if he hadn't remembered for me."—Sunday School Times.

HOW PAPER CAME TO BE INVENTED.

Long years ago a little thin Japanese gentleman walked through his pretty garden to his home; his hands were clasped behind his back, and he was thinking, as he crossed the bridge to pluck a fresh wistaria blossom which hung just over his head. This little gentleman had a great many parcels to send out from his shop every week, and he had always wrapped them in silk; but this was an expensive material, and he wanted something cheaper to use for this purpose.

All at once a wasp came flitting toward him, but he thrust it away that it might not nip his nose, and, lo, there at his hand was a wasp's nest! My, but he came near angering the whole family! Think, then, what he might have suffered from these stingers for days to come! What a shapely nest they had made, now he came to think of it! It was so strong, too. It was made of thin wood pulp, softened into a paste by the jaws of the insect, then formed and left to dry.

"Why can't I do that same thing?" thought the Japanese merchant to himself. "Get certain wood, form it into a pulp by means of water from the river near by, and make something like this wasp's nest in consistency, to wrap about my packages. So this was the way paper was first discovered—an innocent wasp flew across the path of a gentleman who walked one day in a vine-clad garden in old Japan.—Anna J. Bullard.

SAY IT AND STOP.

A clergyman who has been pastor of one large church for more than a quarter of a century, and fearlessly speaks his mind on public questions concerning which his people are divided in opinion, lately revealed a secret of his continued popularity, which has a general value. He said that when he had made up his mind on any topic related to morals and religion, of public interest at the time, and had clearly apprehended his reasons for his conclusion, he stated it to his people with all the cogency he could command. Some times he found nearly all of his congregation opposed to him. When he had once clearly and fully delivered himself on the subject at issue, he dropped it and said no more about it. This minister has held the respect of his con-

Cotton Gin Machinery

See It All.

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

BUY CONTINENTAL

Write for our 1906 Catalogue, tell us your wants

Continental Gin Co.

DALLAS.

TEXAS.

gregation, and his influence with them has increased for twenty-five years. Too often the pastor dines his views into the ears of his people after he has ceased to instruct or persuade them, till they are weary of his tueme and himself. When the congregation and the outside public, so far as it is interested in a minister, know where he stands on a subject in controversy, and why, if he is wise he usually will stop talking on that subject.—Ex.

UNCOUNTED WEALTH.

Whatever the panegyrist may declare to the contrary, the practical observer of every-day conditions will continue to be cautious about trusting "uncounted" wealth to his fellow humans and the prudent housewife will still keep a sharp account of her nickels and pennies. Loose cash lying about a house puts too great a temptation in the way of casual errand boys, servants, children even—for not a few high-minded parents find, to their dismay and surprise, that honesty is not an instinctive or inherited virtue, but one that must be painstakingly inculcated. The freedom with which fruits, candy, stationery, postage stamps and other small articles are often appropriated in households, makes it all the more important that the rule of "meum and tuum" should be scrupulously enforced in regard to money, else the child is wholly without training for the rigid restrictions of the outside world. The wise mother, then, will balance her accounts often and ostentatiously, and make careful inquiry for missing sums, even at the risk of being thought peevish and petty.—Congregationalist.

THE MINISTER'S WIFE.

These are days when superabundant consideration and gentleness should be had for that one person on whom the itinerancy falls with dead weight. She is the mother of the parsonage children. She is dreaming of their schooling and their future education, and the spring conferences come on just in the nick of time to upset all her plans for the June graduating societies. Her heart is tender and aching a bit probably. And who has received so many troubles from others, and borne them in prayer to the great white throne, to whom can she go to pour into a really understanding ear, the story of the breaking of her own hopes and the heaviness of her own heart?

Be tender to the minister's wife. She wishes a stable home as much as you wish one. A new home in a new world, every two or three years, the burying of her children in different graveyards, the heart hunger which she bears, but so often is not borne with—these things should make our charges careful, considerate and tender, as the spring conferences, so fatal, so disrupting, so heavy-laden for many a preacher's wife, come on.

Do not understand from this that preacher's wives are morbid, bereft of happy homes, or that the itinerancy has no compensations. We are only trying to say that the heart of the pastor's wife is a woman's heart—a heart that would receive, as well as give, the wealth of tender sympathy.—Central Christian Advocate.

DRY THINGS.

"Somebody sent me 'Sesame and Lilies' for a birthday present," a bright young girl told me. "I supposed that I should hate Ruskin, but really," with surprise, "he is delightful!"

A week later she overtook me on the street. "You like morning walks. May I go with you to-morrow—early—before breakfast?" "Yes," I replied smiling at her earnest crescendo and rosy cheeks, "I shall be delighted; but

what restless spirit has been pricking you? Did you ever in your life see the sun rise?" "That is just it. Do not for the world let the girls know, but I have been reading Browning a little. Why do people talk so about his hidden meanings? That description of the sunrise, who could not understand that? Understand—why, it is easy as Longfellow, and—now I want to see it."

The next morning she waiting for me at the gate. "It is well that Browning rang the bell. I should have taken another nap for all anybody else. Just see the dew on the grass! Why it is like rain. And hear these birds sing. I should like to run. Everybody is asleep, can't we have a race? What fun this is! And I have always thought that if one thing was worse than another, it was getting up in the morning. See those clouds breaking; now I must say it:

"Day!
Faster and more fast,
O'er night's brim, day boils at last;
Boils, pure gold, o'er the cloud-cup's brim

Where spurring and suppressed it lay;
For not a froth-flake touched the rim
Of yonder gap in the solid gray
Of the eastern cloud, and hour away,
But forth one wavelet, then another
curled.

Till the whole sunrise, not to be
suppressed,
Rose, reddened, and its seething
breast
Flickered in bounds, grew gold, then
overflowed the world."

There was a mist over the child's eyes. Ruskin is right, I said to myself, when he wonders, not at what men suffer, but at what they lose.

My companion was silent while we walked down the hill. As we turned towards her home she said suddenly: "I shall never dare say again that I dislike history, or that I cannot endure Thackeray, or that the old paintings in the galleries are hideous. I shall be discreetly silent about things I cannot appreciate; for I believe now that dry things are just the things we do not know enough to care for."—From "If I Were a Girl Again."

WELL POSTED.

A California Doctor With 40 Years Experience.

"In my 40 years' experience as a teacher and practitioner along hygienic lines," says a Los Angeles physician, "I have never found a food to compare with Grape-Nuts for the benefit of the general health of all classes of people. I have recommended Grape-Nuts for a number of years to patients with the greatest success and every year's experience makes me more enthusiastic regarding its use."

"I make it a rule to always recommend Grape-Nuts and Postum Food Coffee in place of coffee when giving my patients instructions as to diet for I know both Grape-Nuts and Postum can be digested by anyone."

"As for myself, when engaged in much mental work my diet twice a day consists of Grape-Nuts and rich cream. I had it just the thing to build up gray matter and keep the brain in good working order."

"In addition to its wonderful effects as a brain and nerve food Grape-Nuts always keeps the digestive organs in perfect healthy tone. I carry it with me when I travel, otherwise I am almost certain to have trouble with my stomach." Name given by Postum Co., Battle Creek, Mich.

Strong endorsements like the above from physicians all over the country have stamped Grape-Nuts the most scientific food in the world.

"There's a reason." Look in pkgs. for the famous little book, "The Road to Wellville."

THE IMPUDENT IMPOTENCE AND IMPOTENT IMPUDENCE OF IMMERSIONISTS.

This may seem a harsh caption for an article on a religious subject, but when you have read the articles to follow, I believe you will say the facts justify the title.

The weakness of a cause is often betrayed by the impudence with which its votaries contend for it; while on the other hand, the impudence of a cause is made manifest by the weakness of the proof offered to sustain it. So in this first article I shall show the impudent impotence of the immersionists by the weakness of the proof they bring to sustain their supposed infallibility, for this is what their pretensions amount to—nothing less. For, with the stoutness of papal infallibility, they sneer at any hint or allusion, and mock at any statement, though it be doubly proven, that affusion is baptism, as much as to say: "Wisdom is with us, and when we die, knowledge will perish."

Several articles have fallen into my hands of late, which cause me to write these lines. First of which, is an article in the Baptist Standard of May 3d, written by one A. E. Baten, concerning the Methodist and The American Standard Revised Version, and, from the prominence given it on the first page of the Standard, we take it for granted that the Baptist Standard gives his article its full endorsement. In this article by Mr. Baten, he takes occasion to twit the Methodists by saying they seem to be distressed over the translation of the Greek preposition "en" to mean "in." He further states, from the reading of some articles in the Texas Christian Advocate, by some of our ablest men, that we seem to "have abandoned all hope of getting the world to believe that the word baptize means to sprinkle." To say this is wholly gratuitous, is to put it lightly. The Methodists are no more distressed over this translation, so far as the translation per se is concerned, than they were when the Baptists and Campbellites made their translations to suit their own peculiar views where they used "in" instead of "with," and "immerse" where they could, and where they could not, they used some other word instead of baptize, or left out the words referring to baptism, as they did in Matt. 20:26-23, or as they did in Luke 12:50, substitute "undergo" for baptize, not daring to translate the last words "baptize with" by "immersion," which would make it read, "I have an immersion to be immersed in, which would not make good nonsense.

No, sir, the trouble is not that we fear the translation "en" to mean "in," as you say, but the Methodist contribute largely, and have for years, to the support of The American Bible Society to help carry forward the publication of non-sectarian literature, and especially to print the Word of God without sectarian bias. But this Bible Society is now publishing the American Standard Revised Version, which is as clearly a sectarian translation as the translators dared to make it. Therefore, we, as one of the great religious bodies who have supported this Bible Society feel that our trust has been betrayed, and that it is a travesty on justice to ask us to continue our support to a sectarian translation of the Bible, and, unless The American Bible Society stops its publication, it may expect the Methodists to resent the injustice by withdrawing their support to the society. We feel under no more obligation to help publish The Standard Version than did our fathers to help publish the translation of Judson, a Baptist missionary, who translated the word "baptizo" into the Burmese tongue by the word that means to immerse in that language, and got Pedobaptist money to help print it, thus perpetrating a fraud on the American Bible Society; and no less a fraud is the Standard Revised Version. We are satisfied with The Authorized Version, while immersionists are not, as they have shown by making one of their own; and yet, so ashamed of it that they will not preach out of it, nor read it in their pulpits, nor quote it for proof text, yet proclaim it loudly that it is the best translation ever made of the New Testament. Why are they ashamed of it? I will give two reasons that seem to me to answer the question. First, it took all their stock of impudence to publish such a translation, therefore there was none left to preach out of it or to read it in public. Second, their stock of impudence being exhausted, their impotence would not stem the tide of public opinion against such glaring presumptions

of the immersionists. But when a version that carries a supposed endorsement of an affusionist appears, they quote it in their pulpits, print it in their Sunday-school lesson notes, and make much ado over supposed endorsement of immersion by a Pedobaptist.

But hear Mr. Baten again: "They (that is the Methodists) seem to take it for granted that everybody knows that they have never been able to make it (baptize) mean sprinkle. And now they seem to feel themselves shut up to just one thing; that is, that the Greek preposition "en" cannot mean "in" when it has any connection with baptism." All of which is without foundation. For we know and feel confident in the knowledge that the Bible meaning of the word "baptize" is to pour and sprinkle. Even the Baptists in their translation of Acts 11:15-16, called falling on immersion (baptism.) Hear them! "And as I began to speak, the Holy Spirit fell on them, as also on us at the beginning; and I remembered the word of the Lord, how he said, John immersed with water." My! My! Listen! "Immersed with water, but ye shall be immersed in the Holy Spirit." Yet they say the Holy Spirit "fell on them;" that is a funny immersion. But the word "baptizo" is there, and to appear consistent in some places at least, they must put it immerse, even though it fell on Cornelius and his household. O, consistency, have you lost your jewels?

But we quote Mr. Baten again, and with him, we might say, all immersionists in their palpable misrepresentations of Mr. Wesley and other affusion authors. Mr. Baten says "Mr. Wesley himself, the founder of Methodism, frankly admitted that in apostolic days baptism was a burial into and an emergence out of water. In this, he has been followed by a long line, almost an unbroken column, of Pedobaptist scholars." If this is not impudent impotence, then I know not what to call it. But let us hear one who, in his day, stood at the head as an expounder of the Baptist doctrines. We refer to J. R. Graves, D. D. Hear him on Mr. Wesley: In his tract, "The Act of Baptism," pages 20, 21, "John Wesley, the originator of that system of religion called Methodism (1739), which was called a Church in America (1784), was the most learned man of his order. In his notes on Rom. 6:4, says "Buried with him, etc., alluding to the ancient manner of baptizing by immersion," on Col. 2:12, "The ancient manner of baptizing is manifestly alluded to here." With these words, leaving out "as," which Mr. Wesley uses, Mr. Graves, like all other immersionists, stops. They evidently try to leave the impression that Mr. Wesley and "The almost unbroken column of Pedobaptist scholars, as Mr. Baten says, admit, and by their admission teach, that the ancient or apostolic mode of baptism was an immersion and no other mode was allowed or practiced, and that Mr. Wesley and the unbroken column were exclusive immersionists. Did they do this unwittingly? If so, it is had enough. They could have known better. Did they do it intentionally? Then it is worse—it is malicious. But let Mr. Wesley speak for himself; I have his notes before me. Hear him on Gal. 2:12: "The ancient manner of baptism by immersion is as manifestly alluded to here, as the other manner of baptizing by sprinkling or pouring water is, Heb. 10:22. But no stress is laid on the age of the baptized, or the manner of performing it, in one or the other." etc. Now, where is Mr. Baten's unbroken column? His first link is broken like a rope of sand; while Mr. Graves, with nearly every other immersionist who quotes Wesley on this subject, stands condemned of suppressing Mr. Wesley's words. In order to conceal the real truth of his belief. Shame on the cause that is so impotent as to have to misrepresent an author or a Church to sustain it; and God pity the impudence of an author who rushes into print with only bald assertions to sustain an error!

But let us examine further that almost unbroken column of Pedobaptist scholars who, Mr. Baten says, follow Mr. Wesley in exclusive immersion, which Wesley never taught. But listen to Adam Clarke, the great commentator, on Matt. 3:6 on the words "bapto," and "baptizo:" "In what form baptism was originally administered has been deemed a subject worthy of serious dispute. Were the people dipped or sprinkled? For it is certain 'bapto' and 'baptizo' mean both." So another link of Mr. Baten's Pedo scholars is broken. But hear Mr. Watson, another Pedo scholar. He gives no less than six objections to immersion as the only mode of baptism, and says: "We grant that the practice of immersion is ancient, and so are many other superstitious appendages to baptism which were adopted under the notion of making the rite more emblematical and impressive." He then alludes to the days of the second and third centuries, as the day of the ancients. So another link of the column of which Mr. Baten

boasted is gone. Poor Yorrick! But let us hear Mr. Ralston, another Pedo, a Methodist of no mean repute. In his "Elements of Divinity," page 976, after naming several of the best lexicons, he says: "We further enquire of these witnessing lexicons, whether 'baptizo' has any other meaning beside immersion. They all respond in harmony; yes, it has several meanings. What are they, we demand? Several of them speak at once. It means to wash, to wet, to moisten, to dye, to tinge, to purify, to cleanse, to sprinkle." Now, where, oh where, is that "unbroken line of Pedo scholars of Mr. Baten's? I will not mention all the Methodist preachers and laymen, who do not believe Mr. Baten's statement that the word "baptizo" means only an immersion into and an emergence out of water," for there never was a Methodist preacher that believed or taught such rot.

In opposition to Mr. Baten's position that all scholars admit the word "baptizo" and "baptismos" mean immerse, and immersion only, let us read Alexander Carson, a Scotch Baptist of great learning. On page 55 of his work on Baptism, "Baptizo, I have asserted, has but one signification * * * My position is that it always signifies to dip, never expressing anything but mode. Now, as I have all the lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with regard to the authority of lexicons. Many may be startled at the idea of refusing to submit to the unanimous authority of lexicons, as an instance of the boldest skepticism." Now, Mr. Baten, be good. Go off and sit at the feet of Mr. Carson and let him teach you the way of scholars more perfectly. And be sure you let him teach you to fairly quote and represent the Methodists. The truth is, only one scholar in every twenty believe as Mr. Baten and the Baptist Standard does—in exclusive immersion. In our next article we will have something to say about the American Standard Revision, et al., and something about the impotent impudence of immersionists. C. L. BALLARD, Sherman, Texas.

EUREKA.

Eureka Springs, Ark., March 15, 1904. Enclosed find 50 cts. for box of Tetterine. I sent for a box over a year ago. It took a place off my face that I feared was cancer. I send for another box. It is the only remedy I ever had that did any good. Mrs. W. E. Penn. Unexcelled for all skin diseases. All druggists, or post-paid from the manufacturer at 50 cts. per box. J. T. Shuptrine, Savannah, Ga.

You can not eliminate selfishness by legislation, but you can sometimes check its speed.

Humors

Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of pimples and other eruptions, they mostly remain in the system. That's bad. Hood's Sarsaparilla removes them and cures all the painful and disfiguring troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

If you are God's child you will not double up your fists at any of the rest of His family.

WHEN SLEEP FAILS

Take Horsford's Acid Phosphate. Half a teaspoonful in half a glass of water just before retiring brings refreshing sleep.

By the time you have boiled your faith down to a form, you have taken the life out of it.

MANY DELIGHTFUL SUMMER RESORTS.

With the most picturesque surroundings, with mineral waters in abundance and "brim full of Summer restfulness," are located in the Highlands and Mountains of Tennessee and North Georgia, along the lines of the NASHVILLE, CHATTANOOGA & ST. LOUIS RAILWAY. The accommodations afforded vary from the elegantly appointed inn to the humble farm-house, where the charms of country life may be enjoyed to the utmost. A beautifully illustrated Summer Folder giving a list of these resorts and a brief description of each; also a list of hotels and boarding-houses, with rates, etc., is now being distributed. A copy will be mailed free to any address upon application to J. C. GALLOWAY, Trav. Pass. Agt., 40 S. Main St., Memphis, Tenn.

THE ADVOCATE AND OTHER MATTERS.

We look forward to the coming of the Advocate with great pleasure. The editorials alone are worth many times the price of the paper. Every woman and child in the land will ever owe a debt of gratitude to the editor of the Texas Christian Advocate, the faithful man of God who has so bravely stood like a mighty bulwark between the women and children, and the liquor traffic, and defended the cause that lies so near the heart of every true and noble man and woman. We read with a pleasure our Bro. Scales' denunciation of the skating rink. Why, O, why do not some of our ministers rise up against this

volting practice our women have of horse back riding like men. The sight that greets our eyes: Some of what ought to be our sweetest and best and most modest girls riding astride like cowboys. It ought to shock the modesty of, and bring the blush to the cheek of the most reckless man. We hide our faces for shame and cry, "O, Father, where will this all end?" We hope our preachers will cry aloud and spare not against this practice. MRS. JENNIE C. YOUNG, Paris, Texas.



Will bale more hay at less cost than any press made. Every farmer should own one. Write for price and catalogue. PARLIN & ORENDORFF IMP. CO. Dallas, Texas.

J. T. L. ANNIS & CO

Land Agents Merkel, Texas.



We have land running from "Good" to "None Better." We have health, "White Folks," Schools, Churches and a people that attend them. We sell Land from \$6.00 to \$30.00 per acre.



Come to See Us. We Know All the Western Country.

Suggestions for Your Vacation

NORTHERN RESORTS, THE MOUNTAINS, EASTERN RESORTS, THE SEASHORE, MEXICO, VERY LOW RATES TO ALL RESORTS VIA

CONVENIENT SCHEDULES EXCELLENT EQUIPMENT The Only Line Operating Parlor In Texas Cafe Cars.



