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## Editorial.

### OMINOUS WORDS FROM THE SOUTH.

On the above subject, the Michigan Advocate has a pointed editorial in a recent issue, and expresses surprise at the criticisms of some of our Church papers concerning a number of our Bishops. It speaks of our ultra conservatism, of our loyalty to our Episcopal system, of our having given the veto power to Bishops over legislation, and then adds: "Yet here comes some of their periodicals with suggestions which admit of no interpretation, save as omens of unrest. Criticism is offered because none of their old Bishops were retired, though incapacitated from performing the duties of their office, because of age and other infirmities. It is suggested that this will give impetus to a move to limit the tenure of the Episcopacy." Yes, in certain quarters there have been criticisms touching these matters. And there has never been a time in our Church, so far as we remember, that our Bishops have not been more or less criticised in their official administration. No word, however, has ever been uttered against the moral character of our Bishops. The "unrest" to which our Northern confrere refers is no evidence of our dissatisfaction with our "Episcopal system." It is only an evidence that in the South, while we esteem and reverence our Bishops, yet we do not worship them; neither do we regard them as beyond the possibility of mistakes of judgment. They are men possessed of all the limitations of mind and body, in common with the rest of us. They are subject to law just as other Methodist preachers. The General Conference has supervision over their moral character and official administration, and it is but natural when this body meets, that complaints, more or less, should be brought against the administration of these honored General Superintendents. This is the time and the occasion for matters of this character to present themselves. These Bishops, during a quadrennium, preside over nearly fifty Annual Conferences where thousands of ministers are involved. They have to make hundreds of nice and delicate adjustments and to decide many intricate points of law. It is not reasonable to suppose that every preacher is satisfied with his allotment; he gets the worst of it once in a while, and of course he blames the Bishop, whether justly or unjustly. Neither is it reasonable to suppose that no mistakes are made in the many rulings on numerous and diverse points of law. Therefore, when the General Conference meets, many cases, some serious and others trivial, are presented for adjudication. All these matters provoke more or less discussion and criticism. And the indications of "unrest" referred to grow out of these conditions. But, under our system, these temporary disturbances settle themselves and we move on to the work of the incoming quadrennial as though nothing had risen.

True, there was a question of some moment in the last General Conference as to the advisability of superannuating a number of our older Bishops on account of age, and this question presented two sides. But under all the circumstances it was deemed wise not

to begin the work of superannuating the Bishops, as we were not certain as to where it would stop. So we did not begin such radical action. And while there was marked differences in judgment on this question, yet it was settled with comparative unanimity. Quite a number of brethren were present with complaints as to harsh treatment at the hand of a Bishop here and there; but on investigation it was found that no Bishop had transcended his right under the law. Such complaints are common, and they do no harm. We give to our Bishops larger power than the most of them ever exercise; and these complaints only serve to admonish our Bishops of the fact that we also have rights in the itinerant ranks and that these rights are to be sacredly guarded. The Bishops, within their limits receive all due respect and deference; but when, in the judgment of any preacher, however humble, the Bishop is thought to have exceeded his authority, that preacher has the right to challenge him before the Committee on Episcopacy. And he often avails himself of this right. The influence of this privilege is no disadvantage to our Bishops, and it is one of the wholesome safeguards thrown around the rights of preachers. The exercise of these rights is becoming more and more asserted by preachers as we progress in the work of our itinerancy.

Beyond this explanation, we see nothing "ominous" or revolutionary in the present condition of things in our Southern Methodism. We neither worship our Episcopal system on the one hand, nor degrade it on the other. We give to it certain rights, and when these have been transcended, we enter criticism; when they are observed, we approve and applaud. So we think we size up the situation far more correctly and wisely than our honored confrere at Detroit.

### HOW THE WESLEYAN METHODIST CHURCH VIEW IT.

The movement started by our General Conference to bring about a restatement of our Articles of Religion has been generally discussed by the leading organs of world-wide Methodism. We are not surprised at this, for the proposed Commission looking to this restatement included all the branches of the great Methodist family. The most of our Northern papers viewed the matter rather favorably; but not so among the Wesleyans across the water. They are a very conservative branch of Methodism, and they are exceedingly orthodox in their matters of doctrine. We stated soon after the adjournment of the General Conference that, in our judgment, the Wesleyan Church would be very slow to take up a movement of this radical character. We were correct in that assumption. The Methodist Times, edited in London, and the official exponent of Wesleyan Methodism, has spoken out with no uncertain sound, and we here give the views contained in that great journal:

"Theoretically, a great deal might be said in favor of the American proposal, especially on the score of honesty. But, practically, we are convinced that any attempt at definition just now would be inexpedient. The fact is, every Methodist Church now allows a certain latitude to its ministers and people

on points of doctrine, so long as the 'substance of doctrine' is accepted and honorably adhered to. We all know in practice what that substance is, for it has been clearly laid down in the admirable Free Church catechism. Anything further in the way of an attempt to bring the whole body of Methodist belief into the strait-waistcoat of a doctrinal standard would probably have an effect of a far-reaching and disastrous character.

"For the plain truth is, that the world of religious thought is still in a state of flux. True, Christian thought has assimilated and been enriched by the theory of evolution as the result of the researches into natural science. But even on the subject of evolution we have not yet heard the last word. Meanwhile, a new realm of thought is being opened up by the investigations of the psychologist. The secrets of man's higher self are being laid bare with the scientific exactness which has been already brought to bear on his physical frame, and the thoughtful Christian is being led into new realms of thought, which must still further widen the theological horizon. In these circumstances no finality is practicable, and any effort to force it prematurely might conceivably end in a fissure which would rend our Church asunder from pole to pole. Students of theological history know well that these periods of flux in thought occur in cycles; and it will be quite time enough to examine our own doctrinal position when the present movement has reached a standstill—of which no signs are yet discernible. If the invitation comes to the British Conference, we hope that it will be courteously declined—and declined not on the grounds proffered by Bishop Wilson and others, of any slavish dread of breaking with traditional views, but because the time is not opportune."

### SUMMER CHURCH EXPENSES.

It is the custom of a great many of our people to permit their Church dues to fall behind in the summer season; and it often occurs that the stewards hardly think it worth while to call on their people for assessments at this time. Really, there is no good reason for this way of doing. The people are just about as able to pay their dues in the summer as at any other time. Beside this, the preacher's expenses go on in the summer just like they do in the autumn, the winter or the spring. On account of this neglect of the people to pay promptly in the summer, or on account of the failure of the stewards to call on them for their assessments at this season, the preacher is often embarrassed. His obligations do not relent, and when his bills come due his creditors want their money. If the people fail at this time, then he has to fail also; and it leaves him uncomfortable. You owe him so much every month, and you ought to see to it that he is in receipt of it promptly. A good, rustling steward rarely ever fails to bring up his amount, and if he does not do it he is mostly at fault. A faithful and conscientious steward is one of the most important officials in the Church. His price to the preacher is above rubies. Through him all the machinery of the ministry is kept in good working order. But a slipshod and unsystematic steward is a clog to the whole movements of the gospel. The good steward magnifies his office in the summer time. He does not let his part of the work run down because of his inefficiency. He is prompt to

call on the members of his list, and he does it in such a way as to make his visit a blessing to himself and his list of members. Brethren, look after your preacher's interests in the heated term. Do not permit his lack of funds to embarrass him.

### THE NEED OF THE HOUR.

In Collier's for June 23 there is an editorial most flattering to Mr. William Allen White, of Emporia, Kan. It seems that Mr. White has written a book, "In Our Town," which sketches mankind in epitome and reflects great credit upon the author's home city at the same time. The editorial states that Mr. White had had many lucrative positions offered him on the great dailies of New York and Chicago, but that he prefers "the pleasant stretch of lawn that his own hand waters with his hose." This suggests what we have often observed and frequently expressed, that cities do not make men, but men make cities. History abundantly proves this. Those cities—and those only—which have been fortunate enough to possess a man, have been heard of through the centuries. Memphis, Baalbec, Nineveh, where are they? What are they? Only piles of rubbish answer these questions. In the meantime Athens, Rome, Jerusalem and Alexandria are vocal to the ears of the Twentieth Century, and will be heard as long as there is an ear to hear, and because—and only because—they possessed men who had messages for the world. Such men always reflect honor upon the places of their birth and the scenes of their activities; and many towns and cities whose names to-day are household words would have long since been forgotten but for the men and women whose voices perpetuate their fame. And yet many people think the reverse of this to be true. They look upon a man as great or small according to the size of the town in which he happens to live. A group of dishwashers from Chicago may turn dramatists and play to packed houses in many cities in the South and West—not because of their superior talents as histrionic artists, but because they are units in that conglomerated aggregation of human odds and ends known as the second city on the continent. We have heard of a cigarette-smoking son of a New York milkman who came South and married the only daughter of a wealthy farmer—horning off all rivals because he "lived in New York." A third-class local preacher who held membership in a mission Church in Philadelphia is reported to have packed one of our city churches for several consecutive evenings, and then raised a handsome collection for his "able ministrations." The truth is, however, that men make cities, and not cities men. The same is true of schools—yea, of institutions of every kind. It has been aptly said that "every institution is the shadow of some man." The need, therefore, of the hour—of all hours and days and weeks and years—is men. The Church needs them—needs them sorely. In these feverish times of unrest and change her greatest need is men with the wide view and penetrative vision "who are wise to know what Israel ought to do."

**JUDGE J. D. CAMPBELL AT CHAPPELL HILL.**

As I stand before you today, in this historic little city, in this College Chapel, in this commencement occasion, I am well-nigh overcome by the conflicting emotions that thrill my very being.

Here I first saw the light of day. Here my youthful days were spent. Home was here. Two narrow graves are on yonder hillside, whose occupants left me the sweetest heritage—the example of well-spent lives—and the memory of whose care and love and sympathy and life and labors is twined around my heart, and will ever make that spot the holiest earthly place. Here, in my childhood and youth forged links, in friendship's golden chain, which cannot be broken.

As a child I have listened to the chaste and ornate oratory of the lamented Dr. R. M. Swearingen; the fervid eloquence of G. Waverly Briggs; the entrancing rhetoric of DuBose; the gem-like scintillating thoughts of Halsey Werlein. I have felt the walls of the old church quiver as if instinct with life as the congregation drank in the almost inspired utterances of the great Bishop Keener and the sainted Dogget. The waiting people in that old house have shouted under the golden-throated warblings of the matchless Marvin, than whom a purer soul has not come forth to bless the land.

In the years long gone, I have been under the pastorate of the great Robert Alexander, the first missionary to Texas, whose biography reads like a romance, and who was six times elected and served as President of the Texas Annual Conference, and whose life and labors are a benediction to us and to the Church, and whose ashes are deposited in your consecrated soil.

In the old house which was laid low by the fury of the storm king, I have listened to the sweet-spirited Thrall, the great historian of Texas Methodism, and have seen his countenance shine from communion with his God.

The Texas Annual Conference has met in Chappell Hill seven times, under the Presidency of Bishops Paine and Capers, while Texas was a Republic, and since that time, under Bishops Early, Andrew, Marvin and Keener, and once with Dr. Alexander in the chair.

It was here that I found one, who graduated from this college, and who bears the record of being the youngest student who ever received a diploma from this school during the more than fifty years of its glorious existence, and who was persuaded to cast her lot with mine, and who has been to me exceeding more than I could ask or hope, and who, please God,

“ \* \* \* shall walk with me  
Till traveling days are done.”

In the spacious halls of old Soule University, I have sat at the feet of McNeely, Stone, Wiley, Miller, Sias and other distinguished educators, and have accumulated from their bountiful store of knowledge, such gleamings as my capacity could assimilate; and from their lives and examples I have gathered inspiration and former aspirations and constructed ideals and “dream-dreams” and have seen visions of fairer and brighter realms than these.

Can it be strange that, with these facts behind me, and this host of my friends before me, I should approach the discussion of any subject, with fear and trembling, and should experience sensations akin to those which thrilled the heart of Israel's mighty law-givers, when he saw the miraculous sight of the bush which burned, but was not consumed, and whose language I well might quote, for, in very truth, I stand on “Holy Ground.”

I am deeply sensible of my inability to entertain or instruct you, but as I am equally as sensible of the honor of being invited to deliver this address, I will endeavor to the best of my ability to give you some thoughts gleaned from the intellectual fields already traversed so often by the distinguished mental reapers, to whose eloquence you have listened in years gone by, and whose “thoughts that breathe and words that burn” are still fresh in your memories, though perchance the silver tongue of the unforgotten orator moves no more to charm you with its music.

There is nothing that tempers and tones and chastens and purifies and strengthens and gives force and weight and dignity, so much and so well as age. The properly trained child will bow with respect to the man whose hair is white with the snows of many winters. The building which has withstood the shock of the tempest for hundreds of years is an object of interest to sight-seers in every land. The pyramids of Egypt, covered with the weight of hoary centuries, yield us their treasures and tell us stories of the long ago, and put us in almost vital touch with vanished ages. The devotee of Shakespeare as he sits to-day in the chair of the Bard of Avon may

reach back in spirit through the years, and communing with the soul of the greatest English poet, gather inspiration for better things. The devout Methodist may stand in the pulpit of Wesley, and knowing the mighty things which have followed the life and labors of Methodism's illustrious founder, resolve to contribute his efforts also to further conquests for the Master's kingdom.

The glittering galaxy of great graduates from the older colleges and universities are a constant inspiration to all who tread those halls of learning now. Great things in the past make possible greater things in the future. Let me suggest, if these thoughts are true, no institution of learning in this broad land can furnish alumnae who have more cause to congratulate themselves on past attainments, and confidently look for still greater accomplishments, than has this one, within whose walls we stand to-day.

In these latter days, when the cause of education has taken such a tremendous hold upon the minds of the people, and has seen so many glorious revivals of the work of unfolding a developing and training the minds of the generation which shall come after us and occupy our places when we shall have finished our course, it is hard to find that town, village, hamlet, community, so far removed from the hum and bustle and rush of this seething, surging, struggling age of commercialism, that has not its school, institute, college or university, to which the people point with pride, as the bulwark of the liberties of the commonwealth.

Education has long been the theme on which scholars have written, and concerning which philosophers have made investigations, and in which statesmen have exerted their powers in legislative halls, and in which the earnest, zealous and patriotic lovers of God and home and native land have employed their utmost powers and energies, knowing that the trained and educated mind is best equipped and qualified to lead us to the goal of perfection toward which we constantly strive.

It seems perfectly clear to me that the destiny of this greatest Republic the earth has ever known rests upon its educated citizenship. To be a good citizen ought certainly to be the laudible ambition of every youthful heart in this fair land. He who spoke “as never man spake,” in a lecture on “Citizenship,” said, “Render unto Caesar the things which are Caesar's.” And then, lest some should think that respect for powers and principalities should measure the whole round of the duty of man, he added, “And unto God the things which are God's.” Then does it not follow in logical sequence that, while in the education of the child, we lay the proper stress upon the “things which are Caesar's,” that should not neglect to instill into the youthful mind a profound reverence and ardent love for the “things which are God's?”