THE ROAD THAT'S "UP TO NOW."

Tickets on Sale Daily Until SEPT. 30, Final Limit OCT. 31, 1906. Everyone should take a vacation—Let us figure with you; investigate the advantages of a trip, via "THE COTTON BELT ROUTE." Ask any Agent, or Address Gus Hoover, T. P. A., Waco, Tex.; John F. Lehane, G. F. & P. A., Tyler, Tex. D. M. Morgan, T. P. A., Ft. Worth, Tex. R. C. Fyfe, A. G. F. & P. A.

I. & G. N.

THE TEXAS RAILROAD

Reaches nearly all the important cities and towns in Texas, with two lines through the heart of the State. Furnishes Quick and Reliable Service between North and South Texas, and between North-east and South-west Texas. The One-night Line to St. Louis and Memphis. The Short Line and Scenic Route to Mexico.

D. J. PRICE, Gen. Pass & Ticket Agt. Palestine, Texas. GEO. D. HUNTER, Asst. G. P. & T. A.





BLAYLOCK PUB. CO. Publishers
Office of Publication—Corner of Ervay and Jackson Streets.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice, Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR \$2 00
SIX MONTHS 1 00
THREE MONTHS 50
TO PREACHERS (Half Price) 1 00

For advertising rates address the Publishers.

All ministers in active work in the M. E. Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which the wish is sent, but also the one to which it has been sent.

DISCONTINUANCE—The paper will be stopped only when we are so notified and all arrangements are paid.

BACK NUMBERS—Subscriptions may begin at any time, but we can not undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from the current issue.

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. Make all money orders, drafts, etc., payable to BLAYLOCK PUB. CO., Dallas, Texas.

At the solicitation of the pastors we have decided to extend the time another month on our three months' special proposition. By July 31, the Advocate ought to be in every Methodist home in Texas. Quite a number of the preachers are at work and are sending in good lists. The longest lists received to date are from Rev. C. M. Harless, of Wesley Church, Greenville; Rev. F. A. Downs, Jacksonville Station, and Rev. A. P. Lipscomb, of Turnersville Circuit.

A TOUCHING SORROW.

We are pained to announce the death of the baby boy of Rev. W. H. Matthews, of Waxahachie. It occurred the 27th of June. His name was Jackson Stamford Matthews, and his death is a great sorrow to his parents, but we can confidently say, "It is well with the child." He has returned to the good Father above before the world had ever tarnished his life or any sorrow had ever darkened his pure spirit. We extend to the bereaved parents our sincere sympathy in their pathetic grief.

REV. O. S. THOMAS APPOINTED.

Rev. O. S. Thomas, of the Terrell District, has been appointed to take the place of Rev. Jno. H. Nelson as Commissioner of Education, and he has accepted the appointment and has entered upon the work of his new office. Bishop Key has appointed Rev. O. P. Thomas to fill out the unexpired time on the Terrell District. Bro. Thomas is one of the clearest-headed men in the North Texas Conference, true to his convictions, persistent in his work and one of the most industrious and painstaking ministers in the State. He is a man of good business training, prudent, aggressive and untiring in his methods of work. We predict for him a successful career as Commissioner of Education.

We believe that anyone who reads the Advocate three months will be benefited thereby. There are so many excellent departments that he is bound to receive good from some, if not all, of them. We are making a special offer for three months' subscription, hoping every Methodist in the State will take advantage of it and show an interest in his Church for that length of time at least.

There are men of money who think they are lending their gold to the Lord while the colleges are paying them back by degrees.

A VISIT TO THE PLAINS.

Last Friday night we took the Fort Worth and Denver train for Amarillo, and thence to Canyon City. I missed connection at the latter place and Rev. W. B. Wilson, our wide-awake pastor at Canyon City, drove up there after us, a distance of about twenty miles. We had a delightful trip through those wide and expansive plains to Canyon City. I was surprised to find so many of those large ranches being cut up into farms, and some of them actually in cultivation. They are raising wheat, oats, corn, and, in some places, alfalfa. The wheat and the oats do not grow as rank as with us, nor so luxuriantly as back toward Vernon and Quanah; but the wheat produces about twenty-five bushels per acre, and that is a good yield. Corn does moderately well when the season is good. For the past three or four years they have had good seasons, and that country has come to the front. Land that could be bought for a dollar per acre four years ago is now selling at ten. Near the towns is much higher; in fact, is very high. Prospectors are coming into that section by the hundred and the real estate men are having a harvest. It is now passing through the period of speculation; after that has run its course, then the home-builder will come; and that will bring real and abiding growth to that section. Great quantities of those lands are being purchased by syndicates, and the great ranches are gradually disappearing. But they will soon put these lands on the market in farming lots, and that will take population out there. Schools and Churches will follow, and then communities will develop. So that in course of time that country will be supporting a large and thrifty population. The people now out there are fine citizens. They went there to better their conditions, and weaklings do not thrive under such conditions. It takes men and women of nerve and character to plant themselves and grow; and that is the character of men and women now locating there.

We reached Canyon City toward night rather tired and dusty. The wind blows over those plains and if there is any sand lying round loose it takes wings and flies. But we found a delightful retreat in a brand-new parsonage just built and paid for. It would do credit to a much larger town. It is neatly finished inside and out and well furnished; and it has a little woman in it who knows how to take care of it. In fact we have never seen two better kept parsonages than the one at Canyon City and Amarillo. Brother Wilson went to that section for the benefit of Sister Wilson's health. She had run down and seemed to be in decline. But one year in that bracing climate has made a new woman out of her already. She is able to do her own work and to look after other duties of the Church. That country has a wonderful climate and that is one among the other inducements it offers to home seekers. Canyon City is a new town, but it has about twelve hundred people. They are most excellent people, too. They are moral and religious and nearly all of them in the different Churches. They do a good business. The town has a thrifty appearance. They have a wooden court house, but outside of the land transactions and the deeds and records, they do not have much use for a court house. No liquor is sold out there and there is very little crime. The people are orderly and peaceable. We have a good Church building and a good membership. It is well located, and the parsonage is on the same lot—though the lot is a large one. Brother Wilson is deservedly popular with his people. He is a man of enterprise and brings things to pass. He is well trained, studious, social and kind hearted. He preaches well and he is a good mixer.

I had a fine night's sleep. My, how people can sleep in the country! I never woke till broad daylight. But daylight comes earlier and lasts longer up there than in the black land. It was not dark till nine o'clock and

it was coming day about four in the morning. But it was nearly seven when we discovered it. The wind nearly blew us out of the bed in the first part of the night. That is its habit. It is a windy country. After breakfast, Brother Wilson had his surrey in waiting and we were soon off to the place called Happy, where I was to dedicate a church. That is why I went up there. Eighteen miles through the plains, now and then passing a ranch house, and we came in sight of the place of worship. It looked like a white speck on the horizon. Looking in all directions we could see buggies, surreys and wagons converging toward the church. There were horsemen also. For miles and miles they could be seen. When we reached the place, the inclosure of two acres was filled with teams. Outside of the town, that is the only church building in the county or any where else on the Plains, except a small Baptist church a few miles beyond. The people are scattered through long distances. They were there for thirty miles. Think of people coming that distance to attend Church service! Now, also think of this Church. It has less than twenty members and some of them live twenty miles from the church. The lumber in it came from East Texas by way of Amarillo to Canyon City. From there it was freighted to the spot. It cost them \$700. It is neat, modern, well built, beautifully finished, and painted white. And those people are just as proud of it as the city congregation are of their fifty thousand dollar structure—yes they appreciate it more. They have sacrificed more to build it. They kept coming. If President Roosevelt could have looked on that crowd of fathers and mothers with their children, he would not have exhorted them on the dangers of race suicide! Nay, verily. Where did so many people come from out there where but few people live? They came from opposite points of fifty miles—twenty-five one way and twenty-five the other. About all who live in that region were there. And they came with laden wagons and surreys. They do not meet often, and they prepared to spend the day. It was not long until the sweet-toned organ made good music, and the singing was good. It reminded me of old times. The house was packed and running over. And the jabbies! There were lots of them. It was a religious gathering. What a pleasure it was to preach to them. They listened like people who wanted to hear the gospel. Their attention proved their interest. I did them the very best service of which I was capable. I really enjoyed preaching to them. At the close of the sermon, we set the beautiful little structure apart to the worship of Almighty God. It was a sweetly solemn service. Then came the intermission and the great basket dinner. I have never seen a more royal spread. There was enough for all and to spare. During the interim, I met scores of the people. They take the Advocate out there, and they made me feel that my visit was appreciated. Nearly all of them went out there from other portions of the State. At two o'clock they gathered and we had another deeply spiritual service. Nobody left. They were all there in the afternoon. It was good to be there. It was the gate of heaven to our souls. At the close of the service, we bade them good-bye and drove back to Canyon City. I have never enjoyed a visit more since my connection with the Advocate. How I do love to get out among such people! It makes me feel that the old-time hospitality still survives and that the old-time gospel still has power. I want to extend to Bro. Wilson and his good people my cordial thanks for the privilege of this visit. I hope that I was a blessing to them. They were a blessing to me. I could mention them by name, but space forbids. G. C. R.

A FEW HOURS IN AMARILLO.

On our way to Canyon City last Saturday we missed railway connection and, very naturally, we strolled to the Methodist church and parsonage. Where else would a tired editor go but to just such places? We found a revival service in progress and the house was full of people on a week day. Brother Lowrey, the local preacher evangelist, was in the pulpit preaching an earnest sermon on the miracle of the loaves and the fishes. It was a good, earnest sermon and it produced fine effect. The people were much stirred. The meeting has been in progress nearly a week, and there was a spiritual glow on the audience. After the sermon, the preacher put the people to work and they moved right out into the congregation and began personal conversation with everybody present. One good sister came to ye editor, and said: "Brother, are you religious? Do you really love the Savior?" When we assured her that we were in deep sympathy and perfect accord with her faith, she expressed herself as greatly satisfied to learn that we were on the right side of the question, and then she passed on to others and did likewise. It was a good service. Already there had been twenty-five conversions and as many accessions. When the meeting closed for the hour, Rev. C. N. Ferguson and his wife took us in charge, and soon we were resting in a beautiful and attractive parsonage. It is elegantly furnished and paid for, and the preacher's family are happily situated in it. Such has been the growth of Methodism since Brother Ferguson took charge that the present church structure is inadequate; and they are already planning for a new one. They have a very fine lot and a subscription of nearly \$20,000. They are going to put up a building to cost about \$25,000. They have already adopted their plans and the work will soon be undertaken. They think of reproducing, largely, the new church at Waxahachie. When this is completed, Amarillo will be one of the leading appointments in the conference. Amarillo is growing wonderfully. A few years ago when we were visiting that town it was a straggling village up there on the plains of only a few hundred people; but now they are approximating 10,000, and growing very rapidly. Their business houses are of brick and stone; they have a very handsome new stone court-house, and many of the residences are costly and modern. They have good railway facilities, and the town is destined to be the city of the plains.

Brother Ferguson has a strong grip on the people of the town, and he is pushing our work steadily to the forefront. The people recognize him as a leader, and the situation is being wisely handled.

While there we called to see the family of Colonel A. C. Boyce, known to many of our ministers and people. They are now living in Amarillo after years of residence in Channing. Miss Lessie, their accomplished daughter, is very ill and has been for some months. She is aware of her condition and ready for whatever the good Father may have in store for her. She is a lovely Christian young lady.

LOCAL OPTION ELECTION IN MONTAGUE.

Nothing would do the antis but that they must bring on another election in Montague County. They hurried it up so rapidly that the pros only had about fifteen days to get ready for it. The Brewers' Association has an agent hired who makes it his business to spring these elections in dry counties in season and out of season. He devotes all his time studying how to win back any one of our numerous dry counties. They put money at his disposal, and when he succeeds in getting an election called, he appears on the scene and devotes his personal attention to the campaign. He goes in to win, and he is not particular as to what methods he uses, just so he can win. He takes with him a herd of helpers who devote their time to misrepresenting the facts of local option. Three of them are ex-preachers, one is

an ex-holliness exhorter, now going under the name of Judge So and So, but says himself that he never held any judicial office. He was at one time a read overseer and a notary public. Another one is a lawyer without a client, and added to these are two or three local sore-heads. So this is the caravan this agent of the Brewers' Association turns loose on a dry county when he gets an election called. He sits at headquarters and directs their movements, and in the end he issues checks to them for their so-called service. All this outfit was in Montague. They put forth every effort to win, but lost out on all parts of the ground.

The pros had Cyclone Davis, Ed. Crow, myself and a fine band of local workers. Among the latter was Mr. Young, a preacher in the Disciples' Church, whose home is at Sunset. He proved to be a holy terror to the anti speakers. He plucked every feather from the wings of the ex-holliness exhorter and left him in very bad plight. At one of the joint discussions at Montague the antis had a number of their strikers over from Bowie, and one of them—a joint keeper—made a personal assault on Harry Halsell without provocation. As President of our Local Option Association he was present during the campaign and was at the speaking that night. He did not know the fellow and never dreamed that he was going to strike him. It was a dastardly outrage, and it was condemned by all the decent antis in the county. It made votes for local option. When people fully realize the sort of a lawless, rule-or-ruin crowd that is behind this anti movement, they are not long in making up their minds how to vote. So the election came off last Saturday. The pros won by something like five hundred majority. This ought to put a quietus on them. It ought to point the doom of a lot of county officers who have been permitting the frosty joints to run wide open in Bowie. If hereafter officers are elected in Montague favorable to joints, the people will have no one to blame but themselves. They have the majority with them and they can elect whom they please. And they will be wiser in electing such men hereafter. We are proud of old Montague. On with the battle!

PERSONALS.

Rev. W. H. Wright, of Allen, and Bro. Bates, of Prosper, made the Advocate a pleasant visit the other day.

Bishop Key was in the city a short while last Monday and called to see us. He is looking fresh and well and anticipating good service at his fall conferences.

Rev. W. A. Stuckey ran down into Montague and gave the local option people some good service. He was in different parts of the county, but we did not get to see him.

Rev. P. C. Archer, of McKinney, paid us a hurried visit this week. He was on his way to Mineral Wells, where he has a brother stopping for a season for his health.

Rev. E. L. Spurlock, Agent for North Texas Female College, was in the city the past week and made us a brotherly visit. He is putting in fine work for the college and says its prospects were never brighter.

Rev. F. O. Miller did some good work for local option in Montague. He has spent a good deal of his life in that county, and no man has more influence among these people than he. We were pleasantly associated with him up there.

Rev. W. J. Joyce, of San Marcos, was in the city recently and did not forget the Advocate. He has been our true friend from the beginning, and we are always glad to take him by the hand and look into his good, old face.

Bishop H. C. Morrison requests us to say that his residence is in Birmingham, and not at New Orleans. So all our brethren who have business with him and want to reach him through mail will address him at Birmingham, Ala.

Dr. Alonzo Monk and Rev. G. S. Slover, of Fort Worth, are turning loose some hot-shot on the Sunday amusement people of that city. Their

seri pub the pre tion
B thru : in s that hou teat
R turn mee voc: fron trin thes
B Sprit her that wro that alon the
Tl Con nati year
Bl pres Coll surr
Dn pan, nary and
Nl dest qual thes 000.
Bl Tow ing : to w be Sout
"Fr Prot by tl This the wrl miss grou
"Tr Rich lische This Psal very
"Al vant at B neat! is no thou foun It i writt will obtal a wr skill are : artis
"Th John by tl new Is its two : a m the s char: It is pace ment
"Id Lear publ Publ pract whic the l read help ing c
"Th To-D lische pany plete mora inspl
"Cl Barr by tl an c of th miss and l who effort

sermons of last Sunday night were published in the Daily Record, and they made very warm reading. If preachers do not take up this question, who will?

Bro. J. F. Bickley, of Merit, passed through the city this week and made us a pleasant visit. He reports things in good condition in Church circles in that charge. They have a church house which cost \$3500 ready for dedication.

Rev. C. L. Ballard, of Sherman, returned the other day from a good meeting at Hallville and paid the Advocate a brotherly visit. We have from his pen a series of strong doctrinal articles which will appear in these columns soon.

Bishop J. J. Tigert's address is Spring City, Tenn. He has a home there, and for the time being at least that will be his episcopal location. He wrote to send him the Advocate to that address—that he could not get along without it. All the Bishops get the Advocate.

CHURCH NEWS.

The Pensacola District, Alabama Conference, is pledged to support two native missionaries in Cuba for two years.

Bishop Candler is said to have preached a great sermon at Millaps' College commencement on "The Resurrection of Christ."

Dr. S. H. Wainwright, of Kobe, Japan, will supply the pulpit of Centenary Church, St. Louis, during August and September.

Nineteen Methodist churches were destroyed or damaged by the earthquake in San Francisco. The value of these buildings was more than \$500,000.

Bishop Hoss has been invited by Dr. Townsend, of England, who is preparing a universal history of Methodism, to write the section of the volume to be devoted to "Methodism in the South."

BOOKS RECEIVED.

"Religions of Mission Fields," by Protestant Missionaries, and published by the Students' Volunteer Movement. This is a valuable contribution from the various mission fields of the world. Each chapter is written by a missionary of great experience on the ground.

"The Modern Reader's Bible," by Richard G. Moulton, M. A., and published by the McMillan Company. This is a poetic paraphrase of the Psalms of Lamentations, and is a very helpful little volume.

"Mine Inheritance," by Emily Davant Embree, a Texas author living at Belton. It is a most readable book, neatly gotten up and well designed. It is not what is termed a popular novel, though it is very elevated fiction founded upon truth and good morals. It is a beautiful story, charmingly written, and the proceeds of its sales will go largely to help poor girls to obtain an education. Mrs. Embree is a writer of exquisite taste and artistic skill. Her delineations of character are drawn by the hand of a genuine artist.

"The Bishop of Cottonwood," by John Trotwood Moore, and published by the John C. Winston Company, is a new novel of the highest type. Such is its popular style that it has already two or three editions, though it is only a month or two old. The scene of the story is laid in the South, and its character sketches are real and vivid. It is beautifully illustrated and every page of it appeals to the best sentiment in one's nature.

"Ideals for Girls," by Mrs. Frank Learned (Priscilla Wakefield), and published by the Frederick Stokes Publishing Company. It comprises practical talks to girls, nearly all of which appeared as communications in the Delineator. Every girl ought to read and digest this volume. It will help them all to a better understanding of the problems of life.

"Huntington, Jr.; or, a Romance of To-Day," by Edward C. Root, and published by Frederick A. Stokes Company. This is a thrilling story, replete with useful lessons and fine moral ideals. To read it is to get an inspiration.

"Christus Redemptor," by Hellen Barrett Montgomery, and published by the McMillan Company. This is an outline study of the island world of the Pacific Ocean. Of course, the missionary idea runs all through it, and it is a useful book for those who want a correct idea of missionary effort in these islands of the sea.

THE SUMMER SCHOOL OF THEOLOGY.

BY REV. J. W. HILL.

In as much as no one else seems disposed to write up the recent session of our Summer School of Theology, I take the liberty of jotting down a few lines in order that the Church in Texas may know something of what was going forward down at Georgetown from June 5 to 15.

And there was something doing. Let no one doubt it for a moment. It was decidedly the very best session yet held, both as to the number of preachers present and as to the good, solid work turned out. The only fly in the ointment was the absence of two or three teachers in the under-graduate department. This was much to be regretted, for to have a large class of young men pay their railroad fare to Georgetown and their board and tuition during the session and then to fall to pass the examinations simply because the teacher did not come, not only looks badly, but it hurts—sorely hurts. The only thing to be done in such a case was done. A preacher wholly unprepared to teach the books was pressed into service and compelled to study day and night in order to supply the place of a man who had had a year in which to get ready.

Of course those delinquent brethren will get mad when they read these eloquent periods, but as it will be some time before we are likely to meet I risk the "jaw" in the hope that they will have repented by the time I see them again. And, by the way, while I am on this subject, and without any reference to any teacher present or absent at the last session of the summer school, I feel like saying to the nominating committees of our several Texas conferences, that as there is to be a new deal all around in the matter of boards, committees, etc., this fall, great care should be taken to place the very best equipped men in these responsible places, especially on the committees of examination for the under-graduates. If we are going to have courses of study let's do the thing in the proper way. Let's have the books taught and studied so that to "pass the committee" either at the conference or at the summer school will mean something. Of course I know, as every one does who has looked into the matter, that the summer school is the only scheme by which the books can be best understood. For the teachers there not only "examine" on the several books, but for nine days they teach them, and then give their classes written examinations, so that the boys get the best help in their studies, and the conference is guarded by a style of examination in which it is next to impossible for the student to play off. But enough of that.

The post-graduate school is full to overflowing. We lectured this year in the Alamo Hall, in the University building. But next year we will be compelled to seek more commodious quarters. Perhaps we may go into the chapel. The curriculum of this department covers a four years' course in philosophy, history, theology and mission study, and leaving this scribble out of the count, the department is splendidly equipped. Solomon, Moulton, Horace Bishop: One might rake the Church with a fine-toothed comb and not get three better men for the places they fill. It is worth any man's money to hear their lectures alone.

The general lectures this year were of a high order. Dr. Frank K. Sanders, of Boston, gave us six lectures on the "Growth of Religious Ideas in the Old Testament." Dr. Shailer Mathews' theme was "Jesus—the Land to Which He Came, the People to Whom He Came, His Methods, His Message," etc. Dr. C. M. Bishop, of Columbia, Mo., lectured on the "Poetical Books of the Old Testament"—the Psalms, Ecclesiastes, the Songs of Solomon and Job. It is very difficult to say which of these three scholarly men did their work best, for each seemed to be, and was, a master in his special field. Dr. Bishop came last, following Shailer Mathews, a thing very hard to do. Many of us were afraid for him, but he had not finished his first lecture when we all saw that he was amply able to take care of himself. He is really a great man, and the Church is going to hear more of him in a yet wider field. Mark the prediction. Dr. Hyer's lectures on electricity furnished the spice of variety in the general lecture course. It is well known that Dr. Hyer is one of the most learned scientists in America, but the manner in which he presented a subject so delicate and difficult to the uninitiated showed that he not only knew what he was talking about, but that he is, par excellence, a teacher. He gave us a lecture on mind-reaching and hypnotism also, showing up and exposing the vagaries of Christian Science, falsely so-called. It was a complete exposure of that fraud.

The religious and social features of the school are first-class. Fact is, as I was moved to say publicly, one feels like one was in a revival meeting all the time. These occasions are eminently religious and spiritual. I felt like calling mourners several times, and had I seen some brethren who are inclined to criticize our work down there in the audience, I do not know but I should have taken that liberty. I hope and expect to see not less than five hundred preachers at the summer school next year if, indeed, the good Lord spares my life to that time.

FROM MONTANA.

I left the Texas Conference on August 23, 1904, at the earnest solicitation of Rev. J. R. Murray to come to the Montana Conference. I was not willing to ask for a transfer, but finally consented to leave my case in the hands of the Bishops in charge, and if I was needed and on condition that if, after one or two years' experience I found it necessary, could return. I would willingly come to this great Northwest. We have been here twenty-one months, was the successor of our good brother, Rev. J. W. Bergin, now at Houston, Texas.

St. Paul's Church is a beautiful stone and brick building, centrally located in this great mining city with a population of 75,000. The church property is valued at \$25,000, and the parsonage at \$3,500.

We have people here from every part of the world, and the moral quality is not of the best type, when we consider the city as a whole. Sundays are not regarded by the majority. The race track, baseball, football, theaters and picnics seem to have right of way on Sundays; it is their special day. I noticed that as many as three sets of baseball teams, that play on Sundays, had the name of a Church, such as Sacred Heart Altar Boys' team, St. Mary's base ball team, and such like. I frequently see signs on church doors announcing a card party and a grand ball to raise church funds. Some of the Protestant people have elaborate programs and musical festivals on Sunday evenings to raise money to pay choir expenses, but, in the midst of this ungodly people, there are some as good, consecrated Christian men and women as you will find anywhere. The Christian people here recognize the commission of Christ when he said, "Go ye therefore and teach all nations," and the promise, "And, lo, I am with you always."

We want and need the sympathy and prayers of the readers of the Advocate. We need twenty-five more consecrated pastors for this Northwestern work, and money to support them, but we must content ourselves to move very slowly in this State that is rapidly improving. Several Indian reservations are being opened this year and hundreds of thousands of acres of land will be located, and a missionary should be on the ground very soon to cultivate the new settlements for the Church of Jesus Christ. Our men here from Texas are doing well and are highly appreciated.

Rev. J. R. Murray is located at Deer Lodge and is presiding elder of the Helena District. Rev. R. C. Alexander is stationed at Helena, the capitol of the State. Rev. C. S. Harkey is at East Helena and Townsend. Rev. H. H. Davis has charge of South Butte and Boulder, and this writer has charge of St. Paul's Church in the city of Butte, Montana. This city has the honor of resting on the great Rocky Mountains and is from 1,000 to 2,800 feet higher than other towns or cities in this State.

This is June 20, and fires are pleasant; heavy underwear and overcoats are worn, and we can see snow on the mountains—some falling to-day. We have no ice bill in this month.

The Texas Christian Advocate is a welcome visitor, and is appreciated as one of the best of the many papers that come to our table.

SAM F. CHAMBERS, Butte, Mont.

A VISIT TO COMANCHE.

In compliance with a request from Rev. Joseph W. Fort, it was my pleasure to spend Sunday, June 24, in the enterprising town of Comanche, Texas.

I found the church wide awake, and very aggressive. Since November this enterprising pastor has built one of the most beautiful parsonages to be found in the conference. It is a lovely home, and occupied by worthy inhabitants.

During the few months Brother Fort has been in Comanche, he has won a warm place in the hearts of the people, and has already accomplished a splendid work for the church. They are talking of a new \$15,000 church.

Sunday morning at 11 o'clock I was greeted by a large congregation. After preaching on "The Making of a Man," the claims of the Polytechnic College were presented. The pastor gave a few minutes of earnest exhortation, and took a collection amounting to \$925. It was secured in just a few minutes. We need more pastors like Brother Fort.

This enterprising church, led by this growing young pastor and several worthy merchants and professional men, can do almost anything they desire. I shall be glad to visit Comanche again.

H. A. BOAZ, Fort Worth, Texas

BARTLETT LETTER.

Thank God, our long drouth is at last broken. Some corn in this section, however, was ruined before the rain came. The small grain crop was fine; and the cotton, though a little late, and some of it stunted by lice, is yet a promising crop.

Our town is having some substantial improvements, in spite of King Alcohol, who, besides the daily tribute, holds a regular carnival on each succeeding Saturday. On these occasions, the five shrines of Bacchus, with their white aproned priests, minister to the only felt-want of a mongrel throng of devotees, from early morn till, how late at night this writer does not know. And such idiotic jargon, pandemoniac raving, and bedlam-like confusion, together with the skinned noses, and broken pates, common to these feasts, is enough to bring a flush to the cheek of every good citizen, saint or sinner, pro or anti, foreign born or native born, German or American. How long, O God! How long?

Our church work, under God, is fairly prosperous. Rev. R. J. Deets, of Bruceville, assisted by the writer, in a meeting in April, which, despite many hindrances resulted in eighteen accessions to the Church. The W. H. M. Society has been busy, having paid the remainder of the "old new debt," and later furnished, beautifully and substantially the front room of the parsonage. The Senior League has done some needed work on the church windows, while the Church, under the leadership of Brothers Pace and J. M. Laughlin, has thoroughly renovated the parsonage and premises; besides adding some substantial improvements. At our recent Quarterly Conference, the question of room, especially to accommodate our growing Sunday-school was considered, but for the present was deferred. We hope, however, before the Annual Conference, to add two large class rooms to our already splendid church building. Fortunately this can be done without appearing "patch-work."

The writer attended the Summer School of Theology at Georgetown, which to him was an occasion of great interest, and he trusts of profit also. In the nature of things, our busy, and shall I say, poor pastors, can't attend all good things our economy provides, but this great "School of the Prophets" he can ill afford to miss.

Our dear little babe who, within the past few weeks, has been very near apparently unto death, is now rapidly improving; and so, "praise God from whom all blessings flow," we are happy.

I wish to sign in "box car letters," Jerome Duncan's protest against the recent action of the Episcopal Parsonage Committee, or rather the action of the fraction of said committee.

M. A. TURNER, Gainesville District.

Gainesville District.

To the Preacher in Charge and Members of the Bonita Quarterly Conference, Gainesville District, North Texas Conference:

Dear Brethren—On account of our State primary elections to be held on the 28th day of July, I will not reach Liberty, the seat of our conference, till Saturday night. I then will remain over Sunday and Monday, holding Quarterly Conference at 11 a. m. Monday. Grave and momentous issues are submitted to the people of Texas, and the cause of civic righteousness must not suffer from inattention.

J. A. STAFFORD, P. E.

JUDGE W. M. CROW.

We have no better Christian citizen than Judge W. M. Crow. For years he has lived in Dallas and practiced his profession as a lawyer of ability and integrity. He stands for all that is pure in religion, rectitude in citizenship and high-toned manhood at the bar. He is worthy of the esteem and confidence of the people of Dallas County.

The late Thomas B. Reed believed in the right to live for all creatures. "I never shot but one bird in my life," he once said to a friend. I spent a whole day doing that. It was a sand-piper. I chased him for hours up and down a millstream. When at last I potted him and held him up by one of his poor little legs, I never felt more ashamed of myself in all my life. I hid him in my coat tail pocket for fear somebody would see how big I was and how small the victim, and I never will be guilty again of the cowardice of such an unequal battle."

Amos R. Wells, in "Help for the Tempted," writes: "Oh, the awful power of an evil past! Oh, the horror of an evil in a past however good! Memory has wings for any height. Memory can see in any darkness. Memory can follow any course of fortune. And suggestions of wickedness often grow more fascinating with time like the ripening apples in the Garden of Eden."

I got the inclosed 19 subscribers at one call yesterday and think I will get others. R. C. HICKS, Royse, Texas.

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. E. PACE as a candidate for Representative (place No. 2), 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. B. 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.

CRIMINAL DISTRICT COURT.

We are authorized to announce MARCUS M. PARKS as a candidate for Judge of Criminal District Court of Dallas County, subject to Democratic primary, Election July 28, 1906.

SHERIFF.

We are authorized to announce ANTHONY 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. BOLL 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. ERVIN 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 of Dallas County, subject to action of 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.

We are authorized to announce HENRY W. JONES as a candidate for Tax Collector of Dallas County, subject to the Democratic primary, July 28, 1906.

MISCELLANEOUS POEMS.

The above is the title of a book of poems recently issued by Rev. James Allen Crutchfield, formerly of Texas, but now of Chicago. He is well known to the readers of the Advocate as he has often contributed articles and poems to these columns. Many of the poems in this book have already appeared in different journals, and many of them are new and original. They all make a neat volume of more than two hundred pages. They comprise a great many subjects, and Bro. Crutchfield has written well and beautifully upon them. The book is a valuable contribution to our modern poetic literature.

NOTICE.

Presiding elders and preachers in charge, please remember to give every Church an opportunity, before the Annual Conference, to make a voluntary contribution to the Endowment Fund for Suncorannates, as requested in letters mailed you this year. You will find a chapter in the new Discipline on this fund, and the law making obligatory the taking of this collection. Please give this matter your early attention.

JNO. R. STEWART, Agent, Nashville, Tenn.

Palestine District—Third Round.

Crockett Cir., at Reynard, July 7. 8. Bullard Cir., at Pleasant Hill, July 10. Crockett Sta., July 15. Augusta Cir., at Bellview, July 16, 17. Kennard Cir., at Prairieview, July 19. Brushy Creek Cir., at Pace's Chapel, July 21, 22. Grace Ch., Palestine, 8:20 p.m., July 22. Neches Cir., at Field's Ch., July 24, 25. Willard Cir., at Onalaska, July 29. Concord Cir., at Co. Line, Aug. 1, 2. Larue Cir., at Oak Grove, Aug. 4, 5. Alto Cir., at Mt. Zion, Aug. 7, 8. Grapeland Sta., Aug. 12, 13. Elkhart Cir., O'Neal's Ch., Aug. 14, 15. Rusk Sta., Aug. 18, 19. Jacksonville Cir., at Tatum's Chapel, Aug. 21, 22.

JOS. B. SEARS, P. E.

Brenham District—Third Round.

Milano, at Minerva, July 7. 8. Bellville, at Sempronius, July 14, 15. Chappell Hill, July 15, 16. Caldwell mts., at Deanyville, July 21, 22. Somerville, at Lyons, July 22, 23. Caldwell July 28, 29.

C. F. SMITH, P. E.

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. Lehberg, Castell. Secretary—A. K. Ragsdale, Dallas. Treasurer—Theo. Bering, Jr., Houston. Junior Superintendent—Mrs A. C. Ellis, Austin.

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

SECRETARY RAGSDALE'S GENERAL ACT.

Secretary Allan Ragsdale, whose secular labor is that of City Passenger Agent of the Cotton Belt Railway, with headquarters at Dallas, has asked for and secured a six weeks' vacation, in order to devote his full time to making this year's Encampment a success. Mr. Ragsdale will go at once to Epworth by the Sea with his family and will begin active preparations for taking care of the immense crowd which will attend the Encampment. He will have personal supervision of the restaurant and other eating concessions and will manage the assignment of all tents and accommodations. This means a very great deal to the organization. It means that every thing necessary for the comfort and pleasure of those who go to Epworth this year will be done as only Allan Ragsdale can do it. It is a generous act on the Secretary's part to lay aside his regular work and give so much attention to the League's interest. But it is like him to do this, and it practically insures the success of the meeting so far as arrangements will contribute to such an end. He has some announcements in this issue. Look them up and read them.

SOUTH CAROLINA'S PROTEST.

In the Advocate of June 7 we had occasion to comment upon the League situation in South Carolina, mentioning a Chapter which had constituted itself into a "Club" because of its aversion to the name Epworth League, and another which had admitted to its membership Baptists, Presbyterians and others. Our observation in the first instance was that the Church has given the name Epworth League to its young people's organization, and, as loyal Methodists, we have no right to change it. With reference to the mixed membership, we stated that as the League was organized for the "promotion of piety and loyalty to our Church among the young people," and Baptists, Presbyterians and others can not be expected to take very enthusiastically to Methodist ideas, the League would not, under such conditions, serve its best purpose. Now comes Miss Mabel Montgomery, League editor of the Southern Christian Advocate, with a letter of protest, to which, in a spirit of fairness, we gladly accord space. We will state, incidentally, that the reason given in the letter for the mixed membership, a town of 3500 inhabitants without another young people's society, was not given in the report which we used as the object of our comment. We concede that, in a measure, the mixed membership of the Chapter in question is justified, but we still contend that as a rule it should not be encouraged. The letter of the South Carolina League editor is as follows:

"Marion, S. C., June 25, 1906.—My Dear Mr. Thomasson: Since the appearance of your Advocate of June 7 I have been wanting to write you concerning your utterance as to 'How It is Done in South Carolina,' but attendance upon a League Cabinet Council and a Woman's State Missionary meeting here in my own town have fully occupied my time.

"While exceedingly pleased that you gave us such a wide advertisement as to unique League methods and, particularly, about having all denominations in our Leagues, of which we are specially proud, yet, personally, I wish to take issue with you, or, rather to explain our position somewhat, believing that my own views fairly represent South Carolina Leaguedom. To begin, I am, first, a Christian, then a Methodist and Epworth Leaguer. There's work, O much work, to be done in the world, and in my small opinion it doesn't matter at all by what denomination it is done—the doing is the main thing. "Take my home League as an illustration, for Greenville, the publication

of whose report gave rise to your writing, is not the only transgressor. Here we have no Y. M. or W. C. A., the loss of which is keenly felt by the boys and girls coming home from school and taking up life in a smaller place. None of the other Churches of the town, numbering 3500 inhabitants, have young people's societies of any kind whatever. We would surely be un-Christlike if we did not admit and gladly welcome all Protestants who wish to work with us! One of our very best Leaguers is a strong Baptist, our First Vice-President, and teaches the Bible class in the Methodist Sunday-school; all of which seems quite natural to us. We are sorry to disagree with one so experienced and successful in League work as yourself, but we believe we are right, and we expect to keep on believing it! Perhaps the broadness of my ideas is due to attendance upon the Interdenominational Missionary Conference for Young People, held at Asheville last summer—I expect to go again when it meets the latter part of this week—and one can not long worry over Church spirit as small things there; it's too big a thing for that."

NOTES.

In announcing the Illinois State Epworth League Convention, the Committee on Arrangements give notice that a registration fee of twenty-five cents will be charged each delegate to cover the cost of programs, badges, etc.

Delaware (Ohio) District and Vincennes (Indiana) District in their recent League sessions subscribed liberally to a League Mission Fund—the former, \$965 and the latter, \$236.

The Pacific Methodist Advocate of June 14 contains a cut of Dr. DuBose, which is not at all a good likeness.

The Leaguers of California mourn the loss of Dr. J. C. Simmons, the pioneer Methodist leader of the Pacific slope. Dr. Simmons always took an active interest in the League.

The B. Y. P. U. State Encampment will be held at Palacios, July 3-12. An official invitation has been extended to Chairman Sexton of the Assembly Committee and the writer to attend, which will be accepted. These Baptist young people have made splendid preparations for this year's encampment, moving from their former location at La Porte and erecting commodious buildings at Palacios. The program is published in book form and contains a good collection of songs, along with historical data and choice illustrations, the whole presenting a neat typographical appearance and reflecting credit upon the handiwork of the State Secretary, Robert H. Coleman, under whose supervision the book is issued. The Secretary of theirs is an all-round hustler. He is to have charge of the singing during their Encampment, and when occasion demands he can deliver an address or preach a sermon. President Kendall is employed constantly in the field and his column in the Baptist Standard, which paper is kindly sent us on exchange, teems with interesting items from all sections of the State. We will report more of the work when we have the benefit of observation at close range.

The Seashore Epworth League Assembly will hold its annual Encampment at the usual place, Biloxi, near New Orleans, July 25 to August 5. A new pier 1240 feet long has been built and a recreation shed across the end is one of the additional attractions for the visitors this year. The program has not been published so far as we have noticed, but it is spoken of as being of an exceptionally strong character, and this we do not doubt, for the Leaguers who are enterprising this resort have a way of doing things which means success.

Rev. W. F. McMurry, D. D., Secretary of the Church Extension Board, will have a prominent place in the proceedings of the great Texas League Encampment at Corpus Christi. He is an authority on the problem of the down-town city Church, and will be especially helpful to the Texas Leaguers. Texas is certainly wide-awake on the interests of the Epworth League, and is doing things that will tell in the years to come for Methodism in the State. Gus W. Thomasson, the President of the State Epworth League Cabinet, is a live wire and never fails to bring things to pass.—W. B. Ricks, in Central Methodist.

We have received a copy of the program of the Texas League Assembly, to be held at Corpus Christi, August 3-12, and it has been read with pleasure and profit. A mission study class will be one of the features of the week. Miss Howell will give a course

of talks on Church history. Dr. Young J. Allen, one of the world's greatest missionaries, will lecture, and altogether the character of the work of the whole conference is of a very high order, very stimulating to Texas Leaguedom.—Miss Montgomery in Southern Advocate.