Education along both of these lines gives us educated Christian citizenship, which, when we have it, is a bulwark against which all the storms of anarchy and ignorance and superstition and vice may hurl themselves in vain. It will not yield. It is founded on a rock. The problems that must be solved in dealing with the question of education are many and complex.

Equipment of a college counts for much in these days of advanced thought and higher criticism; but while apparatus, laboratories, libraries, extensive grounds and magnificent structures are of vast importance, fortunately such accessories are not absolutely essential for a school to do conscientious, painstaking, effective work. Such things in abundance are only possible by the expenditure of large sums of money, which, unfortunately, or otherwise, is a very rare possession for a college in this part of the moral vineyard.

It is, however, useless to have vast and complicated equipment without careful and competent teachers, and these can ordinarily be obtained, whether for institutions of large or small incomes. And while as a general proposition a sufficient sum of money will secure almost any teacher for a given position, yet it cannot exhaust the supply of good material, for the colleges and universities of large equipment and distinguished leaders are constantly sending out well-prepared and trained teachers, and as this furnishes a large and constantly increasing supply, it would seem that the legitimate demand of the small institution of learning ought to be met without serious inconvenience.

The teacher who is wise, and who is a teacher from choice and not from expediency, and who has the rare faculty of impressing upon the pupil the personality of the teacher, will always find employment and will send pupils through the length and breadth of the land who will call that teacher blessed.

Personal touch, individual contact, intimate association, loving sympathy—the things which most easily arouse

and sustain interest in the pupil—are the qualities which impress themselves most deeply upon the plastic character of the pupil, and the imprint of which will remain through life.

The great university with its thousands of pupils impresses us with the vastness of the enterprise. The magnificent buildings arouse our admiration, and we wonder at the colossal fortunes invested in such architectural dreams. But it is quite easy in matters educational to ascribe to the almighty dollar a function which it cannot fulfill. Money indeed in some measure must be had if the work of education goes on; but he is quite a visionary dreamer who expects educational results to be even approximately proportional to the expenditure of given sums of money.

The princely endowments of some of the recently founded universities stagger us. It is said that Leland Stanford University is endowed with fifty millions of dollars. The University of Chicago has five millions; while the revenue-producing properties of Cornell, Harvard, Columbia and others are still larger, until we reach Girard College, with fifteen millions, and within whose doors no accredited minister of the gospel may go. And yet, of the forty-six colleges of Southern Methodism, including Vanderbilt, the total endowment is less than two and a half millions.

But in these magnificently endowed institutions, with their thousands of students, where the duties of the professors are such as to render it impossible for them to know their pupils, and where the vast multitude of pupils precludes the possibility of their knowing each other, there is lacking that individual influence for character building, resulting from association of pupil and teacher, which in its fullest development we find in the smaller schools and colleges, where the teaching ability of the instructor and the receptive capacity of the pupil are supplementary, and where the best work can be done.

It is said in the great universities that those students who have received their initial training in a small college, and under circumstances such as I have mentioned, take better standing than those coming from the larger institutions.

In all lines of activity the conditions continually and in increasing ratio call for strong men and women. The schools of the country for higher education are supplying this demand, and are providing material against the increasing demand. The poet well states the need of society,

“God give us men, a time like this  
Strong minds, great hearts, true faith  
and ready hands;  
Men whom the lust of office does not  
kill.  
Men whom the spoils of office cannot  
buy;  
Men who possess opinions and a will;  
Men who have honor, men who will  
not lie.”

Tall men, sun-crowned, who live above  
the fog  
In public duty and in private thinking.”

May we not say that to produce men and women of this sort is the proud distinction of educational institutions under Christian direction? And, for men and women like these, the opportunities were never so great as now, for the exercise of their utmost powers and energies. The problems of the past century were met and solved and other problems were bequeathed to us. The prospect which presents itself in the opening years of the new century is one of bewildering possibilities.

Let me quote from a recent distinguished writer:

“The observation is commonplace that the nineteenth century has been a century of marvels—marvels in the intellectual world—taking form in scientific discoveries and social research; marvels in the political world, taking form in bills of rights, constitutional governments, universal suffrage, abolition of feudalism and serfdom, legal emancipation of women, abolition of slavery, and popular education; marvels in the material world. The illustrious Gladstone is responsible for the estimate that the nineteenth century witnessed the production of three times as much wealth as the preceding eighteen centuries collectively produced. The United States multiplied her national domain by four; between 1850 and 1890 opened farms aggregating in area more than the German Empire, England, Ireland, Scotland, Holland, Denmark, Belgium and Switzerland collectively; between 1875 and 1895 spent one million dollars per day in railroad construction; in 1895 had a railroad traffic double the land transportation of all other nations combined, and producing the small daily income of seven millions of dollars.”

And the problems growing out of the vast development of the past and the constantly arising new problems

are the heritage of an educated Christian citizenship. Think not that these questions which most concern the world are to be solved by the men alone. Woman's part in the uplifting of the world and all that therein is, is not less important than that of man. I need cite you to only one example to prove this assertion. Fifty years ago the liquor traffic existed untrammelled, and threw its venom over the youth of the land all unrestrained. Woman was denied the right of suffrage, but she commenced what may well be called a campaign of education. She educated the boys who were to become the voters, and so thoroughly have their minds been saturated with the colossal crimes of this great enemy of our nation, and with its blighting effects upon the minds and bodies of its victims, that in less than two generations the liquor traffic sees its own downfall and is gradually beating a retreat, and preparing for its inevitable overthrow.

Young ladies, as you stand in this auditorium to-day as graduates from this institution of glorious history and sacred memories, forget not that it is yours to perform a part in making the rosate future more glorious than the illustrious past. The pages of your catalogue are adorned with the names of many distinguished and noble women—women who have attained fame in literary and scientific fields, in carrying the gospel to the benighted heathen, in ministering to the diseased at home and abroad, in building and maintaining that most sacred of all the institutions of earth, the Christian home. I trust that the examples of your predecessors will serve as an inspiration to you. You must realize that graduation does not mean education, for be well assured that no man or woman ever stepped from the doors of alma mater thoroughly educated. If you turn your back on this college to-day with grateful memories of knowledge gained and of industrious and studious habits formed, and realize that your school training has better fitted you for grappling with the “problem of human life,” and meeting the difficulties that come to us all, you will doubtless in years to come, reflect much credit upon the college which to-day vouches for you.

Your diplomas are only certificates that you are now qualified to begin building the walls of your intellectual house upon foundations which you have laid during your school days. I trust that the superstructure will be one of such ornate beauty and elegance that it will be the admiration of all beholders and that you will build it upon plans and specifications which will be approved by the Divine Architect of the Universe.

You stand to-day in the most enlightened period of the world's history, where the dazzling lights of science shine, mellowed and softened by a closer acquaintance, and lighting you through the gateway of the universe of knowledge whose paths you must traverse, upon whose waters you must sail, whose towering mountains your feet must climb, whose virgin forests your hands must fell. In that universe of knowledge you must have a place and you must exert an influence for good or for ill, which shall widen and deepen and expand with the flight of time. Whether that influence shall be for good or ill, largely depends upon the manner in which you use the knowledge which you now have and that which shall come to you with the ripper experiences of after years.

You are now about to take your places in the social world, in the domestic circle, possibly in the business world; but in whatsoever station your lot is cast you will find problems to solve which will tax your utmost capacity—problems which you in the splendid civilization of this enlightened age will nobly meet and solve. You properly appreciate the positions you occupy. Go forth and deal with those questions well.

And when at last all life's problems have been met and solved, and the sun of old age is sinking in the sky of life, and disappearing behind the hills of death, may your souls be not afflicted at the approach of the grim reaper, but, looking back upon a well-spent life, with no duties shirked or shunned, may you place your hand in that of the pale boatman with calm confidence and enter with joy upon the discharge of your higher and nobler duties in the world to come.

**LOCAL PREACHERS.**

In the address of the Bishops to our General Conference in session, attention is called to the ominous and rapid decline in the number of local preachers, stating that ten years ago our general minutes reported 6 724 local preachers. Now we only have 4,718, a decrease of 2,006, and stating furthermore that in the early days of American Methodism local preachers were the right right arm of the itinerant ministry and without doubt made the marvelous triumphs of the Church a glorious possibility. And they assign but two reasons why our good

old local brother is going out. One is the policy of sub-dividing circuits and multiplying stations each under care of a pastor. The other reason is changing the authority of licensing preachers from the Quarterly to the District Conference. But in our judgment there are two other vital reasons if not more. One is that our leaders are placing too much stress upon education. Education is a very desirable thing in its place, and all young men, and especially those who feel called to preach, should strive with all their might to attain knowledge and build themselves up. But for our leaders to ignore and reject every young applicant, it matters not how worthy, how full of hope and promise he may be, merely because he has not a diploma or certificate from some college or university is, we think, an inexcusable blunder. The best revivalists, the most efficient pastors who have been on this work since its organization in 1884, and I have known most of them personally, having joined the Church in 1857, were not men with certificates or diplomas, but young men who had had poor opportunities, though full of love, hope and ambition and armed with the panoply of God they went forward ready and willing to meet every obligation, and they did a work here that will tell for all time and will show forth gloriously in eternity. On the other hand the sorriest revivalists, and the most inefficient pastors we ever had were men from the higher schools. Of course we need some educated men for the cities and some for confectional and literary work, but for country circuits and for the poorer classes in the cities we need common-sense, practical men who started up from this class and who know how to sympathize with and how to reach the hearts of this class and enlist them in the cause of the Master. But you send one of these educated men from the college, one who imagines he is seventeen notches above the common people and who has no sympathy for poor, ignorant people, to a circuit in the country or among the poorer classes in the cities, and he is a failure. The tendency now seems to be to widen the gulf that lies between the educated and the unlearned and that between the rich and the poor, when every effort we are capable of exerting should be used to obliterate these differences and bring all classes together, learned and unlearned, rich and poor, that we may work together and pull together as one man for the cause of the Master and for the good of all concerned.

The next reason is that our local brethren are not allowed any voice whatever in our law-making bodies. He may attend conference as a spectator or visitor. Our Discipline says that in a work which is allowed four delegates to an Annual Conference one may be a local preacher. It should have said, and should always say, one shall be a local preacher. If you ignore and sit down unmercifully upon a young brother, what help can you reasonably expect of him? Let us, then, encourage the young men of our country who feel called to preach, whether rich or poor, with or without diplomas, but are full of love, hope and courage to come forward and join our local ranks, and then let us give the local brethren the representation and social treatment in our conferences that they richly deserve. If this is done in a brotherly spirit the majority of these coming into the local ranks will very naturally and gracefully pass on into the itinerant ranks, and in ten years we will again have an abundant supply of preachers to fill every want of the Church. But for our Bishops to say, on the one hand, that in the early days of Methodism the local preachers were the right arm of the itinerant ministry, and without doubt made the marvelous triumphs of the Church a glorious possibility, and then, on the other hand, to say that it was extremely doubtful as to whether the office and work of the local preacher would ever be restored, sounds contradictory. There must be a clog in the wheels of our machinery somewhere. What are we to hope for—works multiplying and preachers thinning out every year?

Now, it is not our purpose to criticize our Bishops or our leaders, or to impugn the motives of any one. We love our Bishops, love the Church and regard the M. E. Church, South, as being the grandest in the world, but we only wanted to call attention to the tendency of showing favoritism toward the highly educated; and if there is no change in fifty years the Methodists will only occupy a few of the rich Churches in the cities. The people of the country and the poor classes of the cities will all have gone to other Churches. A good deal more might be said along these lines, but I must close.

J. T. ALLISON,  
Beckville, Texas.

The Bible contains the mathematics of morality, the trigonometry of truth, the biology of the blessed life, the science of the soul.

**Devotional and Spiritual**

**NEGLECTED OPPORTUNITIES.**

"What is the matter, Ruth?" asked Aunt Margaret, as Ruth came in her lip quivering and her eyes filled with tears.

"O auntie, I've had a lesson this morning. You know, a strange family moved into the house on the corner last fall. There was a girl just about my age, but she was evidently an invalid. I used to see her at the window sometimes, and she looked so thin and pale. I kept thinking I would call on her, but I was busy, and didn't get to it. I've missed her lately, and I heard this morning that she died last night. Mrs. Bennett has been over there, and she says her mother told her Anna had been so lonely ever since they came here. She used to wish so much that some of the girls would come to see her. Every morning she would ask her mother if she didn't think some one would come in that way—and not one of us went near her! I am so ashamed and sorry, but that does not do her any good."

"God's best gift to us is not things, but opportunities," quoted Aunt Margaret. "And we all have cause to mourn many times because we have neglected to use all our opportunities. You remember the story in the Bible of the man intrusted with the care of a prisoner of war. 'As thy servant was busy here and there—he was gone,' he pleaded as an excuse for his remissness. So while we are busy with this and with that, the golden opportunities slip by us unnoticed. There is a little Russian story I have read somewhere: As an old peasant woman was busy about her household duties, the Wise Men passed her door in search of the infant Savior. They showed her the star, and urged her to come with them. But she was not quite ready to go—when she had done a little more, she would follow. At last, when she was ready, the star had disappeared—she had lost her chance."

"I think," said Ruth, presently, "if I had realized how much Anna longed for some one to come in, I should have put off other things, and gone. I never dreamed of her caring so."

"I know you would have gone, my dear, if, as you say, you had known how lonely she was," said Aunt Margaret, comfortingly. "But, as Longfellow says, we must give what we have to give. It may be worth more than we dare think to some one. I heard a little story, the other day, that taught me a lesson: An invalid had quite a number of papers sent her by friends. One day as she lay on her couch mourning because she was so useless, it occurred to her that she could, at least, pass these papers along. They had brightened many long hours for her, perhaps they would help some one else as much. So she sent to a paper mission for an address of some one who would like reading-matter. Sometimes she marked something she thought specially helpful, and always as she sent the papers off she prayed that they might do good. One day she wrote a letter and sent to the same

address, and before long she received an answer. It was a young man, it seems, who had been getting her papers. He had been brought up in a Christian home, but had grown rather wild and had drifted away from home, and finally landed in this lumber camp. 'I had bad luck, and I was about discouraged,' he wrote. 'It is a pretty rough crowd here, and I was getting to be as rough as any of them. The home missionary in town sent you my address. None of my friends knew where I was, so I had not had any letters. When the papers began to come, I did not know what to make of it, but they woke me up. I remembered the old days at home, and I thought how it would have broken my mother's heart to see me as I am. Then your letter came; it was just such a letter as my mother would write. I read it alone in the woods, and I cried like a child. I made up my mind, then and there, that I would go back home, and do the best I could with the rest of my life. I can never thank you for your kindness, but perhaps some time I can chip some one as you have helped me.'