Rev. R. C. George, of our Church, stationed at Trinidad, Colorado, sends us a copy of the program of the recent State League Convention held at that place. The State organization in Colorado is supported by the Leagues of both branches of Methodism, and we understand that both factions work in perfect harmony with each other. The program booklet is the fourteenth issue of a regular series and is liberally illustrated.

President Peabody sends us a budget of leaflets issued in the interest of the South Georgia Conference Epworth League Conference. They are all tastily gotten up and no doubt served the purpose of advertising the meeting which has just been held. The Georgians are wide awake.

The July issue of the King's Messenger is to be a special "Epworth-by-the-Sea" number, and will contain much information about the coming Encampment. It is of great significance that the women of the W. H. M. S. are to have the benefit of an Institute during the Encampment, special arrangements having been made with Mrs. Mary Hargrove and Miss Streeter to conduct a school of methods. The meetings are to be held in the afternoons at the auditorium, and the expense is to be borne by a nominal entrance fee from those who take the course. Mrs. George S. Sexton, of Houston, or Mrs. L. P. Smith, of Dodd City, will furnish further information about this matter. Write them if you are interested. G. W. T.

THE TEXAS ENCAMPMENT.

The program of the second annual encampment of the State Epworth League for August 3-12 was printed in Texas Advocate for May 31. Our brethren in Texas believe in arranging matters in time to prevent confusion at the last moment. This program indicates two things, viz: thought and thorough organization. Nothing seems to have been omitted that is necessary to a successful conference.

The conference opens August 3, 9:30 a. m., with a prayer and praise service. Then follows the organization which includes a choir under Prof. Victor Howell. Bishop Joseph S. Key preaches the opening sermon at 11 o'clock.

On August 4, Miss Mabel Howell, of the Scarritt Bible and Training School, organizes a class in Church History, and Miss Elizabeth Streeter, Meridian Female College, a class in Bible Study, and Mr. John W. Shackford, a class in Mission Study. In addition to the discussions each day of vital and very practical themes, time is devoted to these various study classes.

The Junior League comes in for its share of time in a very prominent place in the conference. The superintendent of this department presiding. The various Vice-Presidents take their turns in presiding over the conference. Among the speakers are found Mr. O. H. Abernathy, President of Texas Methodist Sunday-school Association; Rev. G. C. Rankin, editor Texas Advocate; Dr. H. M. DuBose, General Secretary and editor of the Era; Dr. Monk, Bishop Ward, Dr. McMurry, Rev. Dr. Young J. Allen, our missionary to China, and others of note.

Booths will be provided for officers who at certain hours hold round table conferences for the discussion of methods.—H. B. Anderson in Raleigh Christian Advocate.

FROM BETHEL LEAGUE, FORRESTON, TEXAS.

A Senior League was organized at Bethel Church October 8, 1905, with twenty-seven members. After dropping six names from the roll, we still have fifty-four members.

We meet every Sunday at 7:30 p. m. Attendance and attention very good. A goodly number are active members, and are willing to work.

On June 10 we rendered a special program to a crowded house, and took a voluntary collection of ten dollars and eighty cents.

We have elected new officers, and have decided to render a "special" program once a month.

Had one "pic-cutting" and raised \$5.50. This does not seem very much to some of the Leagues, but we are a country League seven miles from Vaxahaachie.

We hope to do better in the future. A Leaguer in earnest, MRS. J. R. DUNAWAY.

NOTES.

Railroad rates for the Encampment have been agreed on as follows: One first-class fare plus one dollar for the round trip from all points in Texas, on sale by all lines August 1st and 2d,

with limit of August 15th. This is a better rate for this length of time than has as yet been made for our meetings. The rate last year was "no rate at all" from most points as tickets were not sold by any lines except the Santa Fe and Aransas Pass, the unusually low rates on the Sap resulting from the refusal of other lines to sell at the rate desired.

This year all the lines will sell at rate named above and many of them are arranging to run through cars. Many of our people claim that we ought to have the old basis of "five dollars from all points," but it would attract all classes and we would be "overflowed" with an undesirable element. It should be noted also that the five dollar rates were never for more than three days' time, and we have that on sale for week-end excursions now. In addition to this rate, all lines will sell on Friday, August 10, a popular excursion rate of seventy-five per cent of the one way rate to Corpus Christi, good to return Monday night. This is less than one fare for round trip, and will give you three days at Epworth. The San Antonio and Aransas Pass will also sell on Saturday, August 4 and 11, for day trains only from Waco, Houston, San Antonio and intermediate points at one-half the one way rate, with limit of following Tuesday. In addition to this, other still lower excursions will be put on from San Antonio.

Additional train service will be arranged and definite announcement made in Advocate and daily papers. No matter where you are, or what the rate is, get ready to come to Epworth for your vacation. All year rates are on sale every day at one and one-third fare. Come early if you wish and spend a month. We will be glad to arrange accommodations for you.

We will have an abundance of shade at Epworth—not trees, but recreation sheds. The auditorium and other pavilions will give ample room for those who don't "go fishing" to lounge under. No trees, no insects, no mud.

We have arranged for three hundred tents—about twice as many as last year—and while we expect to have plenty, it is best to send in your order and insure that the tent will be up and ready for you. A deposit of \$2 is required with each order. If you want a floor in this let us know.

Circulars of information concerning all matters at Epworth are now ready and will be mailed on application. Send us the names of a few friends who might be interested. You will enjoy your outing more if a congenial party is with you.

We will limit the number of season meal tickets at Epworth to seating capacity of dining room and will give

preference to "regular boarders." We are arranging to reserve the main dining room during meal hour for those holding the season tickets, thereby protecting them in their right to prompt service, having paid in advance. Another large dining room will be prepared for transients, and in addition to this, lunch counters and short orders will be provided. If you desire the meal ticket and want benefit of reduced price, it would be well to remit \$7.50 to cover to A. K. Ragsdale, Corpus Christi, Texas, who will receipt you, and in event you do not go, money will be refunded. We will do our best to care for all, but a "little advance information and co-operation" will aid us.

After July 5, Secretary Ragsdale will be on the ground at Epworth to complete all arrangements. All communications in regard to reservations of tents, remittances or inquiries for accommodations should be addressed to him there. He will be glad to arrange anything you want, from a tent to building a cottage.

"DON'T WORRY" over the fact that the railroads will not carry us to Corpus Christi for a lower rate for the season. The rate granted is about half the regular rate, and we will try and make up to you in cheap living the difference. "It is a long way" to the finest beach in Texas from some parts of the State, but we can't afford to miss the outing.

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

Nothing will give you a better outlook on this world than some skylights to heaven.—Ram's Horn.

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

A man gets little nourishment out of the Word when he reads it only to find shot for saints.

SPEND YOUR SUMMER VACATION

MINERAL WELLS, TEXAS, THE GREAT HEALTH AND PLEASURE RESORT OF THE SOUTH. Mineral Wells is always interesting. Never tires in the pleasure of entertaining its guests. Round trip rates all the year round, via all lines, in connection with the W. M. W. & N. W. RY. Each visit or always longs for another look at the beautiful scenery encountered only at the Wells.

For advertising and descriptive matter, address P. E. BOCK, Second Vice-President and General Superintendent.

THE SUCCESS SULKY PLOW. WE DEFY THE WORLD TO PRODUCE A RIDING PLOW THAT WILL GIVE AS GOOD RESULTS. IT IS STRICTLY A HIGH-GRADE PLOW AT MODERATE PRICE. IT HAS THE BEST MOULD BOARD FOR STICKY SOILS HAS THE MOST APPROVED MITCHING DEVICE HAS THE BEST LANDING DEVICE. IT PLEASES THE FARMER. BETTER THAN ANY RIDING PLOW ON EARTH. WE MANUFACTURE AND HANDLE EVERYTHING THAT IS BEST IN IMPLEMENTS, WAGONS AND VEHICLES. WRITE US FOR YOUR WANTS. PARLIN & ORENDORFF CO. DALLAS, TEXAS.

"COOL COLORADO" IS NOT EXPENSIVE. and its Climatic and Scenic Delights, Pleasurable Opportunities and CONTAGIOUS AGGRESSIVENESS are an inspiration fraught with health and future good for every visitor. "THE DENVER ROAD" is the "Line of Least Resistance" and affords frequent and incomparable through-train service. Vacation tickets are too cheap to leave you an excuse. A postal suggestion of your interest will bring surprisingly valuable results. Address: A. A. Glisson, Genl. Passgr. Agt. Fort Worth, Texas.

boarders." the main hour for tickets, their right aid in ad-room will and in ad-and short you desire benefit of vell to re-Ragsdale, ill receipt i go, mon-ill do our "little ad-peration"

Ragsdale pworth to All com-servations urles for addressed lad to ar-om a tent

fact that is to Cor- of the about half I try and iving the y" to the me parts afford to

teeth. led remedy for children in the gum- is a bottle.

offer out-ome sky-rrn.

ig Texas is, Texas, furnished t, Weath-

ment out- it only

CATION

AS, ND

SOUTH. terest-leasure Round ed, via th the vialt-r look ncoun-

ive mat- CK, General

W

D TO PRO- IN THAT FOOD

IF A FLOW PRICE

IR DEALER E SUCCESS INSIST ON T. IF YOU TO GET IT TE US FOR ID SPECIAL ORY PRICE

LLAS

Vano-Calvert Paint Co.
ST. LOUIS, Mo.
Manufacturers of
Pure Linseed Oil Ready Mixed Prepared Paints Ready for use; guaranteed to be the highest class and best goods made.
Sold by G. W. OWENS & CO., at all their branches—TEXAS PAINT & PAPER HOUSE, Fort Worth, Texas.—J. E. Grant CO., Dallas, and at all large and at all principal points in the State of Texas.
This firm needs no endorsement—their goods speak for themselves.
Sold by all Reputable Firms in the State of Texas.

AUSTIN WHITE LIME CO.
Manufacturers of the
Celebrated Austin White Lime
and dealers in
Cement, Plaster, Hair, Fire Brick, Etc.
AUSTIN TEXAS.

Ruptured? Our Radical Cure. Truss sent on free trial. You pay when satisfied. We take all the risk. F. Buckstein Co., 67 1st Av. S., Minneapolis

Fruit Cans
Prices Right, Prompt Shipment, Freight Paid, Canners Supplies. Canning Outfit \$5 up.
Southwestern Sheet Metal Works Rodgers, Texas.

Your Summer Outing
SHOULD BE YOUR THOUGHT AT THE PRESENT TIME, AS THE SUMMER TOURIST RATES are in effect VIA Santa Fe
TO ALL POINTS WHERE A MOST ENJOYABLE VACATION CAN BE SPENT, YOU CANNOT MAKE A MISTAKE IN GOING TO
COLORADO ARIZONA & CALIFORNIA
I have several interesting pamphlets that I would like to send you if you will drop me a card. With Harvey Serving the Men and a Dustless Track, your trip cannot be other than Joy.
Kindly address
W. S. KEENAN, G. P. A., G. C. & S. F. Ry. Galveston.

THE TEXAS AND PACIFIC RAILWAY
FAST TRAINS DAILY FOR St. Louis, Chicago and the East
SUPERB NEW PULLMAN, VESTIBULED BUFFET SLEEPERS, HANDSOME NEW CHAIR CARS (SEATS FREE.)
ONLY LINE Running Through Chair Cars and Sleepers New Orleans Without Change.
Direct Line TO ARIZONA, NEW MEXICO and CALIFORNIA. E. P. TURNER, Gen. Pass. & Tkt. Agt., Dallas, Texas.
BLYMYER CHURCH
Cincinnati, O.

WRECKED SAN FRANCISCO.
San Francisco, Sunset City, Queen of the Western shore! All the greatness, all the splendor Of her matchless reign is o'er.
Her marts of business, halls of pleasure, Thronged with seas of busy men, Seeking riches, seeking pleasure— Now their seeking's at an end.
Old Earth trembled, shook and staggered, Feeling like a drunken man; All men, faces blanched with terror, Groped for a helping hand.
Terra firma groaned and muttered Like a spirit in despair, While the shrieks and wails of mortals Rent the clear morning air.
The elements, combined, despoiled her, Wrought her ruin in a day, Like some evil spirit wreaking Vengeance on its helpless prey.
Terror-stricken, madly seeking Refuge from impending doom; Death before them! Death behind them! From where, or whence, will succor come?
Upward look, oh, souls in peril; Heaven is answering now your prayer, Sending ministers to aid you, To rescue you from despair.

Soon again will rise the city, In her harbor will be seen, And from shore to shore responding Will "New Frisco's" praises ring.
And ere long proud ships at anchor In her harbor will be seen, While all nations render tribute When again we've crowned her Queen.
MRS. M. HELEN NEFF, San Bernardino, Cal.

THE IDEAL MINISTER.
Minister is the name applied to the pastor of a congregation or a preacher of God's word. As all positions in life have their responsibilities and requirements, there are also certain qualifications necessary to the office and work of the true minister. It is a man of good common sense, to begin with; his religious experience is clear, positive, satisfactory and convincing, both to himself and to others. Without these qualifications no man can succeed as a gospel minister. His work is clearly revealed to him by the spirit of God and the voice of the Church. That ministers are called to preach is clearly taught all through the Scriptures. No man has any authority to preach until he feels "Woe is me if I preach not the gospel." Then, if the Church is living up to her privileges, God will use her voice, in harmony with his spirit, in calling forth his servant into the work of the ministry. This is God's order of calling the minister. He has a deep and profound sympathy and love for his fellowmen, and enters upon his work with the view of benefiting those who are in need of salvation and strengthening the brethren. His literary attainments should be of the highest order possible, so as to be able to clearly state the great truths of the gospel and defend them in such a manner as to challenge the respect and admiration of all thoughtful people as well as to "show himself a workman of God that needeth not to be ashamed," neither the Church ashamed of him. He should have a knowledge of the Hebrew and Greek Scriptures and of the history of the Church in all the ages. His knowledge of the Holy Scriptures must be thorough.

A young man, some years since, went to Dr. T. H. Stockton, of Philadelphia, to ask his advice as to preparation for the ministry. Dr. Stockton said, "My brother, see well to your literary qualifications, but, above all, read the Bible through and through carefully and prayerfully, and then go preach Christ with all your might." He is a close student, both of books and men. One has well said: "The minister who studies books in the morning and door bells in the afternoon will prosper in his work." He studies all helpful works with the glory of God in view. All his studies look to the salvation of souls. In this study he is methodical. The true minister is never anything but a student. He never finishes his education in any particular. When he ceases to study, he begins to fail.

Once at a social party, in which many students of a certain college and the faculty participated, a gentleman said frequently, "When I finished my education." The President finally said: "I am glad to have found a man who has finished his education; for my part I am still a student." The young man retired.
The work of the minister is to preach the "gospel of Christ, and nothing but the gospel." He must not preach himself, or any one else, except Christ and Him crucified. He has no time to make a display of his learning or eloquence, but he has a grand opportunity in his life and teachings to hold up Christ Jesus, the hope of the world. He is not drawn out after "progressive theology" as some seem to be, but he is deeply interested in the doctrines of repentance, faith, justification, regeneration, sanctification, or holy living, immortality of the soul, resurrection, rewards and punishment. He holds fast the old-time honored teaching "of the

fathers," and is not carried about with every wave of popular opinion among the people.
He is a student of men, as well as books. In all the race we have no two persons just alike in their disposition. A man may be well educated both in literary and theological matters and yet be a failure without a knowledge of human nature. A lady in a certain Church had a class of boys, one of whom she couldn't interest in the lessons. She thought over the matter, studied the disposition of the boy, and concluded she would visit him. When she went, the boy was leaving the house, and with him was his beautiful, large, black dog. The teacher said, "What a nice dog you have." The boy said, "Do you like my dog?" "Yes," she said, "I do." "Well," said the boy, "I like you too." This gave her the key to that boy's heart.

I heard of a minister who was once visiting before communion. He went to visit a poor widow. After talking a while he said, "let us pray." She said, "potatoes." He said, "let us pray." She said, "potatoes." He went to secure some provisions. He gave them to her, and she said, "Now let us pray."
He is like the Master. He preaches so plainly that the common people hear him gladly. A man said to his servant, "Do not put the feed too high in the rack for the lambs." It is said that a Church, located near a theological school, was usually supplied by students. A colored man said, "These students are so highly educated I can not understand them." The President came one Sabbath; he said "I wish the young preachers would preach like that old farmer; he made everything so plain that I understood all he said." The President said, "this is my highest commendation."

He mingles with people so as to learn their wants and prepare his sermons to meet their necessities. The great question with him is: "What will honor Christ and benefit his people?" He is a man of decided principles and of firm convictions; when he speaks he means it. He acts from principle and not from policy or impulse. He is calm, earnest, kind—a Christian gentleman. He is a leader of the people, and says to them, "Follow me as I follow Christ." These are times of light literature, and he is often asked, "What do you think of this or that novel?" He replies "What think ye of Christ?" He discourages all light literature, and recommends in its stead something in which there is solidity, food, intelligence, Christ. There are so many books of importance that he finds no time to play with trifles. He teaches that what we read and our associations largely make up our characters.
In the city of New York, not long since, a merchant was dying. His pastor entered the room. The dying man fixed his eyes on him and said: "For years I sat under your ministry and you never warned me of my sins. I am now dying and going down to destruction from the Church, and I charge you with it."

The true minister warns his people of sin in all its relations to them, especially the social sin so prevalent among us at the present time—dancing, gambling, theatres, uncleanness and all manner of intemperance. In all his warnings he "speaks the truth in love." There are three things that all ministers must have to be successful in their work. There must be a mind well filled with truth, and a soul full of love to God. The intelligence of the age demands it. A broad, cultured mind, sanctified by the grace of God. Christ wants his Church to have the product of the best brain and heart. No man ever knew too much to preach Christ. There is no work so important and none more honorable.
There must be a warm tender heart, filled with love to God and our fellow men. He can not enter into sympathy with the people without this sympathy. The minister is the confidant to whom the people unbosom their sorrows. "He must weep with those that weep and rejoice with those that do rejoice." This work filled and thrilled Christ while here on earth. He bathed the earth with His tears. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come rejoicing, bringing his sheaves with him."
He must practice what he teaches. He may have a well filled mind, a warm, tender heart, but he must also have practice for his hands and feet. The model minister "went about doing good." He is a man looking for opportunities to do good. He seeks them; then, when they open up, he is ready to take hold of the work. "Happy if with my latest breath I may but gasp His name; preach Him to all and cry in death, 'Behold! behold the lamb!'"
In view of the importance of our work, should we not linger before God until we receive that divine anointing that will give us power with God and men? Thus we will be thoroughly furnished unto all good works, and when the ministerial life shall have

ended, hear the Master say, "Well done, good and faithful servant, enter into the joys of the Lord."
Through the living ministry this world will be taken for Christ. "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." Man is to tell man the wonderful story of the cross, charged by the Holy Ghost; and when the world shall have heard to earth's remotest bounds, then shall the end come when the laborer shall be called to rest, and salvation dawn on a world saved through Jesus Christ.
Standing as we do to-day, looking out into the future, we see great encouragement along with some discouragements. Yet, thank God, the world is growing better, and contests over matters of mere human origin are lost sight of in the rapid strides to save the world.

It is said that it was the practice of the Swiss herdsmen, just as the sun was disappearing, and the night coming on, to ascend some lofty point from which he would shout to his ad-

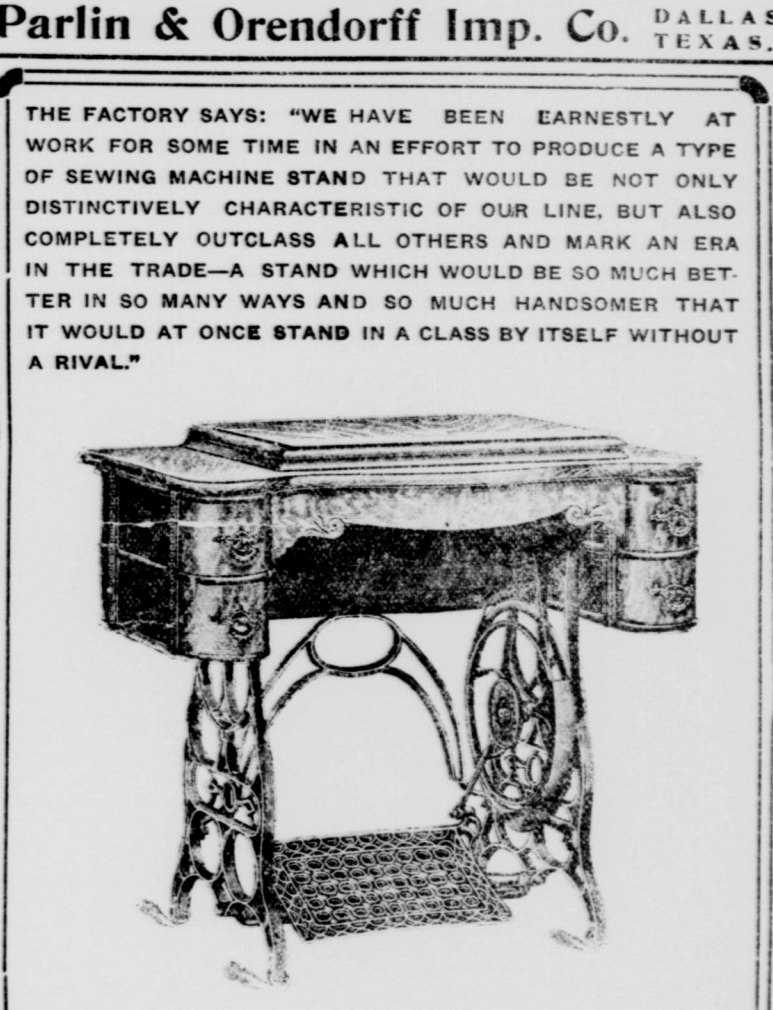
joining brother: "Good-night, praise the Lord." Then that one would take it up and shout to his neighbor, "Good-night, praise the Lord!" After awhile the whole country would be filled with the shout: "Good-night, praise the Lord!" When "from North to South the princes shall meet and pay homage at His feet, and Western emperors with their Lord and savage tribes attend His word," it will then be made known that the world's jubilee was brought about, under God, by patient, earnest, self-sacrificing ministers who, like Moses, refuse the pleasures of this world, choosing rather to suffer with the people of God, because they look to the recompense of the reward.
General Jackson was asked once for a position by a minister, to whom he replied thus: "Do you feel that you are called to preach?" The minister said, "I believe I am called to preach." "Then," said the General, "you hold the highest position a man can occupy; I have no position so honorable; go and preach Christ and be therein contented."

DR. LUCAS.

The Johnston NO. 10 HIGH-SPEED Mower
THIS GRAND MOWER COMBINES High Speed with Greatest Strength AND WEARING QUALITIES
Enabling Us to Guarantee It to Cut the Most Difficult Grasses in the World, Which Are Found in Texas.
A Powerful Cutter Light Draft Light Running Easily Operated
Has Roller Bearing Self-Aligned Crank Box Which Prevents Heating and Makes it the Lightest Draft and Most Durable Mower on the Market.
Write about the Canton 2 Stroke the Admiral 3 Stroke Self Feed and Patented Small Steel Hay Press. Many other valuable features found in our Free Catalog containing Full Line of Haying Machinery. For Special Introductory Price address

Parlin & Orendorff Imp. Co. DALLAS, TEXAS.

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

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 Drophead..... 23 50
Upright..... 22 00
The above prices will place the machine at the nearest freight depot of the purchaser. WE PAY THE FREIGHT. Address
BLAYLOCK PUBLISHING COMPANY, DALLAS, TEXAS.

The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. FLORENCE E. HOWELL, 170 Maestri St., Dallas, Texas.

IMPORTANT NOTICE.

The Woman's Home Mission Society of the M. E. Church, South, has issued a set of beautiful pictures illustrative of every phase of Home Mission work. They are beautifully executed and instructive to those who are interested in the work of the Church. Price per package, fifty cents. Order from Mrs. R. W. MacDonell, Methodist Publishing House, Nashville, Tennessee.

THE TWENTY-SIXTH ANNUAL MEETING WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE.

The Woman's Foreign Missionary Society of North Texas Conference met in Terrell Wednesday, June 6, 1906, Wednesday afternoon the Executive Board held its meeting. At night Dr. Bourland preached a carefully prepared sermon that showed that since women have been organized, the Church and Christianity have advanced in bounds and leaps. The sermon was full of instructive and entertaining facts. Dr. Bourland enjoys the distinction of being the first preacher to organize a Woman's Foreign Missionary Society in the North Texas Conference. This Conference Society was organized in Dallas November 17, 1880, the first in Texas. Our own Mrs. Florence E. Howell was elected President at the organization. In 1882 we, as a Conference Society, sent our first missionary to the foreign field—Miss Dona Hamilton, who went to China. North Texas Conference was the first in the State to endow a scholarship in the Scarritt Bible Training School, Kansas City, Mo. Thursday morning at nine o'clock the annual meeting was formally opened with devotional services, led by the President, Mrs. Howell. As she read we felt that God was with us, to own and help us. The annual reports of the Corresponding Secretary and Treasurer were read, and they showed much that was encouraging. The pledge of \$1000 to purchase a lot in Havana, Cuba, on which to erect the Eliza Bowman School, was exceeded, as the amount raised during the year for this purpose was \$1581.64. When this was announced the thankfulness of the Conference Society was expressed by singing "Praise God From Whom All Blessings Flow." Several visitors were introduced; among them were Miss Davis, deaconess at the Mission Home, Dallas, Miss Wood deaconess from Chicago, and Miss Leveritt, returned missionary from China. The deep consecration, sweet demeanor, and the Bible readings of these elect women of God, drew us nearer to them, and nearer to a throne of grace. Miss Tinnin, of Kaufman, delegate to the meeting of the Woman's Board held in Opelika, Ala., in May, gave such an intelligent and comprehensive report of the proceedings that we almost felt that we had been there. She said that advancement was reported along all lines, especially in membership, money and missionaries. Miss Tinnin was given a rising vote of thanks for so excellent a report. We then adjourned for the noon hour. We found that the ladies of Terrell had prepared a delicious luncheon, which they served in the Church parlors to the members and visitors.

In the afternoon devotional exercises were conducted by Mrs. H. A. Bourland, of Dallas. The minutes of the morning session were read and approved, after which Brother C. B. Fladger of Sulphur Springs, gave a fine talk on "How to Have a Foreign Missionary Society in Every Preaching Place!" This led to a spirited discussion. It was agreed that the pastor is responsible to a large degree when there is an indifference to the Foreign Missionary cause in his charge.

At 2:30 o'clock, the anniversary exercises were held. Good music was one of the leading features. Rev. Egger, of Dallas, conducted the opening devotional services. Then followed the addresses of welcome by Mrs. W. H. Allen in behalf of the Woman's Foreign Missionary Society of Terrell; Mrs. O. F. Walton, for the Woman's Home Mission Society; Miss Julian Trueheart, for the Golden Links, and Master Oscar Fields for the Juveniles. All did credit to the intellect and sincerity of Terrell. Mrs. C. P. Heard, of McKinney, responded in a very gracious and able manner in behalf of the Conference Society.

Then came a spiritual and instructive address by the President. She said, among other things, that the W. F. M. Society of the M. E. Church, South, had collected and disbursed nearly \$2,000,000 since it was organized twenty-eight years ago.

Friday morning's session was opened by devotional exercises conducted by Miss Leveritt. We felt when

we looked at this consecrated woman that with God there are no foreigners, no foreign missionaries and no foreign mission cause.

Next a letter was read from Miss Norwood Wynne, our missionary to Mexico. She is our very own, being supported by this Conference Society. Greetings were sent to her.

Reports from the various districts were read. McKinney claims to be the banner district, more than \$1000 having been raised for missions this past year.

Miss Dye, the sweet and brainy lithe missionary candidate, closed the morning session with devotional services.

In the afternoon the "Workers' Conference" was conducted by Mrs. N. A. Searcy, of Dallas. Many questions were discussed at length, and much information elicited. After this the pledges were called for. The salary of Miss Norwood Wynne, \$750, was quickly pledged.

The evening exercises were full of interest, conducted by Misses Dye and Kendrick, the two missionary candidates of the Conference Society.

The Saturday morning session was opened with devotional service conducted by Mrs. A. Hewett, of Greenville. Reports of the different adult societies were heard. Afterward came the reports of the Golden Links and the Juveniles. Much importance was laid on young people's work, and it is the earnest prayer of the Conference Society that this work be advanced rapidly. Pledges for the Eliza Bowman school in Havana, Cuba, were called for and something over one thousand dollars has been pledged. A resolution was passed looking to the purchase of a lot in Havana, on which to erect buildings for this school. There is more than \$1500 already raised for this purpose. This will be put out on interest till time for the first payment on a lot.

In the afternoon invitations were extended for the next annual meeting. Travis Street Church, Sherman, was selected. The annual election of officers was held, and the following officers were elected: Mrs. F. E. Howell, Dallas, President; Mrs. L. S. Barton, Terrell, First Vice-President; Mrs. Abbie Allen, Frisco, Second Vice-President; Mrs. Allen J. Robinson, Paris, Third Vice-President; Miss Martha Tinnin, Kaufman, Corresponding Secretary; Mrs. Scott Galbraith, Paris, Recording Secretary; Mrs. R. H. Rivers, Kaufman, Treasurer. Thus the Conference Society is assured an efficient corps of officers another year. Our scholarship at the Scarritt Bible and Training School will be used this year by Miss Hattie Rankin, of Dallas. The Conference Society is very proud of its missionary candidates—Miss Dye and Miss Kendrick. We hope to have many more girls offer themselves as missionaries. "The harvest is plenteous, but the laborers are few."

The presence of three of the oldest members of the Conference Society, Mesdames M. A. Allen, of Terrell, Sullivan, of Rockwall, and R. W. Thompson, of Dallas was a benediction.

The evening exercises were conducted by the Juveniles and Golden Links, led by Mrs. W. B. Dashiell. This was one of the best of the exercises of the annual meeting, and reflected credit on Mrs. Dashiell's able management.

Sunday, at eleven o'clock, the host, Rev. Louis Barton preached, and at 2:30 p. m. the annual love feast was conducted by Mrs. A. R. Nash. In the evening Miss Leveritt, the visiting missionary, addressed a large audience. Those who were present at these three last occasions say they were most memorable ones. Thus ended one of the very best of the annual meetings of this Conference Society. Each delegate vied with the other in singing the praises of Terrell and her hospitality.

MRS. CHAS. T. KENNEDY, Greenville, Texas.

ANNUAL MEETING WOMAN'S FOREIGN MISSIONARY SOCIETY, WEST TEXAS CONFERENCE.

The Woman's Foreign Missionary Society of the West Texas Conference held its recent annual meeting in San Antonio, June 14-17.

The pastor, Brother Mouzon, and his wife, together with the good woman of Travis Park Church, made us feel at home and showed us many kindnesses which we heartily appreciated. The attendance was the largest ever present.

The membership had increased, fourteen new organizations having been effected during the year.

The address of welcome was delivered by Mrs. E. C. Nichols, of San Antonio, the former President of the society, and the response made by Mrs. Booth, of Bastrop. The papers were unusually good, and upon subjects

of vital interest. How to Conduct an Ideal Juvenile Missionary Society, by Miss Rawlings, of San Angelo, and a talk upon the same subject by Mrs. George Watkins, of Llano, gave fine suggestions to the leaders of Juvenile work and Golden Links.

"How to Double our Membership," by Mrs. A. J. Meeks and Mrs. M. E. Lane, recommended love, faith in God, prayer and individual effort. We were especially interested in "How to secure a monthly offering from each woman in the Church for support of Special Missionary," by Mrs. B. S. Lee, of San Marcos. Miss Decherd, of Austin, succeeded in enlisting her co-workers upon the subject "Best Methods of Conducting Mission Study Classes."

Mrs. Le Master, of Goliad, read a forcible paper upon tithing, "Intercessory Missionaries," by Mrs. Monkhouse, of Gonzales, impressed each one with the thought that through prayer we may be missionaries, even if we can not go to heathen lands. "Woman's Work for the Evangelization of the World," by Mrs. Whaling, of San Marcos, was the product of prayerful thought, and we were given a higher conception of duty, and brought nearer to the heavenly Father. Mrs. O. P. McDonald, of Clareville, gave us a good paper on "The Holy Spirit in Missions." Little Alberta Scott recited a touching poem, "Unawares."

Four members of our Conference Society have passed away during the year. Mrs. H. T. Steele, a former President and Corresponding Secretary of the West Texas Conference Society made a short talk, in which she gave some interesting information in regard to the organization and advancement of this society.

One devotional service Saturday afternoon was conducted by Miss Leveritt, of China, and as she talked our hearts burned within us; our eyes were opened to the needs of the work, and we were constrained to pray, "Lord, use me."

Brother Scarborough, Secretary of the Board of Missions of West Texas Conference, was with us during the entire session, encouraging and strengthening us in our work.

His address on Saturday, "How to Organize an Auxiliary in every Pastoral Charge," was listened to with great interest. He preached Sunday morning on the Atonement, taking for his text, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29).

Sunday afternoon Miss Leveritt, for whom the West Texas Conference Society he asked the privilege of supporting in the foreign field, gave an interesting talk on China. She gave an insight into the cruelties of heathenism to childhood. Never before have we felt so deeply the need of more of Christ's love in the Christian Church, that we may not withhold from these people the light and liberties of the gospel. Her address at night was upon how she became a missionary to China, and some of her thrilling experiences during her ten years stay there. As we heard her story of simple faith in God and her child-like trust, our hearts cried out for greater faith in God, a deeper consecration to service, power with God in prayer, and then will we realize that the earth shall be full of His knowledge and glory as waters that cover the sea.

Sisters, let us rally around the cross of Christ, lift high his royal banner, storm the strongholds of Satan, and his will be done in earth as in heaven.

The following officers were elected for the ensuing year: Mrs. T. A. Brown, Austin, President; Mrs. F. A. White, Center Point, Vice-President; Mrs. Theophilus Lee, Llano, Corresponding Secretary; Mrs. M. Y. Stokes, Lampasas, Recording Secretary; Mrs. W. E. Smith, Seguin, Treasurer; Mrs. E. E. Nichols, San Antonio, Press Reporter; Mrs. K. T. Decherd, Austin Secretary, Austin District; Mrs. James Crider, San Antonio Secretary, San Antonio District; Mrs. M. B. Wilson, Lockhart Secretary, San Marcos District; Mrs. W. S. Woodson, Cuero Secretary, Cuero District; Mrs. C. R. Porter, Llano Secretary, Llano District; Mrs. H. F. Lewis, Lampasas Secretary, San Angelo District; Mrs. O. P. McDonald, Clareville Secretary, Beeville, District.

MRS. M. Y. STOKES, Rec. Sec. Conf. Society

A CALL FROM CAMP EPWORTH. WHO WILL GO?

It is earnestly desired that every woman of the Home Mission and Foreign Missionary Societies should attend the Epworth League Encampment at Corpus Christi this summer, especially that they may avail themselves of the course of Bible Study, and of the course of Study in Sociology. The latter will be conducted by Miss Howell, Professor of Sociology in Scarritt Training School; and the former by Mrs. Hargrove, also of Scarritt. A nominal charge of one dollar will be made for each ten days' course of study.

It was our high privilege some years ago to attend a course of Bible Study conducted by Mrs. Hargrove in Kansas City, Mo. Her class comprised women of different denominations, among them the wife of a distinguished Presbyterian minister; and the study of the Bible was delightful under the leadership and inspiration of this noble, spiritual and gifted teacher. The memory of this dear experience makes us eager to renew it at Camp Epworth.

All the workers for Christ need to be fully equipped with the "sword of the Spirit" if they would render effective service. May not one failure to accomplish great things be often traced to our ignorance of the Word of God? Do we not, many of us, stand helpless before this mine of hidden treasures, not knowing how to extricate for our use the wisdom, the inspiration, the strength, comfort and guidance that might be freely ours?

Sisters and friends, Mrs. Hargrove is coming to us to show us how we may study effectively this blessed Word of God, through which his own voice speaks of us; not only in the teachings of apostles and prophets and his own eternal Son, but through all the history of his dealings with his chosen people, which were written, so he tells us, "for our example." Let us gather in great numbers at Camp Epworth, sure that our lives will be greatly enriched by the experience which awaits us.

Of Miss Howell we have no personal knowledge, but those qualified to speak pronounce her very fine as an instructor in Sociology.

The problems that especially confront Home Mission workers are the problems dealt with in the Study of Sociology. If we blindly and ignorantly attempt the betterment of social conditions in our land, we shall inevitably fail. We must have a zeal, but as St. Paul enjoins, "a zeal according to knowledge." This necessary knowledge we shall, in great measure, acquire by ten days spent with Miss Howell in the careful consideration of the more pressing needs of our day, and of the wisest and most effective methods of work.

In addition to these two courses of study, you will see, if you refer to your program, that some of the most eminent men in the Southern Methodist Church have consented to give lectures and addresses on special topics, while fresh sea breezes disperse the summer heat, and the congenial fellowship of friends emphasize and enhance the joys of this great occasion.

Dear sisters, your Church has provided a feast of good things for you. Loyalty to its claims upon you, loyalty above all, to the claims of the Master and his work, should impel you, at whatever personal sacrifice, to avail yourself of this golden opportunity.

MRS. S. H. WERLEIN, Press Sec. W. H. M. Society, West Texas Conference.

To the Home Mission Women, West Texas Conference:

It is very important that every member of our Home Mission Society know about the League Encampment at Corpus Christi this year. It is to be a great spiritual uplift for our people. It is a fine place to spend a few days. There will be a great gathering of the young people from all over the State, a new force will be given to all good works, and the Master will be honored. Will not all our women work for this cause and make it a personal matter?

There is to be a fine program—every day and hour is full. Many of our ablest divines and teachers will be there; but the most important subjects to us as Home Mission workers will be the course in Bible Study and Sociology. When I tell you that Mrs. M. L. Hargrove, teacher of the Bible in Scarritt Bible and Training School, will be there and conduct a course in Bible study for ten days, and that Miss Mabel Howell, teacher of Sociology in the same school, it should arouse a great wave of enthusiasm. It is not often that we are so highly favored. Both are very fine, and it is made possible for our women to have the benefit of this work under these two instructors at such a small cost. It is proposed that we pay one dollar each for the ten lessons in the two subjects. We all need the Bible study, and we should be wise to embrace this opportunity. I have had the great pleasure and privilege of hearing both, and am so anxious that our women lay aside everything and for ten days give themselves entirely to this work at Epworth Camp. We can not estimate what it would mean to our work in the West Texas Conference! Let us work for it, talk for it, and get our friends and neighbors to work. Let us not be indifferent to this great opportunity. This is the day when we need trained and consecrated workers to meet the issues as they come, and to solve the difficult problems of life.

MRS. T. A. BROWN, Cor. Sec. W. H. M. Society, West Texas Conference.

SUMMER COMPLAINTS.