"So you see, Ruth, we never know how much our bit of help may be needed. This lady was confined to her bed, and poor. She had nothing to give but these papers and a few words of kindly counsel. Yet it proved that they were the means, under God's blessings, of this young man's conversion. He has become a strong, helpful Christian, and is much respected now. So, my dear, we will both give what we have as we have opportunity, will we not?"

"God helping me, I will," answered Ruth, earnestly.—Zion's Herald.

**PRAYING WITH A DEFINITE PURPOSE.**

A little child was saying his prayers. "And O God," he prayed, "make me strong;" and then he paused, as though he realized that was scarcely a specific enough request, and then said: "To beat rugs, and help me—to climb a tree. And make me good and kind—to little sister."

So he went through his prayer, adding to each general petition some definite suggestion as to the use he desired to make of the blessing and help which he asked of God.

If we did this with our prayers, how would it affect them? Would it not eliminate from them a great deal which is unreal, all the prayer that is the mere repetition of what is not taking hold of us at all, but just easy words without honesty? And would it not compel us to think while we are praying, so as to be able to ask God only for what is really urgent?

There is no need of circumlocution in speaking to God in prayer. Jesus told Peter that he prayed for him. "Simon," he said, "I have prayed for thee." And we may be pretty sure that Jesus spoke of Simon by name in his prayer, and did not describe him in some roundabout phrase. Let us pray definitely and purposefully.

God blesses us that we may be a blessing. This was his promise to Jacob. When we ask God to bless us, just how do we intend to pass the blessing on to others? Are we thinking of some one who needs help whom we will help or some hungry soul whom we will feed?—Forward.

**THE HOPEFULNESS OF DISCONTENT.**

Discontent is a sure evidence that something is wrong. It may be that the heart where the discontent dwells is wrong, and it may be that the conditions about it are wrong. In either case it is a sign of possible good. If the discontent arises from the conditions of the heart, regeneration may follow. If the conditions of life about one are wrong, the discontent should lead to immediate purpose and effort at betterment. Discontent has been the precursor

and herald, and generally the spur, of the good, or the better. There is not a reform or advance in civilization on the records of history which has not been due largely to discontent. We may well thank God for discontent. It has heralded every advance in government, in civilization, in education, in methods of industry, and in religion, and is today holding up before the gaze of the Christian world the things which need remedying, and turning the light upon what we are to destroy and eradicate.

The Church should concern itself positively and actively, but in methods harmonious with its own genius, with all discontent. Its ear should be open to hear all complaints, and its vital, educational, spiritual and material resources be used for redressing all real grievances. Its spiritual light and grace should be held as a deposit for the betterment of men. First of all, it should seek to cure the grounds of discontent as it exists in badly attuned hearts. This is its widest, most legitimate field of work. Here its mightiest forces should be employed. Here it should be careful to ally itself with and keep itself in fellowship with the Christly force. Its regenerative purpose should clearly indicate its birth of God and its discipleship to Christ. As he was named Savior because he did saving work, Christians must show their sonhood and discipleship by being intent upon the salvation of men. As society shows neglect and selfishness, the Church must determine that the leaven of Christliness of spirit shall be put into it till it is all leavened.

Discontent is much like the pain which tells of disease. The pain is an occasion of hopefulness. Not sedatives and anodynes are indicated by the existence of pain, but remedies which shall strike at the roots of the evil. The pain, the discontent, is to be hailed with gladness. Indeed, one of the beneficent services of Christianity is that it awakens healthy discontent. If it were peace and quietness which were needed, then ignorance and insensibility would be blessings, and the graveyard would be a sort of heaven. To find discontent is to find the covering of an evil. The covering begins to be torn off when once there is a sense of discontent. The most hopeful things are often the most uncomfortable things. Let not despair or complaining seize the Church because it hears the mutterings of discontent. Rather let these mutterings be to it like the petitions of the needy and troubled who came to Christ—heart-cries for mercy. Let every one of them say: "If thou canst do anything, have compassion on us, and help us."—The Examiner.

**SALT AND CHRISTIANS.**

Three times in the course of his teaching Jesus spoke to his disciples of salt which had lost its savor. He also declared such savorless salt to be utterly worthless, and not even fit for refuse. Modern travelers tell us that to this day the people of Palestine will not tolerate this stuff, not even in their back-yards. They throw it out into the streets to be trampled upon. When it was salt it was good; now it has lost its saltness it is good for nothing.

What does Christ mean to teach us through these emphatic references to salt which had lost its savor? Mark well! It had not almost, but had entirely lost its savor. It was not merely not so good as it used to be, but it was utterly useless.

Certainly Jesus here plainly teaches that a Christian—a really converted soul, who had received the regenerating and sanctifying grace of God, and who, when living the Christian life, was the very salt of the earth—that such a true Christian may lose his religion, may fall from grace, may lose his Christian character, and may finally lose his soul. The final perseverance of the Christian depends upon his persevering to the end of the Christian race. Some "draw back unto perdition;" the faithful "endure unto the end." No

**FREE TO YOU—MY SISTER**

**Free to You and Every Sister Suffering From Woman's Ailments.**



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish Discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," its explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stitches and Painful or Irregular Menstruation in Young Ladies. Pimples and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address: GARS. M. SUMMERS, Box 187, Notre Dame, Ind., U. S. A.

man ceases to be a free agent when he becomes converted. He is free to "follow on to know the Lord," or to "turn back to the beggarly elements" of the world again.

There is sound New Testament doctrine in the old Wesleyan hymn, which may be found in the new English "Methodist Hymn Book." It includes a confession:

"Ah, Lord, with trembling I confess, A gracious soul may fall from grace; The salt may lose its seasoning power And never, never find it more."

And a prayer:

"Lest that my fearful case should be, Each moment knit my soul to thee; And lead me to the mount above, Through the low vale of humble love."

Charles Wesley, who believed Christians are not called to be the salt of heaven, but the salt of this corrupting earth, also realized the danger of spiritual degeneration.—Northwestern Christian Advocate.

**PRAYING FOR OTHERS.**

Too much of our praying is self-centered. We may not so candidly express this thought as did the old man who is said to have prayed, "Bless me and my wife, my son John and his wife, us four and no more;" but yet we pray too little for those persons and those things that do not enter directly into our personal lives. Some there are who openly doubt the propriety or the efficacy of prayer for others.

If Jesus Christ is to be our model in this as in other respects, we shall be forced to the conclusion that prayer for others should occupy a large part of our petitions. Not only did he pray for his disciples and his Church collectively, as is recorded in John 17, but we know that he made petition for them individually, for he tells Peter: "I have prayed for thee."

We must, of course, pray for those things which interest us. Broadened sympathies make new objects for prayer. Conversely, when we begin to pray more generously we find our sympathies running in broader channels.—Alabama Christian Advocate.

"With cheerful resignation bear your Cross, my brother. Deliverance will come, all burdens will be laid aside and He who bore our sins will say 'Well done.' We are to run the race set before us. Success is not to the swift, but to the faithful. The crown is at the end, and is gained through a 'patient continuance.' Our inspiration comes through 'looking to Jesus.' If we do not look back, we will never go back, or cease our efforts. Courage, brother mine. It is only a little while longer. Keep your eyes upon him who has overcome and to-day is seated on the right hand of God, moving heaven in your behalf."

**WHERE THE SUN GOES NOT DOWN.**

Strengthening is the thought that when the Christian's little day has drawn to its close, when his earthly

sun has set, then there shall be to him in the beginning of a day whose sun shall never go down; and whose brightness shall be lessened by no intrusion of the dark. "Then a day shall break in which there shall be no anxiety, no care, no sorrow, no hiding of God's face, no struggle with temptation, no fall into sin; not one moment's darkness to mingle with that unvaried day."

Sometimes God sends severe blasts of trial upon his children to develop their graces. Just as torches burn most brightly when swung violently to and fro; just as the juniper plant smells sweetest when flung into the flames; so the richest qualities of a Christian often come out under the north wind of suffering and adversity. Bruised hearts often emit the fragrance that God loveth to smell. Almost every true believer's experience contains the record of trials which were sent for the purpose of shaking the spice tree.—Theodore Cuyler.

"The great thing in life is to keep up full enthusiasm always, for everything we undertake to do, and do it right heartily, and never in a half-hearted way, nor to judge our life by present moods or depressions, for they will pass away."

Nothing is sweeter than love, nothing stronger, nothing higher, nothing broader, nothing tenderer, nothing better either in heaven or in earth, because love is born of God, and rising above all created things can find its rest in him alone.—Thomas a Kempis.

**DIFFERENT NOW.**

Since the Sluggish Coffee Was Abandoned.

Coffee probably causes more biliousness and so-called malaria than any one other thing—even bad climate. A Ft. Worth man says:

"I have always been of a bilious temperament, subject to malaria and up to one year ago a perfect slave to coffee and at times I would be covered with boils and full of malarial poison, was very nervous and had swimming in the head."

"I don't know how it happened but I finally became convinced that my sickness was due to the use of coffee and a little less than a year ago I stopped coffee and began drinking Postum. From that time I have not had a boil, not had malaria at all, have gained 15 pounds good solid weight and know beyond all doubt this is due to the use of Postum in place of coffee as I have taken no medicine at all."

"Postum has certainly made healthy red blood for me in place of the blood that coffee drinking impoverished and made unhealthy." Name given by Postum Co., Battle Creek, Mich.

Postum makes red blood. "There's a reason."

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

**HEALTH INSURANCE**

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways TAKE

**Tutt's Pills**  
And save your health.

SECULAR NEWS.

The Gulf, Colorado and Santa Fe Railroad Company and the International and Great Northern Railroad Company have filed suits in the United States Circuit Court at Austin, attacking the entire body of rates established by the Railroad Commission of Texas since February 28, 1899, which was the date on which the compromise of the suits instituted by the railroad companies in the latter part of 1898 became effective.

The bills of the Gulf, Colorado and Santa Fe and the International and Great Northern are in their main features quite similar. Each company claims that the reductions made by the Railroad Commission since February 28, 1899, have resulted in the diminution to the extent of several hundred thousand dollars of its revenues, and that the rates now existing as a whole are so far from compensatory that they are in violation of the fourteenth amendment to the constitution of the United States, which provides that no State shall deprive any person of property without due process of the law and that no State shall deny any person within its jurisdiction the equal protection of the laws.

The authorities at Edna are gradually bringing to light the mysteries connected with the Comdit tragedy of last fall. A negro by the name of Felix Power, and a negress, Augusta Diggs, have been arrested. The latter has made a confession which establishes the guilt of Powers and Monk Gibson beyond a doubt.

Dr. Wiley, chief of the Bureau of Chemistry of the Department of Agriculture, last week put into cold storage 150 broilers, which is the first step toward an investigation of the effect of cold storage on food products. Half of the broilers were drawn. They will be taken out from time to time within the next five or six months, cooked and tested.

The department has completed an investigation of the effect of freezing upon fruit. It has been disclosed that cold storage continues to improve all kinds of fruits for the first four or five months, but when it reaches perfection deteriorates rapidly. Dr. Wiley believes he can secure just as accurate information concerning meat and other food products.

The investigation was provided for under the last agricultural appropriation bill.

The Department of Agriculture, Treasury and Commerce and Labor will soon name representatives to draft regulations for the operation of the pure food law, which will go into effect January 1 next.

An appropriation for its enforcement will be asked when Congress convenes next December.

Through the generosity of some persons known only to the officers of the New York association for improving the conditions of the poor, the deficit in the fund needed to build a seaside hospital for children suffering from tuberculosis of the bones and glands was made up last week, and John D. Rockefeller's contribution is made a certainty. President Roosevelt takes a keen personal interest in the subject. His friend, Jacob Riis, and others, became interested in the project owing to an appeal by Miss Laura Winnington in the Outlook just before her death from cancer.

This hospital will be the first permanent institution in America for the treatment of children crippled by non-pulmonary tuberculosis. The hospital will accommodate 300 children.

After an investigation begun at the instigation of the Government at Seattle, Washington, the police raided the house occupied by August Rosenberg, a German bricklayer, and found a plant equipped for making bombs and infernal machines.

Rosenberg, who was known as a man of anarchist tendencies, left Seattle for Hamburg, Germany, on May 1. At about that time the German Government received a warning from Seattle that an attempt would be made to assassinate the German Emperor. The German Consul at Seattle subsequently received a telegram from Hamburg, instructing him to investigate. The finding of the plant followed.

Twenty-six railroads are to be prosecuted by the Federal Government for failure to comply with the law in regard to the use of safety appliances.

An heir presumptive to the German throne was born in the marble palace at Potsdam on the morning of the 4th.

With guns from a battery of artillery firing the salute announcing the event to thousands on the streets, there was intense excitement. If seventy-two shots were fired, it would have been known that a girl was born; for a boy 1,001 shots would be the signal. As peal after peal from the cannon rent the air, the people in the streets became more and more interested. Finally when the seventy-third discharge

was heard the scenes were animating. Men threw their hats in the air and otherwise showed their pleasure at the news.

The Manufacturers' Record notes that the factories of the South are now producing goods to the value of about \$2,000,000,000 annually. Between 1900 and 1905 the capital invested in them increased from \$967,701,865 to \$1,591,513,217, or by \$623,811,352, an average of \$126,000,000 a year, and the value of their products increased from 1,237,589,667 to \$1,787,776,794, or by \$550,187,127, an average of \$110,000,000 a year. Their capital increased 65 per cent, and the value of their products 44.4 per cent, while for the country at large the increases are estimated at a little more than forty per cent in capital and just about thirty per cent in value of products.

The occupation by Russia of the Aland Islands, between Finland and Sweden, is one of the measures taken to prevent the smuggling of arms and ammunition through rimaud into Russia, and there is no intention of violating the treaty of Paris in 1856 by the rebuilding of fortifications at Bomarsund, destroyed by the British fleet during the Crimean War. The military force sent to the islands consists of a few hundred marines and infantry, who are living in tents.

Rev. Madison C. Peters, of New York, says concerning summer resorts: "I dare not trust myself to describe the things which may be seen in our summer hotels, where wealth abounds and beauty smiles. The harvest that will be gathered from the summer's drinking will be ruined homes, crushed affections, reputations blasted, dishonored lives, tormented souls, cheerless graves and an undone eternity."

Miss Kenny and the other woman suffragists arrested in Cavendish Square June 21 for creating a disturbance outside of Chancellor of the Exchequer Asquith's house, are proving embarrassing to the magistrates by insisting on martyrdom. The magistrate almost begged them to promise not to repeat their performance before Mr. Asquith's residence, but they all positively refused, and the Court finally ordered them to furnish bail in \$250 each for their good behavior for a year, or in default to undergo six weeks' imprisonment. All elected to go to prison.