It is Highly Important that Every Family Keep a Supply of

RADWAY'S READY RELIEF always in the house. Its use will prove beneficial on all occasions of pain and sickness. There is nothing in the world that will stop pain or arrest the progress of disease as quick as the Ready Relief.

Internally—A half to a teaspoonful in a half tumbler of water will in a few minutes cure Diarrhoea, Dysentery, Colic, Cholera Morbus, Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

Travellers should always carry a bottle of Radway's Ready Relief with them. A few drops in water will prevent sickness or pains from change of water, etc. It is better than French Brandy or Bitters as a stimulant.

RADWAY'S READY RELIEF For fifty years the Family Doctor and Household Remedy. Sold by druggists all the world over.

We hope to give our readers the Bulletin of the W. F. M. Society, Northwest Texas Conference, in next week's issue, not having space for it in full this week.—Editor Woman's Department.

W. F. M. SOCIETY.

(Letter to the W. F. M. Society, Texas Conference, in annual meeting at Marlin, Texas, and published by request of the society.)

Laredo Seminary, June 5, 1906. To the Members of the W. F. M. S., Texas Conference:

My Dear Friends and Co-Laborers—As I can not be present with you in your annual meeting and speak with you face to face, I would do the next best thing, and send you by pen and paper a message of love and greeting.

The years gone by hold many sweet memories to me of old St. John's, our young people's missionary society, the "Light Bearers," and dear Mrs. Steele, our Lady Manager. It was while she was praying in me of our meetings that I first felt impelled to give my life to this work; so I feel indeed that I am a child of the W. F. M. S. of the Texas Conference. My heart turns to you especially at this time and I would fain make one of the family circle.

The years have passed and you have other daughters and I sisters in the work. Some of them will be with you; I send them also much love and wish them nothing better than that they may find as much joy in our Master's work as has been mine. May our united prayer be, "The World for Christ," for though we may labor in opposite quarters of the globe, our aim is one.

In telling you of the year's work I would dwell rather upon its blessings than upon its trials and discouragements. At this time last year the prospects were far from assuring, but little by little order grew out of chaos, and on September 11 we were able to reopen school with a good attendance, though we were one month behind time. It was with very thankful hearts that we began the year's work, for the task a few months before had seemed almost an impossible one. The boys we housed in Emory Hall, which was repaired by the citizens of Laredo, but were obliged to refuse some for lack of room. Emory Hall was formerly a two-story building with basement. The cyclone swept the upper story away entirely; we roofed what remained, making of it a cottage. It was overflowing with boys, but we felt willing to put up with almost any inconvenience rather than give them up. It has always been my prayer that from some one of our schools might be sent forth the John Wesley of Mexico, who would do for his country religiously what Juarez did politically. Every time we have to turn one away I think, "That might have been the one."

Of course all who come to us do not receive the truth, but the seed is sown in their hearts and may bring forth fruit at a time we know not of.

We had the great pleasure a few days ago of entertaining one of our former pupils and graduates, Prof. Servando Y. Esquivel, now teaching in our Chihuahua school. It was extremely gratifying to us to note into what a steadfast Christian he had developed and what a power for good he was exerting in his chosen profession.

One of our teachers met a former

North Texas Female College

"KIDD-KEY" Conservatory of Music and Art.

Sherman, Texas.

FOUNDED 1877.

TWELVE WELL EQUIPPED BUILDINGS OCCUPIED—502 GIRLS FROM 13 STATES AND TERRITORIES.

Location accessible, healthful and refined. Artesian water in abundance. Night watchman and trained nurse. Rooms furnished and carpeted. Lighted by electric lights. Thoroughly equipped gymnasium, library and reading room. Scientific and chemical apparatus. Special advantages in music, vocal and instrumental; art, elocution and physical culture. Eighty-six pianos, besides other musical instruments. George Kruger, of Cincinnati, of the Leschetizky School, Vienna, director. We have made a valuable addition to the faculty in Prof. Harrison, violin. Thirty officers and teachers. Standard literary course, leading to scientific and classical degrees. Rates reasonable for advantages offered. For catalog and other information address the president.

Mrs. L. A. KIDD-KEY, President Sherman, Texas.

Rev. E. L. Spurlock, Business Mgr.



IT'S LIKE FLYING!

A ride in one of our carriages, run about or driving wagons behind a swift stepping horse gives you the exhilaration of flying through the air. Staunch enough for safety, still they're built for speed and smoothness of running. Our prices won't make your money fly.

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.

CHURCH MONEY. By our method. For the sake of the advertising, it gives us, we get you have all the profit. For particulars address: PETER NEAT-RICHARDSON CO., Wholesale Drugs, Louisville, Ky.

WANTED.—Any Church having second-hand pews to sell may find a purchaser by addressing C. G. JARVIS, Leakey, Texas.

FOR SALE.—One two-story, four-room house 16x24 feet on Epworth Encampment at Corpus Christi. Good location. W. G. TAYLOR, Price \$250 cash. Corpus Christi, Texas.

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.

POSITION WANTED.—A young lady of experience, who is a working member of the M. E. Church, South, wants a position in a school or college as a Music Teacher, or would teach a class in a good community. The best of references given and satisfaction given. Address Rev. J. J. Davis, Stephenville, Texas.

There is no revelation from God where there is no relation to God.

Seminary cadet on the train as she was returning last session. In the course of the conversation he remarked to her, "I will never escape from the impressions and influences received at the Seminary. They follow me always."

As you doubtless know, the board has given us permission to rebuild the Barracks, calling it the S. S. Park Memorial. We hope to begin at once and proceed as we can.

Miss Holding has received from friends and former pupils of the school at different times through the year about \$800 or \$900.

Two of our native teachers, also former pupils, have given one month's salary each for this purpose, and the Junior Leaguers gave a "concerto" of their own and brought the proceeds to Miss Holding "to buy brick for the Barracks."

Because I have given so much space to the boys, you must not think they are all of the school. Of the two hundred and sixty-eight pupils enrolled last year, two hundred were girls, and many of them bright and promising ones.

I would like to mention by name and tell you something of each girl clothed in the Texas Conference, but it would take too long.

Outside of the school work we have five Bible women who visit in both Laredos and assist in the Church work, also an interesting sewing class and missionary society for the mothers of our children and others who may desire to join. Miss Holding meets with the sewing class every Friday afternoon, and once each month they have their missionary meeting after the sewing class. The class is always closed with a Bible lesson and prayer. This is a delightful work, and one missionary could devote all her time to it profitably.

Miss Holding joins me in love to all the members of the Texas Conference Societies.

May God's richest blessing rest upon your session and his Spirit guide in all things. Your daughter in the work, EDITH A. PARK.

YOUNG LADIES' AUXILIARY.

On March 1 the young ladies of the First Methodist Church, Galveston, met to organize a Young Ladies' Auxiliary of the Home Mission Society. Ever since then this organization has had good reports. We sent a representative to the Woman's Conference at Timpson, from which we received many ideas and plans to continue our work.

A little girl was unable to attend school on account of the want of clothing. Our auxiliary readily helped her. When the sewing school closed we helped to provide the refreshments, also the refreshments for the reception to Miss Tarrant, our Missionary from China.

The work we are most proud of is that we have pledged thirty dollars a year for the support of the City Mission School.

Many of our members are tithing and the Baby Roll is increasing. We feel that God has blessed us and will continue to do so.

STELLA BOLLINGER, Superintendent of Press Work, Galveston, Texas.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address F. J. CHENEY & CO., Toledo, Ohio. Sold by Druggists, 75c. Take Hall's Family Pills for constipation.

TREASURER'S REPORT.

Report of the Treasurer of the Texas Conference for June, 1906: Beaumont District—Beaumont, V. A. Godbey; Orphanage, \$40. China and Sour Lake, F. O. Favre; education, \$10; children's days, \$3. Corrigan, A. Nolan; foreign missions, \$20; Orphanage, \$5. Jasper Mission, S. H. Allison; conference claimants, \$4; foreign missions, \$3; domestic missions, \$4; Orphanage, \$1. Lexington, J. L. Russell; domestic missions, \$14.50; Orphanage, \$9. Nederland and Sabine Pass, C. D. Montgomery; conference claimants, \$5; foreign missions, \$5. Saratoga and Batson, H. M. Timmons; domestic missions, \$10. Brenham District—Brenham, S. R. Twitty; Bishop's Fund, \$12; foreign missions, \$25; domestic missions, \$13.75. Bellville, C. C. Childress; domestic missions, \$10.50. Cameron, C. J. Oxley; foreign missions, \$20; domestic missions, \$20; Orphanage, \$20. Giddings, H. B. Smith; children's day, \$1.60. Lexington, W. M. Sherrell, con-

ference claimants, \$2.50; foreign missions, \$3.25. Thorndale, J. W. Mayne; conference claimants, \$5.

Calvert District—Pettway Circuit, W. E. Washburn; foreign missions, \$5; domestic missions, \$5. Wheelock Circuit, J. P. Skinner; domestic missions, \$7.20; Orphanage, \$9.50; children's day, \$3.30.

Houston District—Cedar Bayou, I. E. Thomas; foreign missions, \$50; domestic missions, \$45; Orphanage, \$5; children's day, \$3.23. Houston, Galveston, G. W. Davis; conference claimants, \$25; foreign missions, \$50; domestic missions, \$10; Church extension, \$15; education, \$20.

Huntsville District—Anderson, J. F. Bilbro; foreign missions, \$25. Navasota, W. F. Davis; foreign missions, \$52; domestic missions, \$88. Prairie Plains, T. R. Cain; foreign missions, \$16; domestic missions, \$14; Orphanage, \$5.

Marshall District—Arleston, H. G. Williams; domestic missions, \$2; Orphanage, \$12. Kilgore, J. C. Stewart; domestic missions, \$15. Marshall, W. W. Golligh; domestic missions, \$17.

Palestine District—Alto, J. I. Weatherby; conference claimants, \$5; foreign missions, \$8.80; domestic missions, \$8.80; Church extension, \$6.40; Orphanage, \$5. Crockett, I. B. Manly; Bishops' Fund, \$5; conference claimants, \$5; foreign missions, \$35; domestic missions, \$35; Church extension, \$5; education, \$5. Jacksonville, J. M. Smith; domestic missions, \$3.50. Mt. Selman, B. W. Allen; domestic missions, \$6.65. Neches, J. H. Westmoreland; children's day, \$6.95. Palestine, Gus Garrison; domestic missions, \$35. Trinity and Lovelady, Stuart Nelson; conference claimants, \$8; Orphanage, \$12. Westville and Bedford, T. F. Rucker; foreign missions, \$10.50; domestic missions \$10.50.

Pittsburg District—Leesburg, W. F. Campbell; domestic missions, \$5.50; children's day, \$1.50. Maple and Omaha, J. E. Morgan; foreign missions, \$5; domestic missions, \$17. Redwater, J. M. Mills; children's day, \$3.20. Texarkana, J. B. Turentine; Bishops' Fund, \$17.45; foreign missions, \$51.75.

San Augustine District—Burke, J. S. Wilson; domestic missions, \$10; Orphanage, \$11. Center, L. H. McGee; education, \$28. Shelbyville, E. C. Escoe; children's day, \$3.

Tyler District—Colfax, B. C. Ansley; foreign missions, \$10; domestic missions, \$10. Troupe and Overton, G. R. Hughes; foreign missions, \$1. Total, \$1167.08.

L. L. JESTER, Conference Treasurer.

Scrofula is a bad thing to inherit or acquire, but there is this about it—Hood's Sarsaparilla completely cures even the worst cases.

A CARD FROM BRO. DEETS.

I am just home from Sterling City; was there ten days helping Bro. S. L. Burke in a meeting. We had a good meeting; something over forty-five professed conversion and eighteen joined our Church at Sterling City. Some will join at other places and some will join other Churches. Bro. and Sister Burke are in great favor with the people. I had the most pleasant time of my life out there. Most of the members out there were converted in meetings that I held three years ago, and none but God knows how I felt to meet them once more. I met Bro. J. D. Scott, presiding elder of the district. He is rounding out his fourth year on that district. His work has been to God's glory and humanity's betterment. J. D. Scott is a success everywhere. I also met Bro. Shaw, the preacher in charge at San Angelo. He is a live wire, planning wisely, executing faithfully, and God is stamping with divine approval.

I was a guest at the parsonage at Sterling City, and to those who know Bro. and Sister Burke it is needless to say I had a royal time.

I wish to express my gratitude to all the preachers whom I have helped for kindnesses during the year. I go now to Little River. R. J. DEETS. Bruceville, Texas.

Fifty-two attractions at the Texas "hautauqua, Mineral Wells, Texas, July 14th to 17th. Season tickets, only \$4.00 (transferable).

The inclosed list puts the Advocate in every Methodist home in this community. I will try to renew these next fall. The task is upon us now to make new Methodist homes and place the Advocate in them. E. W. MORTON. Pierce, Texas.

IMMIGRATION Through the PORT OF NEW ORLEANS.

Our Foreign Immigration Office, No. 407 Carondelet Street, New Orleans, in charge of Mr. F. M. Welch, Foreign Immigration Agent, is now equipped for the handling of all matters pertaining to Foreign Immigration. Mr. Welch will give special attention to the filling of orders for labor for the "Home Seekers" arriving on each ship. Orders placed with him should state the number wanted, the kind of work, and the wages, with a statement of the cost of board, etc. E. P. TURNER, Gen'l Pass'r Agent, T. & P. Ry., Dallas, Texas.

BOOK BARGAINS

BULLETIN NO. 3.

We have only a few of each title and until they are exhausted we make the following astonishing low prices:

Boys' Book of Famous Rulers. Farmer.	\$1.50	\$.50
Famous Voyagers and Explorers. Bolton.	1.50	.50
Score of Famous Composers. Dole.	1.50	.50
Famous English Statesmen. Bolton.	1.50	.50
Witch Winnie in Spain. Champney.	1.50	.50
Witch Winnie's Mystery. Champney.	1.50	.50
Witch Winnie's Studio. Champney.	1.50	.50
Witch Winnie in Holland. Champney.	1.50	.50
Witch Winnie At Versailles. Champney.	1.50	.50
Witch Winnie At Shinnecock. Champney.	1.50	.50
Witch Winnie—The Story of a King's Daughter. Champney.	1.50	.50
In Pirate Waters. K. Munroe.	1.00	.50
Andy's Ward. James Otis.	1.00	.50
American Fairy Tales. Baum.	1.00	.45
The Day Dream. Tennyson. . . . .	.50	.10
Stories of the Army. . . . .	.40	.10
I. A., by Q. . . . .	.75	.35
The Man Who Wins. Herrick. . . . .	.75	.35
The Boss of Taroomba. Hornung. . . . .	.75	.35
A Bride from The Bush. Hornung. . . . .	.75	.35
A Civilian Attache. Brown. . . . .	.75	.35
If I Were a Man. Robertson. . . . .	.75	.35
Madame Delphine. Cable. . . . .	.75	.35
In Old Narragansett. Earle. . . . .	.75	.35
A Romance in Transit. Lynde. . . . .	.75	.35
Stories of the Sea. . . . .	.40	.10
Stories of New York. . . . .	.40	.10
Stories of the South. . . . .	.40	.10
A Minister of the World. Mason. . . . .	.50	.20
A Minister of Carthage. Mason. . . . .	.50	.20
How to be Pretty, Though Plain. Humphrey. . . . .	.50	.20
People of Our Neighborhood. Wilkins. . . . .	.50	.20
The Great War Syndicate. Stockton. . . . .	.40	.10
Toward the Light. Lloyd. . . . .	.50	.20
Break of Day Tales. Kollins. . . . .	.50	.20
The Conquered World. Horton. . . . .	.50	.20
Mischievous Goodness. Berry. . . . .	.50	.20
The Incarnation of Krishna. Mulvaney. . . . .	.40	.15
Reverescence of Inury. Kipling. . . . .	.40	.15
A Gift of Peace. Porter.	1.00	.25
Arne. Bjornson. . . . .	.50	.20
Beckonings for Everyday. Larcom.	1.00	.50
One Hoss Shay. Holmes. . . . .	.50	.10
Prayers and Promises. Moule. . . . .	.40	.20
Farrar Year Book. Farrar.	1.50	.50
Peg Woffington. Reade. . . . .	.50	.10
The Little Huguenot. Pemberton. . . . .	.50	.15
Morning and Night Watches. McDuff. . . . .	.40	.10
Voices of the Night. Longellow. . . . .	.50	.15
Mr. Keegan's Elopement. Churchhill. . . . .	.50	.20
The Golden Chain. Overton. . . . .	.50	.30
Man Overboard. M. Crawford. . . . .	.50	.30
Philosophy Four. Owen Wister. . . . .	.50	.30
The Silver Cross. Keightley. . . . .	.50	.15
Gleanings. . . . .	.40	.10
Holy Father and the Living Christ. Forsyth. . . . .	.50	.15
The Pledges of His Love. Moule. . . . .	.50	.20
The Starling. McLeod. . . . .	.50	.25
Christmas Carol. Dickens. . . . .	.50	.15
Tribune Almanac. . . . .	.25	.15
The Life of Lives. Farrar.	2.50	1.50
Anticipations. H. G. Wells.	1.50	1.00
Exiled to Siberia. Graydon.	1.25	.35
Anglo Saxons and Others. Gorren.	1.50	.75
General Introduction to the Old Test. Green.	1.50	.30
Relics of Primeval Life. Dawson.	1.50	.75
Social Philosophy of Comte. Caird.	2.00	.75
Worldly Ways and By-Ways. Gregory.	1.50	.75
Princetown Sketches. Wallace.	2.00	1.00
American Engineering Competition.	1.00	.25
Here Lies. Howe. . . . .	.50	.35
As Talked in the Sanctum. Wildman.	1.00	.35
Elsie at Viamede. Finley.	1.25	.25
Letters from Armenia. Harris.	1.25	.50
Elements of Intellectual Science. Porter.	2.00	1.50
Little Masterpieces of Science. Explorers. . . . .	.75	.35
Finkelind. Ouida. . . . .	.50	.25
The Crisis of Missions. Pierson.	1.25	.70
Admiral George Dewey. Barrett.	1.25	.50
The Hardscrabble. Kellog.	1.50	.50
The Battle of Bunker Hill. Ellis. . . . .	.50	.25
Thackeray's Unidentified Contributions to Punch. Spielman.	1.75	.50
Sketches of Creation. Winchell.	2.00	1.00
Israel My Glory. Wilkinson.	1.25	1.00
Introduction to the New Test. Godt.	2.50	1.50
The Clerical Life. Jno. Watson.	1.25	.80
The First American. Herbert.	2.00	1.00
Madam Liberty. Ewing. . . . .	.50	.25
Guert Ten Eyck. Stoddard.	1.25	.25
Mr. Hawkins' Humorous Adventures. Franklin.	1.50	.75
Plain Needle Work. . . . .	.50	.15
Szilda. Barnes. . . . .	.75	.45
Faith and Rationalism. Fisher. . . . .	.75	.45
Kin-da-shon's Wife. Willard.	1.00	.50
Advance Guard of Western Civilization.	1.50	.75
Mr. By-Ends of Fairspeech. Keith. . . . .	.50	.25
Captain Kodak. Black.	2.00	1.00
Helps to Right Living. Newcombe.	1.25	.50
The Little Giant's Neighbours. Fox. . . . .	.50	.25
The Valiant Runaways. Atherton. . . . .	.40	.15
The Real Chinese Question. Holcombe.	1.50	.75
The Silesian Horse Herd. Muller.	1.50	.75
Favorite Hymns and Poems.	1.25	.35
The Ways of Men. Gregory.	1.50	.75
Memories of a Revolutionist. Kropotkin.	2.00	1.00
Short History of Methodism. Boswell. . . . .	.50	.30
Japanese Life in Town and Country. Knox.	1.50	.50
Daughter of an Empress. Muhlbach. . . . .	.75	.35
The Cruise of the Comet. Otis.	1.25	.50
The Story of the Nineteenth Century. Brooks.	1.50	.75
The Practical Life Work of Henry Drummond. Mable.	1.00	.50
The Pleasures of the Table. Ellwanger.	2.50	1.00
Double Harness. Hope.	1.50	.85
The Under-Dog. Smith.	1.50	.85
Life of St. Paul. Stalker.	1.00	.60
Rhoda Fleming. Meredith. . . . .	.75	.35
First Ecumenical Methodist Conference.	2.00	1.00
The Case for Incense.	1.00	.65
Deafness and Cheerfulness. Jackson.	1.00	.50
The Beacon of Truth. Muir.	1.00	.60
Student's Life of Paul. Gilbert.	1.25	1.00
Wisdom of Confucius. Gilhooly.	1.00	.40
The Conquered World. Horton. . . . .	.50	.10
Bells Across the Snow. Havergal. . . . .	.50	.25

ORDER FROM

SMITH @ LAMAR Dallas, Texas

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.