Attorney-General Leobus R. Wilfley, of the Philippine Islands, has been appointed to the Judgeship of the United States Court in China, which is to replace in a large measure the present Consular Court.

Judge Wilfley is a native of Missouri, and in 1901 was appointed Judge of the Court of First Instance of the Philippines. A few months later he was advanced to the Attorneyship of the islands.

The post is one of great importance and is well salaried, the yearly compensation being fixed at \$10,000, with a locral allowance for traveling expenses. The court was created by Congress at the instance of Secretary Root for the purpose of correcting many of the abuses which have grown up in the administration of justice in the Orient through the consular courts. Headquarters for the new court will be in Shanghai, but there will be a circuit, including the principal Chinese cities.

So great has been the spread of discontent in the Russian army that Emperor Nicholas has taken an almost unprecedented step in publicly directing Grand Duke Nicholas Nikolaievitch, commander of the forces in the military district of St. Petersburg, to investigate and take measures to stop disorders, relieving Prince Vaslichkoff, commander of the guard corps, from duty and dismissing in disgrace General Ozeroff, Commander of the First Guard division, and General Gadon, commander of the Preobrajensky regiment of the First Battalion, which was recently disgraced for expressing sympathy with Parliament and protesting against doing police duty. Gadon is said to be a descendant of an American named Gordan, the name having become Russianized by lapse of time. All attempts to purge the army of the spirit of disloyalty, now it has invaded pattered regiments of the guard, will, however, probably prove futile. No isolation of troops will any longer suffice to prevent the spread of the contagion.

Tuberculosis prevails among the operatives at the Union Stock Yards at Chicago, according to the report of the experts who investigated conditions in Packingtown under the auspices of the Illinois Manufacturers' and the Chicago Commercial Associations. Destruction of certain parts of the plants of packers is suggested as the best means toward acquiring sanitary ideals, and the public is left to

infer that a rebuilding is in order. Regarding the new National meat inspection law, the report declares that its provisions are so stringent that if any but the best grade of meats goes to the markets in the future it will be only because of the dishonesty or carelessness of the Government inspectors.

Miss Helen Keller, of Wrentham, Mass., the deaf, dumb and blind girl, will be a member of the next commission for the industrial education of the blind, which has long been advocated by her, and which recently was created by the Legislature. Gov. Guild recently announced the appointment of five members to make up the commission. Miss Keller's term will be four years.

Through a gross error of the Public Printing Department of the Government, the railroads of the country and the shippers have been thrown into a fever of excitement and apprehension, which has not been altogether allayed. The mistake, which is causing all the trouble, lay in the failure to add to the rate bill the joint resolution of Congress which makes the measure effective sixty days after its passage instead of immediately.

As soon as the copies of the bill secured wide circulation the shippers and the railroads grew alarmed and began bombarding Washington by wire.

A virulent type of cholera has broken out among the natives of Manila, and for a while the outlook was serious. The last reports, however, are encouraging. The report for July shows twenty-eight cases and nineteen deaths. Two Americans are dead, but to date only five Americans have been seized with the disease. Thus far cholera has not appeared in the American section of the city. The Americans who have been stricken live in the native sections of Manila. The Bureau of Health has refused to permit the sale of food stuff that may have been liable to infection. The efforts of the doctors engaged in combating the disease show results in decrease of the number of new cases reported. While the disease started in stronger than the great epidemic of 1892, the authorities believe that they have the situation under control.

The last outbreak of cholera in the Philippines occurred in August, 1905, when from August 23 to October 11, 721 cases and 522 deaths were reported. This outbreak was insignificant as compared with that of 1902, when a total of 130,263 cases were reported, and 82,955 deaths were known to have occurred. During the epidemic of 1902 the population of many of the towns were heavily reduced through deaths and the flight of the panic-stricken people. Many of the dead were left unburied for days in spite of the energetic steps taken by the Government to combat the spread of the disease and to care for the sick and the dead.

Fifty-one lives thrown away and 3,551 celebrants maimed or injured, some of them fatally, is the record of this year's Glorious Fourth, as compiled by correspondents of the Chicago Tribune. The loss of life almost equals that of last year, when fifty-nine persons were killed, while every record for the number of injured was broken. Almost 1000 more were in hospitals yesterday or swathed in bandages on the day following the holiday last year. That the death list will continue to grow is indicated by a large number of dispatches recording injuries believed to be fatal. The deadly toy pistol was responsible for a big percentage of the injured and six of the dead. How many of the injured are infected with the germ of tetanus cannot be estimated.

HUNTSVILLE DISTRICT CONFERENCE.

The Huntsville District Conference for A. D. 1906 met at Madisonville, Texas, June 28. Our presiding elder, Rev. H. C. Willis, though new in the office, was never at a loss to know what and how to do. While the mode of transacting the business was informal, it was nevertheless thorough and full of interest. There was not a single dull session, but each time live questions were raised and live answers returned.

The investigations into the various items of Church work disclosed the fact that the preachers of the district are wide awake and are endeavoring to do their work faithfully. The subjects receiving special attention were the spiritual state of the Church, Sunday-schools and Epworth Leagues, Sabbath observance and temperance. From the reports of the pastors it was clearly shown that the spiritual state of the Church throughout the district, while not at all satisfactory, is still in a healthful condition and presents many encouraging features; that the Sunday-school is more fully appreciated by the people generally than ever before, and

that there is being more accomplished in this department of work than formerly; that while there are few Leagues in the district the importance of this work among the young people is more generally apparent, and the sentiment to build up this work in the near future is increasing; that the proper observance of the Sabbath and the suppression of the liquor traffic are two vital questions confronting the Christian Church of today. The reports indicate that buying and selling and doing ordinary work and going on excursions on Sunday are of such frequent occurrence among people called Methodists as to give ground for no little concern to the devout and loyal. Our people seek, too readily, excuses for self-indulgence and, too slothfully, reasons and opportunity for doing good.

This was one of the most delightful District Conferences it was ever the privilege of this reporter to attend.

As visiting brethren we had with us "Uncle Dick" Thompson, representing the Supperannates Home Fund, and Brother T. J. Milam, financial agent for the A. C. I. at Jacksonville. "Uncle Dick" preached Friday morning to a good congregation on the "Ministering Servant and the Speaking Spirit" (I named the subject) and captured the crowd and got a fairly good collection. Brother Milam spoke briefly and effectively of our work at Jacksonville on Saturday afternoon and preached at night at the First Baptist Church, of which effort many who heard him spoke very highly. The disciplinary direction to let prominence be given to religious services during the District Conference was strictly obeyed and nearly all the preaching was of a distinctly evangelical type and resulted in at least two professions and a general edification of the saints.

No people ever showed more genuine hospitality and less red-tapeism than the good people of Madisonville, and no pastor ever entertained a conference with less ease and greater satisfaction than did Brother Carr. The following delegates and alternates were elected to represent the district in the Annual Conference.

Delegates: H. C. PRITCHETT, A. J. FRICK, ED. HALL.

Alternates: J. W. Allen, Geo. L. Conoly

The conference adopted a resolution requesting the Board of Missions in the future to pay no appropriation made to any pastoral charge that pays to the preacher in charge fifteen hundred dollars or over.

This report is made in response to a resolution adopted by the conference and is cheerfully submitted for the information and satisfaction of the brethren. W. F. DAVIS.

COLORADO DISTRICT CONFERENCE.

The Colorado District Conference met Wednesday, June 21, at Lubbock, and continued through the following Sunday. It was a notable meeting in many respects, and many pronounced it the best District Conference they ever attended.

Lubbock is located on the central plains, so far from the railroads that one would expect to find scant entertainment for a District Conference. It is 115 miles from the nearest railroad point, thirty odd miles from the nearest neighboring town. But it is in the heart of one of the finest sections of country in Texas, and fine cattle, fine feed crops and exceptionally fine fruit orchards are found in abundance. The conference had everything that could be desired in the way of entertainment; and there was a large attendance, some forty-five preachers and delegates, and many of them brought their wives and children.

Conference opened Wednesday morning, and in the absence of Brother J. B. Dodson, who was to preach the opening sermon, Presiding Elder Griswold conducted a service consisting of brief talks and testimonies from the brethren. It was an hour of great feeling and spiritual uplift, and it brought about a deeply religious atmosphere which never left the conference.

Two important steps were taken which will ultimately mean much for our Church in West Texas. One was recognition of the demand for a Church school and the appointment of a committee looking to its location. The Abilene District being equally concerned in this movement, the agreement had been reached that each district appoint a committee of three persons, the six to select a seventh, and this full committee is to select a location for the school. The three committeemen from Colorado District are J. T. Griswold, S. J. Vaughan and M. H. Hudson.

The second important step taken by the conference was providing for a District Colporteur. Brother J. G. Fair had previously been appointed colporteur by the presiding elder, but there were no funds, no equipment to start him out. The members of the conference, personally and for their charges, subscribed enough money, not only to

pay a very good salary, but enough also to buy the colporteur a wagon and to stock him with books. Thus equipped Brother Fair is now to travel the district and sell and distribute literature, especially that kind that teaches the doctrines of the Methodist Church.

The reports of the pastors occupied much of the time of the conference, but these were not of a stereotyped form. The presiding elder's way of getting all the facts from both pastors and laymen took all the dullness out of the reports. These reports show that every interest of our Church is advancing. From the best information obtainable the Methodist Church is building more houses of worship in this territory than all other Churches combined. The number of Methodist Sunday-schools will more than double those of our nearest competitor; and while the amount of mission money we spend here is not much, if any, above that expended by another denomination, yet your Methodist pastor covers much ground on a small allowance, and he covers it well.

There was but one applicant for license to preach—John L. West, of Floydada. He was granted license, and was also recommended to the Annual Conference for admission on trial.

Following are the delegates elected to the Annual Conference:

C. W. SIMPSON, W. D. BENSON, G. K. ELKINS, R. L. COLLIER.

And the following were elected alternates:

J. D. Wulfjen, Rev. G. H. Bryant.

There was but one visitor to the conference—Rev. G. S. Hardy, of Claridon College.

The next conference goes to Snyder. M. PHELAN, Sec.

ABILENE DISTRICT CONFERENCE.

One of the most successful and spiritual District Conferences ever held in the west was that of the Abilene District, which was held at Anson, June 22-26, inclusive.

Rev. Jno. R. Morris presided, and proved himself an officer of power and fully capable of directing the affairs of a conference.

The Woman's Home Mission Society was in session at the same town and at the same time, and this gave and additional interest to the occasion.

Besides the preachers, there were in attendance some hundred and fourteen delegates, and when these in connection with the preachers assembled for business, it was as fine a body of representative men as could be found in Texas.

The various interests of the Church received careful consideration, and the reports of the pastors of the several charges showed a general advancement, both of the spiritual and material interests of the church.

In addition to the many and varied interests of the church that were discussed, the question of locating a Methodist college within the bounds of the Abilene or the Colorado District was the subject that engaged most attentively the thoughts of the members of the Conference.

Stamford, Colorado, Aspermont, Anson, and Abilene were bidders for this great institution.

It was soon evident that Abilene and Stamford were the strongest competitors for the location of the college in the Abilene District, and the debates between the champions of the two places grew warm and vigorous. Abilene was represented principally by H. A. Tillet, and Stamford by Mr. Nelson, Rev. R. B. Evans and others.

These gentlemen made strong appeals for their respective towns, and finally a committee on location, consisting of Jno. R. Morris, J. A. Biggs and D. T. Averitt were appointed to act jointly with a similar committee from the Colorado District. The two committees were to select the seventh man at large, and the full committee was given power to locate the institution.

During the Conference Rev. J. D. Young, representing Polytechnic College, and Rev. Sam Marcus, representing the Southwestern University, were visitors. Both of these gentlemen preached able sermons and were accorded a warm approval by the Conference.

Upon the whole, the District Conference at Anson was by far one of the greatest church gatherings, and one of the greatest successes for Methodism ever known in the west.

The people of Anson, and their splendid Methodist pastor, Z. B. Pirtle, will long be remembered for the cordial hospitality with which each delegate was received and entertained; and Rev. Jno. R. Morris will live in the hearts and in the memory of those who attended this Conference as one of the church's great and noble men.

F. W. CHATFIELD, Secretary.

Dr. H. C. Jennings, senior agent of the Western Publishing House, sailed for England and the Continent June 5.

Notes From the Field.

Ferris.

J. D. Odor, July 9: Our meeting conducted by Rev. Abe Mulkey closed last night. I suppose there were about fifty conversions and reclamations. Forty names were given for membership in the Churches, twenty-six of whom came to us. The expense of the meeting was \$297.55. We raised about \$400 in subscriptions on Church debt. The meeting improved our condition very much.

Helena.

H. M. Glass, July 2: Our third Quarterly Conference closed last night. Presiding Elder, Rev. J. C. Wilson, preached the gospel to the edification of God's people. The truth seed sown will produce fruit in days to come. During this quarter we have had thirty conversions and twenty-three joined the Church. The spiritual condition of the charge is good. God's providence and grace is glorious. Praise His Holy name!

Kountze.

A. J. Anderson, Rev. W. H. Brown from Whitesboro, came to us June 14: spent ten days. We had a good meeting with those who came to Church. The problem was a hard one, only a few men came to Church. These little East Texas towns are hard to reach. Baseball and Sunday excursions are the order of the day and so the preachers are left without congregations. Twelve joined the Methodist Church during the ten days. W. H. Brown is an earnest, good preacher and did us fine work.

Kenedy.

H. B. Henry, July 4: Our meeting at Couch was a decided victory. The weather was hot, but we had a good arbor. We were ably assisted by Rev. Jno. R. Barden, from the Renge charge, a grand Christian character, and a good preacher; everybody loves him. Also Bro. Lawrence Lilly, a local preacher and student of the Southwestern University, rendered efficient service. Our people gave a small token to aid him in his preparation for the ministry. There were fourteen conversions and fourteen additions, besides the Church was greatly strengthened. The drought injured the corn in this community, though we have a fine prospect for a cotton crop.

Como.

J. W. Blackburn, July 9: Our District Conference at Como was a grand success. Brother Fladger, our presiding elder, knows how to hold a District Conference so as to secure the best results. We followed the conference with a protracted meeting of twelve days' duration. These were days of revival power exceeding any that ever visited our little city. Rev. R. H. Bounds, the old war horse of Cumby, and Rev. L. A. Burk, of Winnsboro, did the preaching, and they did it well. Twenty-two joined our Church.

Sterling City.