ROGERS.—Mrs. Mattie E. Rogers, (nee Kennon) wife of H. E. Rogers, daughter of A. W. and E. A. Kennon, was born January 8, 1873, in Ellis County, Texas, and died May 17, 1906, at her father's home at Bono, Texas, where she was largely raised. We laid her to rest in Bono Cemetery, May 18. Sister Mattie was baptized in infancy, converted in early childhood and at once joined the M. E. Church, South. She was a dutiful child, a model young lady, a faithful wife, loved by all who knew her; was true to her home and Church, and was a consistent Christian to the end. Just before the end came, she called each by name, to her bedside, and bade them good-bye, asking them to meet her where partings are not known. All were present but one sister. She was married to H. E. Rogers, December 24, 1899. Two bright little girls and husband are left behind, also her father, mother, four brothers, and four sisters. She was the first of the family to go and now holds the heavenly end of the strong cord tightly that binds the loved ones to that eternal home. She feared not death for, through her Lord, had gained a victory over it; said she was ready, prepared to meet her God in judgment, but of course had a regret in leaving her sweet little girls, with other loved ones also. May God bless the bereaved, especially the little girls, help them to remember that her God is their God and he can wipe all tears away; that mamma is only sleeping the sleep of the just. May it be an unbroken family up yonder. C. E. CLARK.

HELMS.—Mrs. Dulcie Helms, wife of J. D. Helms, of Burkett, Texas, and daughter of C. C. Parsons and wife, was called home to heaven, May 31. She was twenty-four years old, and had been married five years. A few days before her death she attended services at seven o'clock at Burkett. In a few days I was called to conduct her funeral services. Sister Helms will no more play the organ during the singing in our worship here. She is now in the invisible choir, near God's throne. She was a Christian, had been a member of the Methodist Church three years. She was a woman of most beautiful character. She called her loved ones to her, told them she was going home to heaven and bade them meet her there. She asked her husband to so live and to so rear their one little child that they might meet again. She requested that her body be carried out of her home while nearer, My God, to Thee," was being played on the piano, and that it be sung at the grave. She leaves a loving, broken-hearted husband, one little boy, an aged father and mother, five sisters, three brothers and a host of friends to mourn her departure. B. A. SNODDY.

GIBSON.—Willis Herbert Gibson, came into this life, August 22, 1904, and passed over to the eternal home, May 13, 1906. Willie was the son of Bro. and Sister L. B. Gibson and was the idol of his parents' hearts, and loved by all. He was baptized when just an infant by Rev. E. B. Thompson. This little life only budded and bloomed too soon to fade and die, but while it is gone it will not be forgotten. We cannot understand God's providences, but we do know that he loves us, and is doing the best for us. This was peculiarly sad in that it was the sixth child that Bro. and Sister Gibson have given up at about this age. May the father of love help them in this sad hour. Look to him, fond parents and children; these are only God's mile posts to guide home at last. R. B. MORELAND.

Advice to the Aged. Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

Tutt's Pills have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and IMPARTING VIGOR to the kidneys, bladder and LIVER. They are adapted to old and young.

KIDD.—Franklin Columbus Kidd was born in McNairy County, Tennessee, April 2, 1836. He grew to manhood there. He was reared by Christian parents of the Old School Presbyterian faith. He joined that Church at fifteen years of age and lived true to its doctrine and polity till 1858, at which time he came to Texas, located at Tyler, Smith County, where he joined the M. E. Church, South, and spent the balance of his life, serving God within this Church. He followed the carpenter's trade in Tyler till he went into the Civil War in 1862. He stayed in the war to its close. All during this hard war of four years he never forgot his Bible, his prayers, his Church vows, nor his Christian home. He never drank liquor with the boys, nor swore an oath during the whole four years of hardship. In 1866, April 3 he married Miss Martha Adelia Smith, from which time to May 9, 1906, they two were indeed "one flesh." God gave them nine children, one of whom was taken when an infant. The remaining eight children, six boys and two girls, and the wife and mother still survive. The girls have homes and families of their own and God is feared and honored there. One son, an itinerant minister in the Texas Conference, M. E. Church, South, two sons are superintendents of public schools, and the other three boys are at home preparing for their life's work, and caring for the widowed mother. As he was nearing his last he sang that old song, "I'm On My Way to Canaan to The New Jerusalem." His last message to his children was: "You have a father just stepping off into a better world." We know how he lived, hence we know where to find him. His son, ALPHONSO.

RUTHERFORD.—Rev. D. F. Rutherford passed to his heavenly reward the second week in May. Bro. Rutherford preached the gospel about thirty years. He was a local elder, and has efficiently filled several charges as a supply. He was a good preacher, and those who heard him were always helped. He was about 67 years old. His death was caused by some disease of the heart. He leaves a wife and seven children to mourn their loss. Bro. Rutherford was one of the best men I ever knew. He lived the religion he professed—lived it every day and those with whom he associated knew he had been with Christ. He made friends wherever he lived. He lived the Christian life, did good in the world, died the Christian's death, and has gone to the Christians home. May his good wife and all the children meet him there. J. R. ATCHLEY.

BURNS.—Mary E. BURNS (nee Turner) was born October 16, 1849, near San Antonio, Texas. She was married to Thomas A. Burns, January 15, 1867. In the year 1875 she and her husband joined the Methodist Episcopal Church at Lipan, Texas. Sister Burns departed this life, May 29, 1906. A few days before her death, she talked freely with her husband on religion and religious duties. She felt a deep interest in the religious welfare of their children, of whom there are three; two sons, William T. Burns, and Cyrus E. Burns and one daughter, Mrs. Alice Williams. Their daughter is a member of the M. E. Church, South, in Sweetwater, Texas. Her husband, Mr. S. Z. Williams, is the active Superintendent of the Methodist Sunday-school in that place. The writer conducted her funeral services in the presence of a large crowd of sympathizing friends for the bereaved. Many were the tokens of respect shown for the dead. We laid her body away in the cemetery at Burkett, Texas. Sister Burns is gone, but we know where to find her. Her suffering is over. She is where there is no more pain and no more death. B. A. SNODDY.

CAMPBELL.—Carroll Barnett, little son of F. D. Campbell and wife, was born October 13, 1904, and went to live with Jesus, April 29, 1906. Little Carroll was a bright, sweet boy, and we all loved him. Every day he lived on earth seemed to bring more sunshine and gladness into the home. It is so hard, dear parents, but some day you will understand why your darling was taken away. He was buried at Woodside Cemetery by the side of his little brother, Elmo, and while their little bodies sleep side by side their souls are in heaven, never to know the sorrow of earth we know. Dear friends, it is hard to give him up, but let us remember that weeping may endure for a night, but joy cometh in the morning. How sweet the thought that you may meet your darlings again some day, and that they are standing with beckoning hands, calling papa and mama "Come this way." So let us be faithful, realizing that if we ever see little Carroll and Elmo again we will have to go to heaven. There will be no more good-byes there, no sad farewells. MRS. CORA ENAS.

SMYRL.—Mrs. Lizzie Smyrl (nee Rogers) was born in Cherokee County, December 3, 1872, and was converted and joined the Methodist Episcopal Church, South, at the age of thirteen years; was married to E. L. Smyrl March 2, 1894. To this union were born five children, four boys and one girl. One boy preceded her to the glory world, December 31, 1899, to greet her coming. Sister Smyrl was a consecrated Christian, lived her religion at home as well as at Church. During her life with her parents she was an obedient child and leaves a good name in her relation to the Church of God. She called her loved ones and friends and talked with them of her departure and of going home to heaven and gave special directions to her husband, father and mother, concerning her children, how to raise and train them to meet her in heaven. She left such a testimony as can not be questioned by saint or sinner. She leaves to mourn her departure a husband, four children, father, mother, and four brothers. Dear ones, you know where to find her. May her prayer be answered in raising her children, that they may at last meet her in heaven with her loving father and mother and loved ones, all who are left behind. J. M. SMITH, P. C.

CROSS.—E. A. Cross (nee Truesdel) was born in Burnet County, Texas, May 3, 1858, and was married to J. R. Cross in Bell County, December 26, 1877; moved to Brown County in 1878, where she died June 8, 1906. Aunt Bettie, as she was familiarly called, was converted at the age of 15 or 16, and joined the M. E. Church, South, and lived a consecrated life, in so much that doubts and fears never crossed her path. In her death the Church lost one of its strongest pillars and one of its most efficient workers. She had such a hold on God that her exhortations and appeals to the unconverted were irresistible and under the power of her prayers sinners gave their hearts to God, and were saved. She was very unassuming, always cheerful and kind and was universally loved. It was an inspiration to be in her company. We laid her to rest in the Elkins Cemetery in the presence of a large gathering of sorrowing relatives and friends. We expect to meet her again. W. BRATTON.

LINDSEY.—T. Lindsey was born in Harrison County, Indiana, April 5, 1857, and lived in Indiana until 1876, when he moved to Kaufman County, Texas, where he continued to live until his death, which occurred June 16, 1906. He was converted when a small boy, and joined the Methodist Church, in which he lived a faithful and consistent Christian life. He was married May 29, 1885, to Miss Minerva Kepley. To this union were born seven children, three of whom preceded him to the better world. Bro. Lindsey lived to see the other four alliving religious lives. He and his good wife, who has stood by him and performed faithfully the duties of a Christian wife, had the rare privilege last year of celebrating their golden wedding anniversary. He was one of the Lord's noblemen. In arranging for the funeral I could find no better text than the language of the psalmist when he said: "Mark the perfect man and behold the upright, for the end of that man is peace." God bless the aged and bereaved wife, together with the sorrowing children, in this their sore affliction. R. F. BRYANT, Pastor.

SNIPES.—The subjects of this brief sketch, two young girls, Miss Maggie and Nettie Snipes, came to their death May 31, 1906, one and one-half miles east of Montague, Texas, by drowning in a large pond. They were 15 and 12 years of age respectively. The younger one was wading and got out beyond her depth and the older one and their mother pushed in to try and rescue her. They all went down together. The father, some distance away, ran to their rescue and reached them only in time to save one, his wife. Thus the reaper Death made his inroad into the home with his sickle keen and these two flowers were taken to be transplanted in a fairer land on high, where they may bloom in all the beauty of an endless life. These girls were both members of our Church, consistent Christians, whose religion was manifest in their daily walk and life. They loved Christ and mirrored his life in their own every day. They were sweet-spirited, loving and loved by dear ones and friends and have now gone home to be with God eternally. Mother and father, look up by faith, through the gloom and see if you do not see their shining faces, their hands beckoning you home, and listen and you may catch their sweetest whispers, "Come Home." Those who are bereaved do not sorrow without hope, for they are consoled with the blessed promise that "whoever liveth and believeth in me, shall never die." S. M. BLACK, P. C.

LUM.—Willie, the second son of Rev. and Mrs. W. D. Lum, was born on the 26th day of August, 1887, at Kellyville, Marion County, Texas, and died at Caro, Texas, on the 26th day of April, 1906, in the bloom of young manhood. Thus again we are called upon to consider the uncertainty of this life. Only a few days prior to his death he was seemingly in good health and enjoying the companionship of friends and relatives, all of whom loved him dearly, and now his friends and dear ones are viewing with sad hearts the place made vacant by his death. About one month before his death, at a regular Sunday night service, and while kneeling in the altar, he made his peace with God and found Jesus precious to his soul, and one week later came to me with extended hand and said: "Bro. Tooke, this has been the happiest week of my life." He realized not only the power of Jesus to save, but to keep. To me, indeed, his death was a sad one, for he had so humbly sought after light that I had concluded the Lord wanted him to preach the glorious gospel, which had so wondrously saved his own soul to others. And, indeed, he did preach, for the short time in which he enjoyed the blessings of a surrendered life, was utilized in sowing the seeds of the gospel, and his deathbed scene was one of the saddest I have ever witnessed. He said to me only about an hour before he breathed his last: "I am ready to go, the only thing is I am so young and could do so much, but this will be done, and after calling each member of the family to his bedside and urging their fidelity to the Church and begging them to meet him in heaven, he peacefully passed away, and to-day, dear friends and bereaved ones, stands on the banks of sweet deliverance, beckoning you forward to higher impulses and grander visions of life. Words fail me in consolation; I can only refer you to Jesus, who said: "Let not your heart be troubled; ye believe in God; believe also in me; in my father's house are many mansions." ALLEN TOOKE.

SEYMOUR.—Mrs. Maggie B. Seymour (nee Odle) was born in McLennan County, Texas, February 10, 1858, and died December 13, 1906. She was united in marriage to G. B. Seymour, December 25, 1877. She was converted in her early married life, but did not join the Church until about ten years ago. She always looked on the bright side of life. She delighted in doing good to others by deeds of kindness, in cheering words, and in every way possible. She believed in God, in Jesus Christ, and in the realities of the future life. We shall miss her in the home, in the community, and in the Church. Oh the untold value to a neighborhood of a life hid in Christ, as this life was! We would say to the sorrowing father and children, take hope, and so live that you may meet her in that land that is fairer than this. Mother, dear mother, thou art gone. We have told you good-bye, but not forever. We shall see thee again in that land where no death is, and where the Lord shall, with his own hands, remove every tear. MRS. T. J. MATHEWS.

Do You Make Enough?

Does your work at counter, bench or desk pay you as much as you want or need? Are you being squeezed to death socially and intellectually because you have so little money for the things and the life that would broaden and develop you?

Make some systematic use of your spare time. Take a certain part of each day or evening and earn large sums in commissions, rebates, bonuses and prizes making yearly sales for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST.

Any man or woman, young or old, and boy or girl, who wants to "get on" can "get" with the help our sales department will give them as its representative.

Do you make \$1500 a year? Many of our salesmen and saleswomen make that and more. It is not "canvassing." It is a well-paid, respected and liberalizing business.

Write us for information.

THE CURTIS PUBLISHING COMPANY 319-W Cherry St., Philadelphia, Pa.

EPWORTH ORGANS

Sold direct from factory at factory price. Send for free Catalog. Mention this paper. WILLIAMS ORGAN & PIANO CO., CHICAGO

THE ADMIRAL THREE STROKE HAY PRESS



Feeds 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 troubles. 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. PARLIN & ORENDORFF IMP. CO., DALLAS, TEXAS.

For Comfort and Convenience Travel by this sign



NORTI Waxah Midlot Waxau Bethel Grandv Itasca Bardwi Maypei Ovilla, Red O Palmer Forras Bristol Gate Crawfo V. Mill Pearl, Brookh Oglesb Gateav Hamilt Jonesb Killeen McGreg Copper W Penelo Bosque Waco, Waco, Abbott Waco, Waco, Riesel, Mart, Morgai Mt. Ca Peoria, Whitne West, Aquilla Lorena Hubba Du Hucka Stephi 15. Stephi July Green 18. Iredell 22. Fairy July Hico 3 Dufta Glen 1 Grand Granb Bluff Carlot Eastla Cisco Carbol Desde Al Baird, Abiles Sweet Sweet Caps, Merke Putna Tye, a Merke Asperi Aspen Nuget Haske Truby Pinke Haske Alban Roby, Clyde Loralt Lawl Cor Groesl Thonn Cottor Richl Cor. 1 Dawst Horn Mexia Brand Rice, Keren Barry Alma, 11th Bloom Irene. Cla Chanl Plensl Hansl Strat Dalha Heref Umba Higgl Canab Panb Rowe Miam Tullia Silver Bronc

NORTHWEST TEX. CONFERENCE.

Waxahachie District—Third Round.

Midlothian, July 7, 8.
Waxahachie, July 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 Doyce, Aug. 19, 20.
Forreston, Aug. 22.
Bristol, Aug. 24.
JAMES CAMPBELL, P. E.

Gatesville District—Third Round.

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.
Killeen and Nolan, August 11, 12.
McGregor, August 18, 19.
Copperas Cove, August 22.
S. W. TURNER, P. E.

Waco District—Third Round.

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 Sprigs, 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.
Aquila, Aug. 11, 12.
Lorena, 11 a. m., Aug. 15.
Hubbard City, Aug. 19.
J. G. PUTMAN, P. E.

Dublin District—Third Round.

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 Lingieville, July 18.
Iredell Cir., at Brotton Chap., July 21, 22.
Fairly 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.
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.

Abilene District—Third Round.

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 Flagah, 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.
Lorraine, Sept. 1, 2.
Lawn, Sept. 5.
JNO. R. MORRIS, P. E.

Corsicana District—Third Round.

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.
Mexico, 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.

Channing, at Dumas, July 14, 15.
Plemens, at Holt S. H., July 18.
Hansford, at Ochitree, July 21, 22.
Stratford, at Spurlock S. H., July 25.
Dalhart, July 28, 29.
Hereford Station, August 4, 5.
Hereford Mis., at Vega, August 8.
Umberger, August 11, 12.
Higgins, at Second Creek, August 16.
Canadian, at Cataline, August 18, 19.
Panhandle, at Alanreed August 22.
Rowe at Leila, 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.

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. 18, 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.

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.

Cross Plains, at Cross Cu., July 7.
May, at Green's Chapel, July 9.
Gustine, at Energy, July 14, 15.
Proctor, at Oak Grove, July 29.
Comanche cir., at Sidney, July 21.
Comanche, July 22, 23.
Bangs, at New Hope, July 28, 29.
Santa Anna, July 29, 30.
Indian Creek, at Wincheil, August 10.
Cole mis., at Junction, Aug. 11, 12.
Coleman, August 11, 12.
R. B. BOLTON, P. E.

Vernon District—Third Round.

Seymour cir., at Shady, July 7, 8.
Vernon Cir., at Fargo, July 14, 15.
Quail, at Quail, July 21, 22.
Weimington, 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.

Weatherford District—Third Round.

Millsap, at Willow Pond, July 7, 8.
Aledo, at Bethel, July 11.
Santo, at Brazos, July 14, 15.
Gordon, at Gordon, July 22, 23.
Crystal Falls, at Grogan, July 28, 29.
Ranger, at Cedar Springs, Aug. 1.
Wayland, at Harpersville, Aug. 4, 5.
Breckenridge, at Eolian, August 6.
Palo Pinto, at Mt. Zion, Aug. 8.
Whitt, at Salesville, Aug. 11, 12.
Peaster, at Peaster, Aug. 15.
Springtown, at Peden, Aug. 18, 19.
Graham mis., at Salem, Aug. 25.
Graham sta., Aug. 25, 26.
Throckmorton, at Rocky Pt., Aug. 28.
Ellisville, at South Bend, Aug. 30.
Farmer, at Hawkins' Chap., Sept. 1, 2.
E. F. BOONE, P. E.

Fort Worth District—Third Round.