S. L. Burke, July 7: We began our campaign of revivals at Sterling City the 15th of June. Rev. R. J. Deets came to us and brought Brother Huckaby, and with this team to preach and sing in the lead, and an anxious, waiting, praying Church, we had a great meeting. I do not think it was a meeting whose results are to be estimated by the number who made a profession of religion and joined the Church. The Church was greatly revived, backsliders reclaimed, and sinners awakened, even many who did not make a profession. The visible results are eighteen accessions to the Methodist Church, fourteen by ritual. Two have already joined the Baptists and others still to join some Church. Brother Deets is a faithful, earnest, plain, gospel preacher. He had been here before, so he already had a hold on the people. Brother Huckaby is a good organizer and leader for the choir. May the Lord greatly bless their labors. We are now living in our new parsonage—a neat, comfortable, six-room cottage, completed outside and inside. The people pound us so often that we forget sometimes to write and tell about it—four times in less than two years. Well, that's not too often, is it? We are hoping for a good revival all round, and then a general round-up for conference. Many expressions of love and sympathy do we receive from the kind people we serve. May God's blessings abide upon all!

Lewisville.

Jno. E. Roach, July 3: We have just enjoyed a fine revival at Lewisville. The Methodists, Presbyterians, and Baptists united in the effort. A large temporary tabernacle was constructed in a convenient place, comfortable seats were provided, and large crowds attended from the beginning. The united choir did fine singing. Prof. E. Powner led most of the time, but much credit is due to Capt. S. V. Lusk and Bro. R. B. Morgan and others for

success in the song service. A large amount of unselfish personal work was done in the meeting, and over one hundred persons professed faith in Christ, and up to date about fifty have joined the churches. B. L. Adair, of Dallas, a converted policeman, did the preaching. He knows the ways of sin and is able to preach directly to men. His sermons are practical, and delivered in a spirit of earnestness and in the power of the Holy Ghost. He does not depend upon tricks and plans to accomplish results, but covets earnestly the best gifts. He does not "hall out" the pastor. He is a pastor's friend and leaves the pastor stronger entrenched in the favor of the people. He has been preaching about three years, and has been wonderfully successful in reaching hard men. He is working under the direction of the Mission Board of the Cumberland Presbyterian Church in Dallas Presbytery and our pastors can afford to co-operate with him wherever he may go. My work is in excellent condition.

Bonham.

Clarence H. White, July 2: The conference sent us Rev. T. H. Morris, whose labors have brought forth much good to his Church. He has just closed a three-week's meeting, assisted by Bro. Lewis S. Barton, that for reconsecrations and conversions has never had a parallel here. Bro. Morris laid a firm foundation of preparation with his people to receive the matchless inspiration from Bro. Barton's preaching, who preached during the course of the revival services. God has been here in his power during the entire progress of the meeting, the effect of which has been far-reaching. I have never seen or heard such sermons as Bro. Barton preached, so convincing, so powerful, and filled with the power of God. He was hid all the time as the man, but ever present and manifest as the messenger of God. The whole Church is mightily revived, as well as members of other churches, who were with us during the meeting. Scores were brought to Christ and redeemed. No meeting that I ever attended in Bonham seemed as large and the interest exceeded any I ever saw. Two gave themselves to the ministry, one to missionary service and one, a beautiful, highly educated and consecrated young woman, as a deaconess. The increase of membership of the Church was large. One of the young men who gave himself to the ministry was a son of our presiding elder, Rev. J. H. McLean, who, in the succession, will be a noble and worthy representative for the Lord and who will follow in the footsteps of a beloved father.

Trinity Church, Denison.

W. J. Palmer: We are moving on very nicely; have as good and loyal people as can be found anywhere. They have given this pastor all the encouragement that anyone should need. There have constantly been during the year tokens of kindness finding their way to the parsonage. A few weeks ago the good ladies presented the pastor with a nice, new suit of clothes. Our Sunday-school is good; our prayer-meeting good and well attended. We preach to large congregations. All the year we have been praying for and expecting a revival. The third week in June we called daily prayer services in which the people were well prepared for the great revival work. We began preaching services in June and continued two weeks, closing out last Sunday night, July 1. While there are yet in sin those who were and are the subjects of our prayers, still we feel very grateful to God for his rich blessings. Twenty gave their hearts to God and eighteen joined our Church. Our Church people were wonderfully revived, so we consider we have had a great revival. Except one sermon (and it a great one) by Dr. E. W. Alderson, and nine by the pastor, Brother Lowell, of Pecan charge, did the preaching. He is very earnest and untiring in his efforts. He is splendid help, and we all love him. On Wednesday night last at our prayer-meeting service one young woman was happily converted. We hope to see many others brought into Christ's kingdom during the year. There are scores here who are in sin. Oh, God, give us power that we may reach them and thou shalt have the praise!

Thorndale.

Jno. W. Mayne, July 3: If I were able to deplete the English language, bankrupt dictionaries and rob the heavens of their glory, as has been said of Dr. DuBose, I might at least impress the readers of the Advocate more sensibly than I am able to do that we have had a great meeting at Thorndale. It was agreed meeting for several reasons. As several know, Thorndale is sixty-five per cent German population. As yet we have not reached many of them. Our meeting lasted only one week. We had many difficulties to overcome; in fact I have never seen a meeting run under such difficulties before. For three days during our meeting the town enjoyed a "big picnic" or "Old Settlers' Reunion." Through mistake, the picnic was set at the time of our meeting,

and of course it was hard to get a congregation any time during the week. The sum of \$1000.00 was spent on the picnic, excursion trains were run into town, so it is a very evident fact that we held our meeting under great difficulties, but we are made to rejoice because we had such a good meeting, despite adverse circumstances, including much rain and black mud. Our beloved presiding elder preached the first sermon, then Rev. T. N. Lowrey, of Merkel, Texas, an evangelist of no mean repute, took charge, and he sure "charged"—at least that is the sentiment of every hearer. He fought sin fearlessly, yet dealt kindly with the sinner. He did not cater to the crowd, but told men of their evil practices and of the heinousness of sin in plain English, so "that a way-faring man, though a fool, need not err therein." He is one of the most practical preachers I have ever heard. He is earnest, faithful, practical and an all-round Holy Ghost preacher. The clearness of his thoughts and the readiness of his speech makes him an interesting and forceful speaker. There were twenty-six conversions. We have already received fifteen into our Church and more will likely join real soon. Those who joined were from the age of sixty-seven down to seven years of age. The Church was strengthened and edified. Many declared their intention to lead a better life and even little children arose and testified for Christ before the large congregation on Sunday morning. We held one men's service and the men promised to be more careful how they lived and help raise the moral tone of the town. We took up a public collection on Sunday morning and the good people of Thorndale showed their appreciation of Bro. Lowrey's services by contributing \$65.50. On Sunday night Bro. Lowrey raised \$154.00 to pay off our Church debt, a debt of long standing. Some didn't think it could be done, but Bro. Lowrey is a wheel-horse in a collection, as well as at preaching. He makes things come to pass. This was a big collection for Thorndale, as we are very weak in membership. All in all, it was the best day Thorndale has seen in many days. Really I think the people enjoyed the collection more than they did the picnic. I never saw a crowd enjoy a collection as these good people did. When the collection was finished, Lowrey shouted, "She's out, she's out." Everybody clapped their hands for joy and we went away from the church house greatly relieved and rejoicing. If you do not believe that Lowrey can preach and collect, just write to the First National Bank at Thorndale, or to any man in Thorndale, more meetings yet to hold. The Christian or sinner. We have two preacher's salary is half raised, and the conference collects more than half collected. For all Church purposes, Thorndale circuit has paid in the past six months \$400. The future of this town is great. It is the most enterprising little town I ever saw. We want the spirituality to keep pace with the material progress. Well we will tell you the rest about Thorndale when we meet at conference, in November at Tyler, Thorndale is coming to the front, whether you believe it or not. Praise ye the Lord, and to God be all the glory! Amen!

Temple.

M. S. Hotchkiss, July 9: First Church, Temple, has enjoyed a good degree of prosperity this conference year. The growth has been steady and constant, and conversions have been frequent. During a series of sermons on conversion, in the winter, God honored us with results three times in four; and since then, through the year thus far, conversions have been frequent and a good increase has come to the Church. The large majority of the conversions have come through faithful work of the Sunday-school teachers. We believe this a healthy growth. In the spring we were assisted in a meeting by Brother and Sister Mulkey. This was Abe's third meeting, and though we were seriously interfered with by rain and other unfortunate collision, the meeting was successful. We received twenty-eight from the meeting and possibly as many more joined the other Churches of the city. During the meeting the inimitable Abe was in his natural element in assisting in raising money to pay the debt on our parsonage of more than \$2200, and other obligations also of nearly \$500 more. The last Sunday night these obligations were provided for, and we hope soon to have a clean balance sheet against First Church. Abe and Louisa are greatly beloved in Temple, and their visit was a great blessing to many of those who were saved in former meetings, and also at this meeting. The financial plan adopted by this official board works beautifully. The salaries and conference collections are assessed together, and collections taken monthly. It is no trouble for the stewards to collect the benevolences with the salary, and when the membership understand this they cheerfully respond. We would recommend it to all the stations in the conference, for thereby you can greatly relieve the pastor, and at almost no ad-

ditional trouble to you. We have received this year seventy-seven into the Church, thirty-five by letter and forty-two by vows. The third Quarterly Conference kindly gave the pastor a month's rest, and we are off in a few days for the far western part of the State and parts in Mexico and possibly Arizona. Our co-pastor in the city, Brother A. W. Hall, is in great favor with his people and doing excellent work.

Hallville.

W. W. Horner, July 6: We held our first protracted meeting at this place beginning June 23 and closing July 1. Brother C. L. Ballard was with us and did all the preaching, except the first two sermons; and he gave us some of the best and soundest preaching I ever heard. He exploded sin in the Church and cut it off, and, while some few thought it was too plain, I want to say that it was no plainer than the Bible, and was the very kind of preaching that is needed everywhere. The results were not as satisfactory as we had hoped and prayed for, but the meeting was a good one, considering the obstacles that were in our way and we are sure that much good will yet result from the meeting, provided the people will heed and practice what they heard. One little girl was converted and united with the Church, and many Church members were greatly strengthened and edified. We are suffering here for the want of a church building, but we hope that a house will be built before long. We have six more meetings to hold, and we most earnestly ask the sincere prayers of all our friends that we may have success, and that the Lord may abundantly bless us in our efforts to do good. Will say in conclusion that Brother Ballard's two sermons to the men on... were very fine and were greatly enjoyed by our people.

Greenwood Circuit.

Chas. P. Martin, July 9: Last night we closed a successful revival at Siddle. Visible results were seven conversions, four accessions to the Church, and five family altars erected. A good interest was manifested in the first service and it increased until the last. Each afternoon there was a cottage prayer-meeting, which was a source of great help to the services at the Church. Rev. Chas. B. Golson, of Justin, Texas, did the preaching. The messages this plain man of God bristle with thought and spiritual fervor. I have never heard a series of revival sermons that impressed me so forcibly. He makes no compromise with sin, and preaches straight to the hearts of his hearers. His heart talks at the cottage prayer-meetings would make one feel that he was sitting at the feet of one who was living on the mountaintop of Christian experience and eating the fat of the land. We have a small but consecrated band of members at Siddle. They can be depended upon in the Lord's work and are responsive to the needs of the needs of the Church. The pastor and people praise God for the blessed experiences through which they have just passed. To him be all the glory. Our local deacon, Rev. M. C. Raney, who is the veteran of many a hard-fought battle field, was present at most all the services, working and praying for the salvation of sinners. The infirmities of age and disease are telling upon him very severely, but withal that, he is sweet-spirited and has faith in God.

Texico, N. M.

L. P. Taffinder: At the request of my pastor, Rev. J. P. Wheeler, I give you a report of his meeting here and other things. This meeting closed on July 1. We had about twenty additions to the Church. Rev. J. Frank Hedgcock, of Tucuman, did all the preaching, except two sermons by Brother French, our beloved presiding elder, and one by Dr. Lubin Presbyteria, of Roswell. Brother French held our third quarterly meeting and preached two very spiritual sermons on the first Sunday of the meeting, and took up a collection for our church building that ran our subscription up to nearly \$800. Brother Hedgcock's sermons will be long remembered here and we think he knows how to rightly divide the word of truth and give each his portion in due season. Members of the M. E. Church very readily join our Church here. There will be at least three churches built here this summer—the M. E. Church, South, the Baptist and the Congregationalist. Our town has grown in one year from one general merchandise store and a few little confectionery stores to sixty-two different kinds of businesses. Good people are moving in fast and somewhat breaking the force of wickedness so well entrenched in this town. The Methodists have a membership of sixty-one, the Baptists fifty-five, the Disciples about twenty-five.

THE PRESTON CAMP MEETING.

The camp meeting will begin August 5 at the Old Camp Ground. Quite a number are getting ready to move on the ground. We are praying for, and

expecting a great time. Dr. Pierce, of Sherman, will do the preaching. Master, send me, Master, use me in the waterword. God help us and revive us, and we will be renewed. All former pastors and workers are cordially invited to come and help us. Gospel preaching, gospel singing, and Christian work in general. Before we begin let us read Prov. 6: 16, 17, 18, 19; also Rom. 6: 2, 23.

J. H. TURNER.

NOTICE.

The Garland Chapel Church, of the M. E. Church, South, three miles east of Annona, Texas, will be dedicated July 29 (fifth Sunday), 1906. Presiding Elder E. H. Casey will conduct the services. All former pastors are invited and requested to be present. S. E. PRITCHETT, P. C.

MARRIAGES.