Grandview, Watts Chap., July 7, 8.
Cleburne, North Side, July 8, 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, Sept. 1, 2.
First Church, Sept. 2, 3.
Smithfield, Sept. 8, 9.
Riverside, Sept. 9, 10.
O. F. SENSABAUGH, P. E.

NORTH TEXAS CONFERENCE.

Sulphur Springs Dist.—Third Round.

Relly 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.
Winnboro 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.
Como cir., 2d Sun. Sept.
Benanza, 3d Sun. Sept.
C. B. FLAINGER, P. E.

McKinney District—Third Round.

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.

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 Jais., August 25, 26.
J. M. PETERSON, P. E.

Dallas District—Third Round.

Grand Ave., July 7, 8.
Eravay Street, July 8, 9.
Lancaster and Wilmer at W., July 14, 15.
Lewisville Sta., July 21, 22.
Cedar Hill and Duncanville at C. M., 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.

Rosalie Cir., at Bethel, July 7, 8.
Clarksville Sta., July 8, 9.
Deport Cir., at Halesboro, July 14, 15.
Bagwell Mis., at Fullbright, July 15, 16.
Whiterock Sta., July 21, 22.
Annona 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.

Bryson, July 7, 8.
Jacksboro, July 8, 9.
Henrietta, July 14, 15.
Benvenue, 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.
Craffton, 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.

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.

Sherman District—Third Round.

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 Everharts, July 14, 15.
Preston, at Casion'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.

Bonham District—Third Round.

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.
Lannius, 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.

Terrell District—Third Round.

Fate, at Bethel, July 7, 8.
Elmo, at Eagan, July 11.
Royse Sta., July 15, 16.
Reinhardt, at Cemetery Hill, July 18.
Rockwall, July 21, 22.
Terrell, July 29.
Crandall at Sego, Aug. 1.
Rosser Mission, at Tolosa, Aug. 4, 5.
Mabank, at Mabank, Aug. 6.
Garland, Aug. 12, 13.
Mesquite, at Mt. Gomery, Aug. 15.
College Mound, Aug. 18, 19.
Pleasant Md., at Rose Hill, Aug. 25, 26.
Kemp, at Becker, Sept. 1, 2.
Chisholm, at Chisholm, Sept. 8, 9.
Kaufman, Sept. 16, 17.
O. S. THOMAS, P. E.

WEST TEXAS CONFERENCE.

Llano District—Third Round.

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.

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.

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 26.
Prospect Hill, July 26.
South Flores St., July 27.
Travis Park, 11 a. m. 5th Sun. July.
Bethel Sta., 7:30 p. m., 5th Sun. July.
W. J. JOHNSON, P. E.

San Marcos District—Third Round.

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.

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.

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.

Palacios, at Dem. Bldg., July 7, 8.
Port Lavaca, at Traylor's, July 14, 15.
Nursey, at Mis. Val., July 21, 22.
Cuero, July 28, 29.
J. C. WILSON, P. E.

TEXAS CONFERENCE.

San Augustine District—Third Round.

Shelbyville, at Carrolls Chapel, July 14.
Geneva, at Patroon, 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.
Berk, at Ryan's Chapel, Aug. 3.
Keltys, at Keltys, Aug. 4.
Lufkin Sta., Aug. 5, 6.
Gary Mis., at Bethlehem, Aug. 11, 12.
Carthage Sta., Aug. 12, 13.
Cushing, at Libert, 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.

Calvert District—Third Round.

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.
Petteway, Sept. 22, 23.
Calvert Station, Sept. 29, 30.
R. A. BURROUGHS, P. E.

Brenham District—Third Round.

Milano, at Minerva, July 7, 8.
CHAS. F. SMITH, P. E.

Tyler District—Third Round.

Wills Point Cir., at Wesley Chap., July 14, 15.
Wills Point, July 15, 16.
Canton & Edgewood, at C. July 17, 18.
Colfax, at Holly Springs, July 21, 22.
Edom, at Edom, July 22, 23.
Mineaola 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.

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.

Huntsville District—Third Round.

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 Sps., at Evergreen, Aug. 18, 19.
Dodge, Aug. 25, 26.
Prairie Plains, Sept. 1, 2.
Millican, at Wellborn, Sept. 8, 9.
H. C. WILLIS, P. E.

Marshall District—Third Round.

Longview, Kelly M., July 8, 9.
Tatum, at Tatum, July 12, 13.
Beckville, at Pisgah, 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.
Arliston, at Arleston, Aug. 21.
Coffeeville at Center, Aug. 25, 26.
JAS. W. DOWNS, P. E.

Houston District—Third Round.

Bay City and Mat., July 7, 8.
Wharton and Lane City, July 8, 9.
Rosenberg, July 14, 15.
Angleton and Velasco, July 21, 22.
Riceon, 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 Ist Church, Sept. 15, 16.
Galveston West End, Sept. 16, 17.
Humble and Katy, Sept. 29.
Houston Heights, Sept. 22, 23.
SAM R. HAY, P. E.

Beaumont District—Third Round.

Burkeville, at Week's Ch., July 14, 15.
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 Fugan, 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.
O. T. HOTCHKISS, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Third Round.
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.
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.

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. These trains leave Fort Worth at 9:45 a. m. and 8:45 p. m., and arrive at Fort Worth from Denver at 5:10 p. m. and 7:25 a. m. daily, thus preserving connections with all other Texas lines in both directions and affording Colorado Tourists all that could be desired. Each of these trains is operated solid between Fort Worth and Denver, and carry Pullman Palace Sleepers and also serve all meals in Superb Cafe Cars at City Prices upon the "Pay Only For What You Order" plan.

In connection with the foregoing, this company has placed in service additional trains between Fort Worth and Quanah, Texas, a distance of 192 miles, for the accommodation of local travel, and by reason of same has been enabled to reduce the time of through trains between Fort Worth and Denver more than two hours, all of which should and will be appreciated by Vacationists bound for "Cool Colorado" and by the traveling public generally.

A COOL MOVER FOR HOT DAYS.



It will soon be summer and you want to figure on that trip

NORTH or EAST</

ESTABLISHED 1858.
If it's a ring, a diamond, a watch, jewelry or silver-ware, you can get the best quality at the lowest prices from the

OLDEST MAIL ORDER HOUSE IN THE SOUTH.

For almost half a century we have served exclusively the Southern trade. Write today for our free illustrated catalogue. Address:

G. P. Barnes & Co.,
Box 66, Louisville, Ky.
Every Article Guaranteed.



NOTES FROM SOUTHWESTERN UNIVERSITY.

The Theological School was more than usually pleasant and profitable this year, but other pens will tell you all about it.

The faculty of the University will spend their vacations in widely different ways. Among the ladies, Misses McKenzie, Larmer, Oldfield and Smith have gone to their homes in other States; Miss Howren goes to Chicago University, while Miss Von Auken and Miss Seabury are teaching piano and violin in the Summer School.

Among the men, Cody, Allen, Binkley, Burcham, Amos, Tinsley and C. H. Young are teaching in the Normal and Summer Schools; Hyer, Bareus, R. F. Young and Pegues are canvassing the State for pupils, and doing other necessary work, while Reedy will attend Chicago University. The others are variously engaged.

The boys' dormitory, hereafter to be called Mood Hall, is moving ahead at a rate that is going to compel somebody to hustle to keep it paid for. There is no hope of having it ready for this fall, however.

The Normal School will be fully up to last year in attendance, and is moving ahead nicely with Prof. Williams, of Taylor, as conductor. We all miss the genial presence of Prof. Fulton, of Cleburne, who has had charge of this work several years, and we all greatly regret the ill health which prevents his being with us this year.

The Summer School is ahead of former years in attendance, and all seems to be going well.

The University has had the most successful year of her history, and is in better shape than ever before. She is just reaching the point where she begins to be really equipped for real college work.

The plant which the Methodist Church has here, or rather will have when Mood Hall is completed, will be one of the very best in the South. As the great majority of those who read this article will probably not see a catalog, will you allow me just to show them what this plant is? First, the main University and four or five acres of land worth with all its paraphernalia, \$100,000; second, the Ladies' Annex, with 33 acres of land, worth \$100,000; third, the Mood Hall and campus, worth when finished and furnished, \$65,000; fourth, the Fitting School, Gliding's Hall, cottages and eleven acres of land, upon which they stand, formerly estimated at \$65,000, but worth now \$45,000. This takes no estimate of debts, which are considerable, but the assets in subscriptions, endowment notes, miscellaneous lands and property will more than offset them. This gives us \$210,000 within the corporate limits of Georgetown, quite an anchor to hold the University steady to the location so prayerfully chosen by the fathers.

The weather here is very warm and dry, and corn is already badly injured. Cotton is promising, however, and small grain is turning out well.

The prospect for next year is as fine as could be asked for all departments of the University. If our preachers and friends will exert themselves a little our halls will be crowded.

As to an educational system, correlation, etc., etc., all parties will be sure that Southwestern University will move on doing the work at which the Church put her to the best of her ability; that she will welcome any Methodist school, which does good fitting work, and recognize it gladly, and be all the help she can to it; and that she will not sell her priceless birth-right as the chosen school of our great Church for higher education in the State of Texas, nor will she part with any portion of it.

If schools arise which do not belong to the system, of course, there must be some friction, and the more perfect the system the more certain the friction and the more violent.

Such friction may at times alarm the timid, and must be regretted by all, but it is inevitable, and it will

not jolt the Southwestern from her course or stop her career. She is too deeply rooted as the result of these thirty-three years of prayer and effort on the part of the Methodist people, of this great and costly plant gathered together with such difficulty, and of the hundreds of her alumni and alumnae, and the thousands who have been under her instruction, for any storm to overthrow her.

Southwestern University is still the hope of our Church for higher education, the only school which in equipment, faculty and income, is prepared to represent this Church among the foremost institutions of the State; and, firmly established at Georgetown, trusting in God, relying upon the solemn pledges of the Methodist Conferences in Texas, rejoicing in her past achievements, she faces the future with unbounded faith and courage.

JOHN R. ALLEN.

MISSOURI AVENUE.

Things are moving well at Missouri Avenue M. E. Church, South. The pastor, Rev. C. V. Oswalt, has matters well in hand. He makes no particular noise, but moves along nevertheless. Methodists who are accustomed to a great deal of fuss, if asked, would reply, "Nothing doing; the waters need to move." But such are not the facts, as you will see from the following: Fifty-six additions to the Church since conference; eighteen of these by ritual. The congregations good. The Sunday-school has an enrollment of something like 450, and as fine a set of officers and teachers as the State affords. The League is the best in the history of the Church; fifty or sixty young men and women at the devotional meetings every Sunday evening. The meetings are deeply spiritual and the League will be a great factor for good in the revival that is to start soon. The Woman's Home Mission Society has a membership of 139 and perfect harmony prevails. "Mirabile dictu," how these good women work! Instead of spending the time of their regular meetings in profitless gossip and unchristian criticism of the other members of the Church and the hard-worked preacher and his family, they spend it in studying the Word of God. The Woman's Foreign Missionary Society is also hard at work and doing fairly well. This society, strange to say, does not get the support and encouragement that it deserves. The work of the W. H. M. Society is to look especially after "Me and my wife, my son John and his wife," but the great work of the W. F. M. Society is to look after the regions beyond. They are trying to respond to the call, "Come over and help us." God bless abundantly both societies, and may the Lord turn the hearts of our good women to the work of our W. F. M. Society. Excuse this digression, but it did seem to fit in so well. The Juvenile Missionary Society is in good working order. With the above facts in mind, does it not seem to you that Missouri Avenue is moving? She is, and Os-

walt has his hand on the throttle and the machinery well under control. Have you not ridden behind some engineers who reminded you every time they stopped or started a train that you had a back or neck that still was sensitive to such jolts, while others who manipulated your train stopped or started it with such smoothness as to hardly arrest your attention? So Oswalt manages the machinery of the Church. It matters not how rough the road, you cannot tell the difference. He may feel it, but you don't know it. Smooth, gentle, kind and loving, but determined, he moves on in his great work, which, if all indications do not fail, will culminate in one of the most successful years in the history of the Church.

G. S. WYATT.

Fort Worth, Texas.

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

The aimless life is never harmless.

Educational.

Business College

DALLAS, TEXAS.
"The Finest Business College in the South."
A positive, provable fact. Facilities unsurpassed. Positions secured. Write for full information—it's free. Ask about Chartier's Electric shorthand.

DRAUGHON'S Business Colleges

Dallas, Waco, Austin, Ft. Worth, San Antonio, Galveston, Tyler, Denison and El Paso. Catalogue free. POSITIONS secured or money REFUNDED. Also teach BY MAIL.

Potter College

FOR YOUNG LADIES.
Students from 40 states. Number select and limited. 29 teachers. Departments under specialists. Appointments of the highest order. Recommended by leading men of the United States. Catalogue explains everything. Send for one.
Rev. B. F. CAHILL, D. D., Pres., Bowling Green, Ky.

Whitworth College

One of the leading Colleges for young ladies. Next session begins Sept. 26th, 1906. For Catalogue, address
WHITWORTH COLLEGE,
Brookhaven, Miss.

Mary Baldwin Seminary

Staunton, Virginia. For Young Ladies.
Term begins Sept. 5th, 1906. Located in beautiful Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 38 students past session from 31 States. Terms moderate. Pupils enter any time. Send for catalogue.
Miss R. C. WEIMAR, Principal, Staunton, Va.

Coronal Institute San Marcos, Texas.

A CHRISTIAN SCHOOL FOR GIRLS AND BOYS.
The Healthiest and Most Beautiful Situation in Texas. Graduates Enter University of Texas and Southwestern University Without Examination.
YOUNG LADIES' BOARDING DEPARTMENT—The president and his wife have immediate charge of the young ladies and give them the care and comforts of a cultured Christian home. Department of Music, under direction of Miss Dunlap, graduate pupil of Arthur Fooks of Boston. Five music teachers—piano, voice and stringed instruments. Art, elocution and physical culture.
BOYS' BOARDING DEPARTMENT—New \$12,000 building, three-story brick, will be ready Sept. 1. Room for fifty boys, two boys to a room. A teacher is in charge of the boys at all times. Our new building, together with the moral influence of the town, gives us the best facilities for the care of boys in the State. NO BAD BOYS WANTED. Write for catalogue and testimonials of patrons to
REV. STERLING FISHER, President, San Marcos, Texas.

Southwestern University Medical College Dallas, Texas.



Four years' graded course. New Building and Equipment, Hall and Bryan Streets, opposite St. Paul's Sanitarium. Splendid Clinical Facilities. Faculty of forty professors and instructors. Session opens October 1, 1906, and continues seven months. Write for Catalogue.
JNO. O. MEREYNOLDS, M. S., M. D., L. D., Dent, 214 Trust Bldg., Dallas, Texas.

VIRGINIA COLLEGE

FOR YOUNG LADIES. ROANOKE, VIRGINIA.
Opens Sept. 24, 1906. One of the leading schools for Young Ladies in the South. New buildings, piano and equipment. Steam heat, electric light, bath and toilet rooms on every floor. Campus of ten acres. Grand mountain scenery in Valley of Virginia, far-famed for health. 45 American and European teachers. Thorough courses leading to Degrees of B. A. and M. A. Conservatory advantages in Music, Art and Elocution. Certificates, Willsley. Students from 30 States. For catalogue address
MATTIE P. HARRIS, President, Roanoke, Virginia.
Mrs. GERTRUDE HARRIS BOATWRIGHT, Vice-Pres.

Switzer Woman's College and Conservatory

OPENS SEPTEMBER 5, 1906. In whose home is your daughter? Is the keynote question of her education. She gets individual attention in our Home, College and Conservatory, as we limit the number. We have all the modern conveniences. Write for Catalogue or other information to
D. S. SWITZER, Itasca, Texas.

Educational

Belmont College For Young Women

Nashville, Tennessee

Parents who realize that education is not all from books, that character is influenced by every person the girl meets and by all her surroundings, should be especially interested in Belmont College.
Eleven schools comprise the College. Preparation for Universities. Courses leading to degrees, Music, Art and Languages. Director of Music EDOUARD HESSELBERG, the eminent Russian pianist and composer. Students from all parts of the country. A palatial home in a beautiful hill-top park of 15 acres, secluded and quiet; inside the city limits and only 10 minutes by trolley from the center of the Athens of the South.
Climate invites to open air recreation two-thirds of school year. Golf, Tennis, Hockey, Horseback Riding. Applications so numerous that early registration is always necessary. Illustrated catalogue on request.
Rev. IRA LANDRITH, LL. D., Regent Miss HOOD and Miss HERON, Principals

Tennessee Military Institute Sweetwater, Tennessee.

In Mountains of East Tennessee. 14 States represented last year. Delightful climate. Health record unsurpassed. Ideal social and moral surroundings. No saloons. Terms \$200. Illustrated Catalogue
MAJOR O. C. HULVEY, Supt., Box 201.

NORTH TEXAS UNIVERSITY SCHOOL.

TERRELL, TEXAS.
(Property of the North Texas Conference.)
REV. J. J. MORGAN, A. M., B. D., President.
A high grade, select school for boys and girls. Ideal location, pure water, no saloons. Campus of 14 acres, beautified, with large spreading oaks. New brick building with modern equipments. A faculty of fourteen experienced teachers, all of whom are college graduates. Excellent boarding facilities. Good discipline, thorough work, under the best religious influences.
DEPARTMENTS: Literary, Music, Art, Elocution and Commerce.
For information and complete illustrated announcement, address
WALTER O. SILER, Registrar, Terrell, Texas.

The Polytechnic College

Fort Worth, Texas.

Rev. H. A. Boaz, M. A., D. D., President.

THE LEADING EDUCATIONAL INSTITUTION IN NORTHERN TEXAS, IS MAKING THE MOST PHENOMENAL PROGRESS OF ANY INSTITUTION IN THE STATE.

Location healthful, retired, ideal. A faculty of 50 experienced and competent professors, teachers and officers. New Buildings, good equipment. 711 students in attendance last year. Standard curriculum, leading to B. S. and A. B. Degrees. Exceptional advantages offered in Music, Art and Oratory. A splendid School of Commerce is maintained; also a Kindergarten Teacher's Training School.

Military training. Band instruction and Gymnasium without extra cost. Young ladies' Home under care of President and Wife. Young men's Home under care of Prof. Sigler and Wife.

A \$15,000 SCIENCE HALL AND \$12,000 CONSERVATORY IN COURSE OF CONSTRUCTION.

For information and catalogue, address

Rev. J. D. YOUNG, Business Manager, Fort Worth, Texas.

San Antonio Female College

J. E. HARRISON, President.

WEST END, SAN ANTONIO, TEXAS.

\$80,000 steam heated building; \$6,000 dairy farm; gymnasium; natatorium. Woman walks halls at night to protect against fire. The College has made a reputation for having the healthiest, best contented and most refined girls in this—well, send for a Catalogue.

Clarendon College Male and Female

The leading school of the great Panhandle of Texas. Clarendon, Texas, is 2,700 feet above sea level. Healthfulness unsurpassed. Matriculation past year \$50. Thoroughness our motto. Nine in faculty. Write for Catalogue.
Rev. G. S. Hardy, Agent. Rev. J. R. Mood, B. D., President, Philosophy. S. E. Burkhead, M. A., English. W. B. Quigley, B. S., Math. and Science.



Southwestern University

Accessible, healthful, moral, uplifting. Separate and commodious buildings and grounds for the Fitting School, the Annex, the College. Open to young men and young women. Full courses leading to the regular graduate and post-graduate degrees. Instruction in Music, Art, Elocution. Next session opens Sept. 11, 1906. For catalogue, address

R. S. HYER, LL. D., Regent,
GEORGETOWN, TEXAS.