Riddlesper-Tidmore.—On June 27, 1906, Mr. Clayton Riddlesper and Miss Idella Tidmore, both of Malakoff, Texas, at the residence of the bride by Rev. F. J. Browning, assisted by Rev. J. J. Willis. Speed-Jagers.—At the home of the bride, in Archer City, Texas, June 27, 1906, Mr. Thomas H. Speed and Miss Corine B. Jagers, Rev. A. P. Johnson officiating. Hutchins-Prather.—Mr. Rust Hutchins and Miss Bird Prather, Rev. Sam C. Vaughan officiating. Holliday-Jones.—June 10, 1906, Mr. G. R. Holliday, of Corsicana, and Miss Tinnie Jones, of Neinda, Rev. Sam C. Vaughan officiating. Davis-Faubien.—June 27, 1906, by Rev. Daniel Morgan, Mr. Roy Davis and Miss Nora Faubien; all of Lampasas County Texas. Pierce-Kelley.—At the residence of the bride's father, Mr. John Kelley, two miles from Goldthwaite, Mills County, Texas, July 1, 1906, Mr. C. P. Pierce and Miss Anna Kelley, Rev. G. W. Templin officiating. Wix-Anderson.—At Mesquite, Texas, June 27, 1906, Mr. Jno. H. Wix and Miss Anna Anderson, Rev. C. L. Bounds officiating. Chambliss-Strickland.—At the Methodist Church in Cisco, Texas, June 27, 1906, by Rev. J. H. Chambliss, Mr. J. Hall Chambliss and Miss Kitty Mae Strickland. Bowman-Lusher.—At the residence of the bride's father, Mr. H. W. Lusher, of Fort Worth, Texas, on April 30, 1906, at 6 p. m., Mr. Walter Virginia Bowman and Miss Clara Henrietta Lusher, Rev. R. C. Armstrong officiating. The groom is from San Antonio. Fincher-Nord.—On the afternoon of June 14, 1906, at the Missouri Avenue Church in Fort Worth, Texas, Mr. Joe Fincher, of Batson, Texas, and Miss May Pearl Nord of Fort Worth, Rev. R. C. Armstrong officiating. McGlothling-Glass.—July 3, 1906, at the residence of Mr. Walter McKinney, near Elm Karnes County, Texas; Mr. Henry McGlothling and Miss Jessie Glass, Rev. H. M. Glass officiating. Parker-Oden.—At the residence of the officiating minister in Goldthwaite, Mills County, Texas, July 8, 1906, Mr. Walter Parker and Miss Georgie Oden, Rev. G. W. Templin officiating. McDow-Matthews.—At Holly Springs Church, VanZant County, Texas, July 6, 1906, at 11:30, Mr. C. F. McDow and Miss Gussie Matthews, of Ben-Wheeler community, Rev. Frank Everett officiating. Ward-Tully.—In the County Clerk's office, Goldthwaite, Mills County, Texas, July 2, 1906, Mr. J. L. Ward and Miss Ellen Tully, Rev. G. W. Templin officiating. Llano District—Fourth Round. Liberty Hill, at Leander, July 28, 29. Doerne, at Comfort, Aug. 5, 6. Center Point, Aug. 11, 12. Kerrville, Aug. 12, 13. Banderita at Medina, Aug. 18, 19. Llano, Aug. 25, 26. San Saba, Aug. 31, Sept. 2. San Saba Cir., at China, Sept. 1, 2. Burnet, at Lake Victor, Sept. 8, 9. Fortram, at Briggs, Sept. 15, 16. Kingsland, Wolf's Cross's, Sept. 22, 23. Marble Falls, Sept. 23, 24. Blanco, Sept. 29, Oct. 1. Johnson City, Oct. 6, 7. Willow City, at Walnut, Oct. 13, 14. Cherokee, at Valley Springs, Oct. 20, 21. THEOPHILUS LEE, P. E. Beaumont District—Third Round. Burkeville, at Week's Ch., July 14, 15. Amelia, at Bollivar, 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 Fugana, Sept. 1, 2. Wallisville, at Lake Charlotte, Sept. 5. Woodville, at Wolf Creek, Sept. 8, 9. Leggett, at Chester, Sept. 12. Call, at Bessmay, Sept. 15, 16. Jasper Cir., at Magnolia, Sept. 22, 23. Jasper and Kir., at J., Sept. 23, 24. O. T. HOTCHKISS, P. E.

# The Home Circle

## INTEMPERANCE.

Woe to the man who quaffs red wine,  
 Its deadly evils will him entwine:  
 He strives, alas! but strives in vain  
 From its tightening coils to be freed.  
 From tasting it do thou refrain;  
 Heed my warning, O tippler, heed.

Be brave, my brothers, O be strong!  
 Uphold the right, down with the wrong;  
 No mermaid fair, I trow, can boast  
 Of greater ruin and havoc wrought  
 Along her fair, enchanted coast  
 Than Rum, alas! to man has brought.

Grapple the monster by the throat;  
 Deal the deadly blow by your vote.  
 Extract for aye its venomed tooth—  
 Yea, hit him square upon the pate,  
 And thereby save our noble youth.  
 Strike! ye fathers! be not too late.

O the monster, Intemperance! How many victims, alas! are his. O the misery, the ruin and degradation wrought! Down! Down! Down! with the evil. Behold man as he stood in the Garden of Paradise, the crowning work of God's creative intelligence! Take his senses, his muscular, his nervous and vascular systems—who, I ask, but the Supreme and Eternal could call into being such systems as these?

What symmetry, what perfection, is found here; and with what exactness do they perform their several offices? And yet, here is a power, King Alcohol, that can work ruin and destruction to all those God-created systems.

How terrible! O how terrible! are the effects of intemperance! How destructive, how damning!

How many broken hearts, how many blighted hopes, how many ruined homes—all the work of this destroyer, intemperance!

There are thousands to-day suffering want, misery and woe, in the most abject poverty, who were once in comfortable, if not independent, circumstances, and who might have so remained to the end of life but for this ruinous vice and monster.

Then, ah, then, think of the thousands—yea, multiplied thousands—who have gone down in this most terrible and awful maelstrom never, no, never, to arise again!

What wrecks of body, what wrecks of manhood! what wrecks of mind! and O what wrecks of soul!

Lost! Lost! Lost! Eternally lost!  
 T. H. YARBROUGH.

## A BOY AND A WOODCHUCK.

Teddy was sick in bed. The doctor had just come. Teddy could hear him talking with mamma in the next room.

"I can't persuade him to touch the milk," his mother was saying. "He never drinks it when he is well. What shall I do?"

Teddy listened eagerly for the answer. Dr. Huntington was such a kind, jolly man.

"Starve him to it."

Teddy could hardly believe he heard aright. He trusted his ears still less when the doctor walked, smiling, up to the bedside.

"How do you feel this morning?" he asked, taking Teddy's wrist in his cool hand.

"I haven't had anything to eat," whined the little boy. "I can't drink milk."

"You'd better try," said the doctor. "I can't! Mayn't I have a cookie?"

"No."

"Or some bread and butter?"

"No."

"Why not?"

"Because milk is better for you."

"But I can't drink it."

The physician was preparing a powder and did not reply.

Teddy wondered if he had heard.

"I hope to-morrow morning I shall find you a great deal better." And the doctor smiled a kind good-by.

Teddy lay thinking, after his mother and Dr. Huntington had gone out.

"I wonder if I could," he thought, "I'm awfully hungry!" and he reached for the glass of milk on the table by his bed.

When his mother came back the glass was empty, and Teddy was smiling contentedly among the pillows.—Emma C. Dowd, in Sunday School Times.

## BRAY'S ENEMY.

"Please, Mr. Joyne, there's a little boy at the back gate to see you."

"At the back gate? Bring him in, Peter."

"He won't come in, sir says he awfully busy and hasn't got time."

"How big is he?"

"About as big as my fist, sir," said Peter.

The good-natured gentlemen went out to the back gate. "Well, countryman," he said pleasantly, "what can I do for you?"

The small boy—for he was a very small boy—took a soft dirty hat, and held it behind him. "I've come to tell you, sir, that Bray's got to be killed."

"Bray, my big Newfoundland dog? And who sent you here with that information?" asked the gentleman, losing his pleasant looks.

"Nobody sent me," the boy answered, stoutly. "I've come by myself. Bray has runned my sheep for free days. He's got to be killed."

"Where did you get any sheep?" asked Mr. Joyne.

"My sheep are Mr. Ransom's. He gives me fifteen cents a week for watching 'em."

"Did you tell Mr. Ransom that Bray had been running them?"

"No, sir; I telled you."

"Ah, that's well. I don't want to kill Bray. Suppose I give you fifteen cents a week for not telling Mr. Ransom when Bray runs his sheep; how would that do?"

As soon as the little shepherd got the idea into his head, he scornfully rejected it. "That 'd be payin' me for a lie," he said indignantly. "I wouldn't tell lies for all the money in the world."

When he said this, Mr. Joyne took off his own hat, and reached down and took the small, dirty hand in his. "Hurrah, herdsman!" said he. "I beg your pardon for offering you a bribe. Now I know that the keeper of Mr. Ransom's sheep is not afraid of a man four times his size, but that he is afraid of a lie. Hurrah for you! I am going to tell Mr. Ransom that if he doesn't raise your wages, I shall offer you twice fifteen cents, and take you into my service. Meanwhile Bray shall be shut up while your sheep are on my side of the hill. Will that do? All right, then. Good morning, countryman.—English Magazine.

**THE BOY WHO SPECIALIZED.**

When several years ago, there appeared in one of the Boston newspapers an advertisement calling for a grammar school graduate who was "master of some branch—arithmetic, geography, history, or grammar," half a dozen boys whose ages ranged from fourteen to seventeen presented themselves at the appointed hour. They all appeared to be bright boys, and it would have seemed difficult to choose the most promising one. The head of the firm, however, had solved that problem before the advertisement appeared. Assisted by a schoolmaster, whose services he had secured, he was confident that there would be little trouble along that line.

All the applicants for the position, save one, were sure that they could make a satisfactory showing in any of the branches named, intimating their willingness to pass an examination.

"There is only one study that I feel sure of," said the sixth boy, looking fearlessly into the merchant's eyes; "I made arithmetic a special study and led my class in it."

The merchant's eye brightened as the lad spoke; if the boy were successful in passing the searching examination that had been prepared, he knew that before him was the one for whom he had advertised. A positive master of something—that was the boy for whom he was looking.

The examinations were attempted, but in less than hour most of those who had spoken so hopefully looked worried. The questions were worded differently than they had expected, and it was evident that all was not going as smoothly as they had anticipated. There was one exception to this, however, for the boy who was sure of only one study wrote rapidly and decisively, as though he knew just what he was doing, and had not been disconcerted by the peculiar wording of the problems. Long before his companions were half through their answers his was handed in. As he returned to the office of the business man, he was asked to call the following morning

and learn the decision of the firm.

"We have decided to give you a trial, young man," said the head of the firm, greeting warmly the next morning the boy who had handed in his paper first. "The pay will be small at the start—four dollars a week, but if you fulfil our expectations you will be advanced from time to time."

This was ten years ago; to-day that young man is a confidential clerk, drawing a salary of two thousand dollars, with every prospect of being one of the firm.

"Hard times!" says one; "you can't get a living these days; the average young man doesn't stand any show."

True, in a measure. Hard times for the young man or young woman who is master of nothing. The choice positions are for the few, those who have entered the race intending to win and are willing to sacrifice pleasure and ease, devoting all their energies to the mastering of the work they have chosen; hard times for the young man or woman who attempts first one thing and then another, starting backward in amazement and discouragement when the first difficulties are encountered.

Am I master of something? That is a question that no boy or girl can afford to ignore. If not and you aim to succeed in life, set about the mastering of some study, some vocation, some profession, for such a course can terminate in but one thing.—Success.

**THE CHEERFUL MAN.**

The cheerful man is pre-eminently a useful man.

The cheerful man sees that everywhere the good out-balances the bad, and that every evil has its compensating balm.

A habit of cheerfulness enables one to transmute apparent misfortunes into real blessings.

He who has formed a habit of looking at the bright, happy side of things has a great advantage over the chronically despicable who sees no good in anything.

The cheerful man's thought sculpts his face into beauty and touches his manner with grace.

It was Lincoln's cheerfulness and sense of humor that enabled him to stand under the terrible load of the Civil War.

If we are cheerful and contented all nature smiles with us; the air is balmer, the sky clearer, the earth has a brighter green, the trees have a richer foliage, the flowers are more fragrant, the birds sing more sweetly, and the sun, moon and stars are more beautiful.

All good thought and good action claim a natural alliance with good cheer.

High-minded cheerfulness is found in great souls, self-poised and confident in their own heaven-aided powers.

Serene cheerfulness is the great preventive of humanity's ills.

Grief, anxiety and fear are the great enemies of human life, and should be resisted as we resist the plague. Cheerfulness is their antidote.

Without cheerfulness there can be no healthy action, physical, mental, or moral, for it is the normal atmosphere of our being.—Success.

In the hour of death human companionship is impossible. Not only in death's strange mystery, but in all life's dearest experiences we are left alone so far as human companionship is concerned. But there is no loneliness so lonely and no silence so silent but that God is there.

**GENUINE SCHOOL COMPOSITIONS.**

"The body is big. It has a liver and bones inside. You can feel your heart beating and it bumps against you. The body has skin on top and under the skin there is flesh and when you cut the flesh the blood will come. There is a brain in one side of the body. The air can not get in the body. There are vessels in the body. There are two heels on the body. If we stand on our head the blood will

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

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

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

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

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

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

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### DALLAS, TEXAS.

all rush there, and it is not good for us as it makes the face red. The body also has twelve ribs and a windpipe, and it holds many things. The cord that moves the toes is right by the knee. If you stick a needle in your back it will bleed something terrible. The bones are made of lime and water. If you break your back a big lump will stick up between your shoulders. If you don't sit straight when you are small, when you grow up to a big girl your body will grow just as crooked as you sat, when you were a small girl. If we didn't have the body I don't know what we would do. It is very useful to talk about. The feet are very useful to walk with and do other things. I do not know any more about the body. So my story is done about the body.—Susie Miller.

"The body is made of blood, veins and food. The blood has to go through all the parts of the body to the liver, then to the tubes, then to the heart. The heart changes it to food. The liver is sometimes out of order, and you have an awful pain and then some people put a hot lid there. Some people send for the doctor. The doctor gives a red pill and a kind of sanger that looks like brandy. The hands grow on the body. The teeth grow in the body. When I was sick I had ears. I could not hear a word till the wax was soft. I had an awful time with them. The first teeth have to come out, and others grow in there. The feet grow on the body.—Ruth Geist.—Nashville Christian Advocate.

**THE SELFISH GIRL.**

"Mabel, put down your book, and help me a few minutes," called a mother to her youngest daughter.

Mabel read on without seeming to hear. Presently her mother called her again.

"Yes, mamma," said Mabel, "I'll be down in just a moment."

The time went on, and presently the mother called a third time.

"Please let me finish this chapter," called Mabel.

The mother did not answer, but tired as she was, she did the work alone. Not being called again, Mabel decided that her mother did not want her, and bent over her book with renewed interest. She kept her room all morning, and did not think of her mother and the work downstairs. Mabel did not mean to be entirely selfish. She did not understand how much her mother needed her help. She thought only of her own pleasure, and was inclined to be cross and fretful if interfered with.

There are hundreds of such girls. They do not intend to be wholly selfish; no doubt they think they love their mothers, but they love their own way also.

Girls, God gives you but one mother. See to it that you show your love for her in a way that will gladden her heart and lighten her cares.—The Friend.

**A HAPPY HOME.**

Some of the happiest homes I have ever been in, ideal homes, where intelligence, peace and harmony dwell, have been the homes of poor people. No rich carpets covered the floors, there were no costly paintings on the walls, no piano, no library, no works of art. But there were contented minds, devoted and unselfish lives, each contributing as much as possible to the happiness of all, and endeavoring to compensate by intelligence and kindness for the poverty of their surroundings. "One cheerful, bright, and contented spirit in a household will uplift the tone of all the rest. The keynote of the home is in the hand of the

resolutely cheerful member of the family, and he or she will set the pitch for the rest.

If a wife can not make her home bright and happy, so that it shall be the cleanest, sweetest, cheerfulest place her husband can find refuge in—a retreat from the toils and troubles of the outer world, then God help the poor man, for he is virtually homeless. "Homekeeping hearts," said Longfellow, "are happiest." What is a good wife, a good mother? Is she not a gift out of heaven, sacred and delicate, with affections so great that no measuring line short of that of the infinite God can tell their bound; fashioned to refine and soothe and lift and irradiate home, society and the world; of such value that no one can appreciate it, unless his mother lived long enough to let him understand it, or unless, in some great crisis of life, when all else failed him, he had a wife to reinforce him with a faith in God that nothing could disturb.—From Cheerfulness as a Life Power.

**TO-DAY.**

"To-day in the only assured opportunity we have for expressing our love to our dear ones. Yet few of us live and love in full recognition of this fact. The illness of a loved one is a reminder that speaks this message to us. To enter the home and realize that the familiar voice of welcome is silent just now, helps one to ask himself whether there would be longings for the return of unused opportunities if that voice should never speak again. To-day is filled with opportunities that are still ours. To use them to the limit of our loving powers, as though these opportunities were our last, is only to live as God would have us live, and if they are the last, what blessed memories they will make!"

**DOCTOR'S SHIFT**

**New Gets Along Without It.**

A physician says: "Until last fall I used to eat meat for my breakfast and suffered with indigestion until the meat had passed from the stomach."

"Last fall I began the use of Grape-Nuts for breakfast and very soon found I could do without meat, for my body got all the nourishment necessary from the Grape-Nuts and since then I have not had any indigestion and am feeling better and have increased in weight."

"Since finding the benefit I derived from Grape-Nuts I have prescribed the food for all of my patients suffering from indigestion or over-feeding and also for those recovering from disease where I want a food easy to take and certain to digest and which will not overtax the stomach."

"I always find the results I look for when I prescribe Grape-Nuts. For ethical reasons please omit my name." Name given by mail by Postum Co., Battle Creek, Mich.

The reason for the wonderful amount of nutriment, and the easy digestion of Grape-Nuts is not hard to find.

In the first place, the starchy part of the wheat and barley goes through various processes of cooking to perfectly change the starch into Dextrose or Post Sugar, in which state it is ready to be easily absorbed by the blood. The parts in the wheat and barley which Nature can make use of for rebuilding brain and nerve centres are retained in this remarkable food, and thus the human body is supplied with the powerful strength producers so easily noticed after one has eaten Grape-Nuts each day for a week or ten days. "There's a reason."

Get the little book, "The Road to Wellville," in pkgs.

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THE IMPUDENT AND IMPOTENCE AND IMPOTENT IMPUDENCE OF IMMERSIONISTS.

(Article II.)

In my preceding article under this caption I paid my respects to Mr. A. E. Baten, and some others, showing the impudent impotence of immersionists by the weakness of the evidence they offer to sustain their cause. In this contribution I shall show their impotent impudence by the manner in which they have endeavored to force the world to their own way of seeing things. Some of their writers and speakers are gloating over the partisan American Standard Revision of the Bible, and are so impudent as to twit the Methodists because they, or rather, I should say, some of them, have raised a protest against sectarian translation. But this has been the tactics of immersionists all along the line. After years of vain attempts to prove their doctrines by the King James' Version of the Scriptures, hoary with age, and replete with scholarship, the best translation of God's word ever made, they began to east about for some other way by which they might establish the heresy of exclusive immersion. The plan they adopted reminds us of the answer of an old successful lawyer to a young aspirant of the bar. He asked the old lawyer how he had attained such eminent success in his profession? He answered: "First, I try the law." "But if the law is against you," said the young lawyer? "Then I try testimony." "But if the testimony is against you," inquired the young disciple of Blackstone? "Then," said the old attorney, "I work on the sympathy of the jury." "But if these all fail you, what then?" "Then," said the old attorney, "I abuse the witnesses." So the immersionists have been practicing these tactics for years. For two and a half centuries they took the King James' Bible and cried themselves hoarse, "With we have the Bible we have the truth and the testimony." But finding this did not stop the rapid increase of the afusionists, they then cried, "We have the lexicographers and scholars on our side;" but this proved untrue. After two and a half centuries of vain attempts to wrest the Holy Scriptures, so as to make them prove exclusive immersion, they began to play on the sympathies of the people, making what is known as an ad hominem argument, appealing to the sympathies of the people by talking about following Christ in baptism, and being buried in the liquid grave beneath the yielding wave, "ad nauseam." Finding that did not capture the populace, they began to play the last card the old lawyer advised his young inquirer to use: "Abuse the witnesses." And how vigorously they have followed the instructions, the sequel will show. After these immersionists found that the best translation ever made did not sustain their theory immerse only, they wanted a new translation and began a tirade of abuse against the King James' Version of the Bible, as the following quotations, which are a few of the many, which they have from time to time hurled against the authorized version. The American and Foreign Bible Society was formed in order to publish an immersion Bible, the child of sectarian prejudice and weakness. Of this let Dr. Crane speak in his speech at the first anniversary of the American Bible Union at New York, Oct. 3, 1850. See "Immersionists Against the Bible," p. 41: "The American and Foreign Bible Society was organized to vindicate a principle; and in accordance with this principle, baptizo and its cognates should be rendered by words signifying immerse, immersion" etc. After considering this proposition for some time, this society decided to continue the use of the common version, whereupon Dr. Crane, at the head of a minority, seceded from this society and organized the American Bible Union in order to print the New Testament with immerse and immersion in it, as his speech shows in the following words: "And here (i.e., whether baptizo should be rendered immerse) we fought the battle with Pedobaptists, and here we have to fight the battle over again with the Baptists, who will not allow immerse, immersion, etc., to have a place in the New Testament." This shows why the American Bible Union was formed: to print Bibles with immerse and immersion in them. But there stands the authorized version which we have used for two and a quarter centuries, and like Banquo's ghost, will not down. What can we do with it? How can we get rid of it. Though we have used it for nearly two and a half centuries, and claimed to the public that we stand on the Bible only as our creed, its testimony is against us, its truths haunt us and its laws condemn us. The people will not be ensnared by appeals to prejudice and our presumption on their ignorance, while the word of God, which has stood the storm for more than two centuries contradicts our theories. We must

say and do something to get the witnesses out of the way! Hear a few of their sayings. Rev. Mr. Cushman, a Baptist, in a speech before American Foreign Bible Society, said: "It (the English Bible) is not sufficiently defective, except in relation to baptism and Church order, to be distrusted as a guide to truth and duty." Now, I ask if it is untrue and unworthy to be trusted as a guide to "truth and duty" in these ordinances, why is it not in all others, and thus, then, all of their institutions based on the Authorized Version are defective, and are unworthy to be trusted in any of them? Dr. Crane, a Baptist D. D., the President of the society, in a speech before the American and Foreign Society, said: "In retaining the word baptizo, they have done more injury to the cause of God and truth than if they had retained a dozen other old ecclesiastical words." According, then, to Dr. Crane, baptizo in the Bible is worse than a dozen other old effete words. Shame on such impudent weakness! But hear the Board of Managers on this point: "It is well known that there was not one Baptist among the forty-seven translators appointed by King James, and that we have never acknowledged that their version of the Scriptures was in all respects faithful." If not faithful, they are unfaithful, and if they are unfaithful they are untrue. Hear Dr. McClay at Saratoga: "But the day may come, and perhaps it is at no great distance, when the Baptist denomination shall deem it their duty to give a version of the sacred Scriptures in the English language, in which the word baptizo shall be faithfully translated to immerse, and thus give the truth, the whole truth, and nothing but the truth in reference to this subject, that the unlearned as well as the learned may know the will of God and their duty." So, kind reader, according to this statement, the King James' Bible does not tell the truth, for, says Dr. McClay, "The Baptist denomination will give a faithful version to immerse," and thus give the "truth, the whole truth, and nothing but the truth;" hence, whatsoever is not immerse is a falsehood, if they be right. No wonder there are infidels when those who say they take that same book as their only guide, and yet say it tells falsehoods, and that it won't do to trust as a guide "to truth and duty." But let us hear Mr. A. Campbell, in Millennial Harbinger for June, 1852: "I am fully of the opinion that those practicing the immersion of believers are the only people that can make a really valuable and faithful translation of the New Testament. They have in Protestant Christendom the only commanding and favorable standpoint for such a work. Their eyes are couched." My, my! What does that mean? Let him tell us. "They can see what no man, looking through the leather spectacles of Pedobaptism and Pedorantism, can see in the Christian institution. \* \* \* None but immersionists can unite in this work, and none but they could do justice to the subject." Yes, yes, the immersionists, which are Campbellites, Baptists, Dunkards, Advents, Mormons, and a few smaller sects, and all love each other just like the Sadducees and Pharisees loved each other, with all the hatred they could command; yet they, with the Herodians could unite to put down Christ, their common enemy. So when immersionists come to cry down Pedobaptism and Pedorantism, they can be like Jonathan and David, or like the Siamese Twins, inseparable. But listen further to their invectives against the Authorized Version, a book they all preach from and keep on their pulpits, and on their center tables, and yet say: "It perpetuates ignorance by concealment, and error by misinterpretation on the point at which we are at issue" (that is baptism). Listen! my, my! "Perpetuates ignorance by concealment and error by misinterpretation." Yet for more than two hundred years these learned immersionists, whose "eyes are couched," who alone can give "a faithful translation," who are alone honest enough to "tell the truth, the whole truth to the people, have used this book, which they say bears the above scurrilous earmarks. Have they been sincere in the past? Are they sincere now in all their loud assertions that that book is their only creed, and that they, and they only, have the Bible? If so, they, and they only, are guilty of knowingly giving error to the people, and circulating a book that they know is false and unworthy. Is not this impotent impudence? But hear them again. Mr. Stovel, a Baptist, speaking of the King James' Version, says: "It was chipped to suit the Saxon taste, as given by the word baptizo, crawling like a lizard from a papal swamp." What might an infidel say worse than this? And this, too, from those who boast that they take this same lizard-like translation as their only creed and guide, for Mr. Stovel was a Simon-pure Baptist. Let

honesty hide her face for very shame of her professed devotees. But hear Dr. Crane in an address in New York: "I said that every Baptist minister had been attempting through the whole course of his ministry to prove that baptizo means to immerse; and I said that the word baptizo was a lame dog." The New York Chronicle of the day before reported him as saying, "The King James' Version was a blind, dumb dog;" and when Dr. Crane was taken to task about it by his brethren, he explained that he referred to the word baptizo, which makes it no better, for the word baptizo and its cognates are used in the Bible about ninety times. So, if Mr. Crane was right, the King James' Bible has ninety broken joints and no tongue to tell the truth about one word; and, if this be true about one word, may it not be true of any or all other words? So that the Authorized Version has no feet to walk or tongue to tell the truth. The Lord pity the cause that has to abuse this Holy Witness of God's will in such a manner as that, and for what? Simply to uphold a theory that was born of superstition and prejudice, which has neither common sense, scholarship nor Scripture to sustain it. And if such a method as theirs is not impotent impudence, it is nameless. But hear another of their leading revisionists, pointing to the common version with contempt, denounced it as "containing falsehood." Hear Drs. Crane and Wykoff, in their appeal for help, as published in the New York Chronicle for 1850, pp. 55-75: "We hesitate not to say that if any other book of the size, disfigured by half the number of faults of a similar description, was proposed as a reading book in any district school in this State (New York) to form the taste of youth in the use of correct English, it would be rejected by the school committee with disdain." Look! See! No wonder these learned immersionists reject it with scornful words, after they have used it for two and a half centuries, but hold to it, in fact still preach from it, for fear, as Dr. Crane once said, "Either fear that the Pedobaptists will come down upon us with tremendous power, as a distinguished brother once said, or shame, or some other motive of which I know nothing, deters many from hearing in English the same testimony for Christ's despised ordinance of immersion, which they have made it the imperative duty of their missionaries to hear in all the languages of the heathen." Now, what think you of the impudent impotence, the effrontery, the duplicity of men, or a Church, who use a book at home, with the word baptizo in it, which they call a "lame dog," "a lizard," "falsehood," "ignorant," etc., and at the same time demand their preachers and Churches in heathen lands to use words that mean only to immerse or immersion? If this is honesty, not to say Christianity, I want none of it in my creed or heart. Shame, shame! Yet this is being done to-day, every day, and by a people who boast that they are the only people who can give, and do give, a pure gospel to the people. But hear Mr. Williams, a Baptist, in a graphic description of the Authorized Version, as he sees it. In a letter to the Amity Street Church, New York he says: "Against the received version in its present state have been alleged \* \* \* errors in translation, obvious errors, that endanger every school boy as he becomes familiar with the Greek Testament. So that no care on the part of a teacher can prevent a germ of infidelity from taking root in his breast, when he sees that Christians, while professing the most ardent love for the truth, prefer to circulate the most palpable falsehoods under the name of God's revealed word, rather than to correct them when in their power." O, ye devotees of immersion, what think ye of this? Mr. Williams, so honest, so truthful, that he will say that the Bible, from which he had preached for years, and which his Church had used for more than two centuries, and are still using it at home (but use a different one among the heathen) was full of "palpable falsehoods." Surely the immersionists change Paul's language in Rom. 3:4 where he says: "Yea, let God be true, but every man a liar," and make it mean: "Yea, immersionists are true, but God's book a liar." You can put no other meaning on "their words: "A lame dog," "the most palpable falsehoods," "can't be trusted as a guide to truth and duty," etc. Yet these same immersionists continue to preach from, to read and circulate the book that they characterize by such epithets as the above while they print and circulate privately a Testament with what they say is a true translation of the word baptizo, to immerse, and immersion in it, "but for fear of the Pedobaptists coming down upon them, or for shame," they neither read publicly nor preach from their own translation. Is 'nits honesty? Is it common manhood to assert a thing is wrong and yet hold to it?

And at the same time to print a thing that they say is right and yet refuse, or are afraid, to use it? I call it impotent impudence. With a quotation from a learned Baptist on the word baptizo, I will close this article. In a speech by Rev. John L. Waller, LL. D., in Nashville, Tennessee, in 1854, reported in the Bible Union Reporter, pp. 152, 153. (Lee): "The word baptism has no modal signification. In this respect it means anything and everything, and therefore nothing. It is a word of no mode at all. It is in vain for my Baptist brethren to tell me that immersion is taught in the English version. I grant that it is. A child may read it there as if written in lines of light. But it is not taught by the word baptizo; that word bears no testimony on the subject. It is as silent as an Egyptian mummy. It is vain to reason with the individual who seriously insists that baptizo means immerse, or that it has any modal meaning whatever since the Elizabethan age. We might as well attempt to teach logic to an orang-outang as to try to impart the laws of language to a man who would gravely dispute a position so self-evident. Such an individual is surely delivered over to believe a lie." Ugh! These are hard sayings, but they are the words of an immersionist. "And their eyes are couched," "and they have the truth, the whole truth, and nothing but the truth." So they must accept Dr. Waller's statement or become orang-outangs, chimpanzees, apes, or some other kind of a monkey. Before I would be driven to such contradictions of language, logic, learning, truth and the Bible, I would drop a groundless theory and accept the scriptural truths by which so many have been led to the light. In my next article I shall have something to say about the King James' translators, et al. C. L. BALLARD.

ASK YOUR NEIGHBOR



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A FINE INVESTMENT.

A pastor who sent a large list of three months' subscribers writes:

"Relative to the list sent on special propositions, will say that those names were not secured by canvassing, but, at the suggestion of the Chairman of Board of Stewards, I went through the roll of the Church and sent the names of all those we thought would appreciate the Advocate. The subscriptions were paid for out of the incidental collection. The Chairman of the board is President of the First National Bank and he regards this as a very fine investment. So do I."

Senator W. C. McKamy, of this county, made us a pleasant call the other day. He comes of the best family stock in Dallas County. His father and mother, who have long since passed to their reward, were among the finest old Methodist people in North Texas. They gave to their son the best school advantages. Like true Methodists they educated him at old Southwestern. He is a very popular man. He represented this county twice in the lower House, and for four years he has been in the Senate. Senator McKamy is an honest man; and all his acts, as an official, have been on the right side of moral questions. He has always stood by our Fire and Police Commission—in fact, he helped to create it. He is true to local option. The people can trust him on all parts of the ground.

Now is a good time to look up all our boys and girls and see that they are turned toward our Methodist schools. They are ours. We have them by the thousand all over Texas and we are entitled to train them for the work of life. Other schools may be good, but our own schools afford best facilities for Methodist training. We can not afford to turn them over to other denominations, neither can we relinquish them to the State. As Methodists we want to keep our hands upon our Methodist boys and girls. They are safe with us, but they are not always safe when we turn them over to others. Let our preachers tell them of our schools, or put our catalogues in their hands, or send their names to our teachers. Do something to keep them in our own schools. If we educate them, we are sure of them as a Church; but we are not so sure of them if we turn them over to others to train.

If all the pastors will announce our three months' proposition to their congregations, they will add a great many to our list. Several have sent long lists which they stated were secured in this way.

THEY EVEN KICK A DEAD LION.

Something over two years ago Bell County voted in local option by something over five hundred majority. An injunction was asked for and granted by the civil court, but on a full hearing it was dissolved and the law went into force. The civil courts said it was a valid law. Then the time came when the antis tried to set the law aside by openly violating it. This kept up for some months; but by and by the officers aroused themselves, raided the joints and arrested the jointists. The lower courts sustained the charges, and some of the cases were appealed to the higher court on various pretexts. These appeal cases hung fire in the higher courts for quite a time. In the meantime the antis brought on another election, and by the use of negro votes, whose poll taxes were paid by club owners, local option was defeated. The pros made no contest, and liquor went back into old Bell galore. It has had full sway for several months, and drunkenness, assault and battery and rape have been common down that way. But the other day, and long after local option had been defeated, a majority of the Court of Criminal Appeals took the old appeal cases from Bell under consideration, and announced that the local election in which Bell County went dry was null and void! So the two years of local option down there was not local option. The county never went dry! So say the majority of this high court. Though the antis killed local option by negro votes last March, and though its carcass has been bleaching on the potter's field of Bell County all these months, this court comes along and gives the dead thing a judicial kick. If it is right to kick local option while living, why not continue to kick it after it is dead? When some people become accustomed to kicking a thing they dislike while it is alive, of course they will keep it up from sheer force of habit after it is dead. On with the battle!

BISHOP WARD IN PICTURES.

Some of our exchanges have essayed to present a picture of Bishop Ward to their readers; but all Texans rise up and protest against any such caricatures of our only original Texas Bishop. The last one to attract our attention has appeared on the front page of the last issue of the Pacific Methodist. Had not the name of the good Bishop been printed underneath it we never would have imagined who it was. One side of the face of that picture looks like it was marred by a recent attack of small-pox, while both of its eyes are out of joint. We do not produce that sort of a looking face in Texas, and if we did we would never put it on the front head of the man whom we elected Bishop at Birmingham. Even the St. Louis Advocate, whose half-tones are usually fine, made a miserable botch of Bishop's Ward's face. And it is not the fault of the Bishop's physiognomy, either; for he is really a good looking man. Some of the papers evidently got hold of somebody else's picture and palmed it off as that of our Texas Episcopos. Forunately for us, Texans will never see those pictures of him; but unfortunately for us, the readers of those papers will never see our protest against those miserable pretensions to facial art! Those editors had ever seen Bishop Ward, they might have drawn a pencil sketch of him that would have been truer to life. In person he is tall, broad shouldered and a trifle inclined to stoop. He has a well-poised and proportionately developed head, firmly set on a stout, manly neck. His face is well chiseled, lit up with sparkling blue eyes, a perfectly formed nose, and a mouth without blemish. He has a broad forehead, of medium height, rather light hair, a fair complexion, and a countenance which lends to his expression the elements of strength, purity, deep conviction, amiableness and transparency of soul. He is so modest and unassuming that it is difficult to get him to sit for a good picture of himself; but just as soon as we succeed in procuring one, we will reproduce it

in these columns; and it will be true to life. We have never had a Bishop to the manor born before, and when his face appears in the religious press we want it properly represented.

CARRYING THINGS TOO FAR.

It is more and more becoming apparent that in certain sections of Texas our Christian Sunday is not held in high esteem. Yet it is one of the bulwarks of our religious civilization. But the foreign ideas of Sunday observance are creeping into many Texas communities. By them it is a day used for all sorts of purposes, except sacred purposes. It is regarded as a day of hilarity, frolic and revelry. We were more than surprised to see in a special dispatch from Washington County to the Houston Post that in that section Sunday was recently devoted to a political barbecue and speaking. Read the dispatch:

Brenham, Texas, June 25.—The big barbecue and public speaking at Live Oak Hill Sunday was attended by a very large crowd, and an excellent barbecue dinner was served. In the afternoon Chairman D. C. Giddings, of the Democratic Executive Committee, and County Judge E. P. Curry spoke in the interest of Judge Bell for Governor and Mr. Sam Sparks for Treasurer.

It is to be deplored that leading men would so far forget themselves as to put our Christian Sunday to uses of this sort. Has it come to the point that men running for the high office of Governor and State Treasurer must be hoisted on Sunday by their followers? It makes us blush in North Texas to see our sacred day thus prostituted. Sunday turned into a day of revelry and political trickery and campaigning! Is that the way they do things in that part of the State? Do the gentlemen in whose interest this pow-wow was held approve of this sort of use to which the Sabbath was put? Do they want to become beneficiaries of that sort of Sunday desecration? Are we to have men to rule over us who approve that kind of business? Surely those Washington County officials ought to have more respect for the common decencies of religious life than to have gone out into the woods on Sunday, gathered about them supporters of certain candidates for public office and turned the day into one of political hilarity in the interest of their favorites. But they not only did this, they sent the above account of it to the Houston Post and published their contempt for one of our fundamental religious institutions to the world! Will law-abiding and Christian people approve this sort of proceedings?

THE ACTION OF THE BOOK COMMITTEE.

At the recent session of the Book Committee, at Nashville, the Nashville Advocate gives the following summary of its work:

In order to avail itself of the presence of the Bishops, the Book Committee met on June 29. Dr. Denny earnestly recommended the selection of a layman as chairman for the quadrennium, but after due consideration of his request the committee unanimously voted to retain him in the chairmanship. The other officers were also re-elected. Drs. Childs and Brown were absent.

Rev. W. E. Vaughan was unanimously re-elected editor of the Pacific Methodist Advocate, and the election was confirmed by the College of Bishops. Dr. L. F. Beatty was also re-elected as Assistant Editor of Sunday-school Literature.

The Christian Advocate came in for its share of attention. In harmony with the sentiment expressed by the General Conference, the editor asked for the election of an additional assistant and recommended for the place Rev. John H. Moore, Ph. D., of Dallas, Texas. Dr. Moore was elected, but the salary which the committee felt safe in assigning him is considerably less than his pastorate brings him. Rev. S. M. Godley was re-elected. The Agents were instructed to continue issuing the Advocate in its present admirable form and on good paper. Now, if our friends, especially the pastors, will but rally to our support with a good list of new subscribers, we shall feel that a quadrennium of growth and prosperity is assured. We thank them one and all for the kind things they have been saying and writing of late concerning the editor and his work. When he can get a breath of time, if he ever does, he hopes to send a personal word to those who have written him.

THE WAY TO ENFORCE LAW.

In many local option communities, those who want to take advantage of the law and set it aside, adopt various subterfuges to accomplish their end. A friend who has seen this sort of thing undertaken, and who has seen it come to a sad ending, writes us the following:

As there is considerable agitation in some counties of the State in reference to the enforcement of the law against the sale of a beverage known as "ino" and "ano," we thought it might be well to advise you of the success of the officers here, with the idea that you might be able to use the facts within some of the counties where the sale is attempted, and perhaps make mention of the same to advantage in the Advocate.

Sometime ago some parties came here from Colorado City, Mills County, where they state the beverage is sold, and put in a supply, stating that the stuff did not contain sufficient alcohol to warrant a prosecution for the sale of intoxicants in local option districts. A prominent citizen of Abilene purchased a bottle of it, then swore out a warrant for the arrest of the seller. The case was tried in the County Court, D. G. Hill being Judge, and W. B. Lewis, County Attorney. Jury was waived and the case tried before Judge Hill. No sooner than the State and defense closed their sides of the case did the court render a verdict of guilty, and assessed the punishment as \$100 fine and twenty days in jail. There were two parties, each receiving the same penalty. An appeal was made, but the parties entered into an agreement with the County Attorney that if he would desist from prosecuting them in other cases (there being other cases), they would leave the town and not engage in the business again. We consider the success of the prosecution due to the officers mentioned.

HON. J. F. ONION FROM UNDER COVER.

The Hon. J. F. Onion, of San Antonio, the leader of the brewers and whiskey dealers of Southwest Texas, has finally come from under cover. In his race for re-election they have drawn his record on him and he has come out in the Express and explained himself as follows:

I am charged by my opponent with having voted for prohibition in 1887. At that time I was about the present age of my opponent, being youthful, immature and easily influenced. Among the other follies and indiscretions of my youth, I voted for prohibition nineteen years ago.

However, after I matured and my judgment became sounder and after I had seen the actual test of local option, I became a strong and pronounced anti-prohibitionist.

For the past four years I have assisted in the Legislature in defeating many radical and summary laws along prohibition lines. In fact I have been so closely allied with the anti-prohibition forces that my name is held up to scorn and ridicule in the Prohibition press of North and South Texas. Everyone who is conversant with current political history knows this. Voters of Texas County will not be deceived. This is not a puzzle picture campaign. The people will locate the real prohibitionist by a complete chain of circumstantial evidence. "The hand is the hand of Esau, but the voice is the voice of Jacob."

It's a queer campaign. I am charged with being the benchmark of the brewers and a Prohibitionist! Next!

Bishop Morrison requests us to say that the New Mexico Conference will convene at Alpine, Texas, October the 18th, instead of September the 13th, as heretofore announced. The brethren will also bear in mind that the Bishop's address is Birmingham, Ala., instead of New Orleans, La.

Summer religion is beginning to show itself in the cities. The people are growing lax in their Church attendance, and as for prayer-meeting many of them are conspicuous for their absence. There is already an exodus to the watering places, and most of the preachers are taking a rest. Sunday nights the pleasure resorts in this city are crowded, while the Churches are only moderately attended. It is summer and the people, among them Church people, want to take things easy. But the devil was never so active as now. He mends instead of slackening his pace. He holds out every possible inducement, and taxes his ingenuity to make his schemes work. Therefore, the true and the faithful will have to bear the brunt of religious earnestness during the summer. Upon them will devolve that co-operation

necessary to the support and success of spiritual matters under this heavy pressure. We are glad to note, however, that in the smaller towns and in the rural districts the revival season is in the summer. What a blessing to the Church is a good case of summer religion!

Some of the presiding elders are sending in their fourth round. Just think of it! The most of the year is gone, and yet we can not realize it. From now on will be a busy time with our preachers. They will have their revivals to hold, their collections to take, and a great deal of pastoral visiting to do. And in a few more short months the conferences will be here. How time flies! When we were young it dragged by, but now it moves upon wings. We will have to crowd a great deal of hard work into the next few weeks. Let no interest suffer. Stress good, religious meetings, provide for assessments, and this be one of the best years in our Texas work. The crop prospects are fairly good, and the money due the Lord ought to be scrupulously paid. Let us begin now to make a record in our spiritual and material progress.

We are often asked if Judge M. M. Brooks is a member of any Church? We answer, yes. He is a member of the Methodist Church, and so is his family. He is a steward in Grace Church of this city. While he is not a man of long face or of pretentious profession, yet he loves his Church and is devoted to its interests. We have no more public-spirited and liberal-minded citizen in the State than Judge Brooks. This writer has been his personal friend for nearly ten years, and we do not know a man whom we love and admire more than this big-brained, warm-natured jurist. He is as honest as the day is long; has profound convictions, and is not afraid to utter them; and when he believes a thing is right, he will stand by it without regard to consequences. Such a man is an honor to the State and the uncompromising friend of the peace and order of society.

PERSONALS.

Rev. R. C. Hicks, of Royse, made the Advocate a pleasant visit the past week. His work is progressing well.

Rev. D. S. Burke has been changed from Whitehouse to Jacksonville circuit and his address is Jacksonville, Texas.

Rev. J. R. Wages, of Kaufman, was in the city recently and made the Advocate a very pleasant visit. He is now in the midst of a revival service, with Bro. Andrews, the evangelist.

Rev. L. P. Laws, of Siloam, Ark., son of the late Rev. N. F. Laws is now in Texas engaged in revival work. He was in Dallas the other day and called pleasantly on the Advocate force.

Rev. O. F. Sensabaugh, of the Fort Worth District, was in to see us recently. He is a very busy presiding elder, and leaves no part of his work untouched. Everything is moving towards a successful year.

We had a visit the other day from Jno. W. Robbins, Treasurer of the State. He is closing out a long term of service in public life, and Texas has never had an official of cleaner record than his.

Dr. E. W. Alderson was in the city this week and reports things in good shape in his district. He has turned out his burnusides and he looks—well, not as beautiful as he used to.

In a postal card from Rev. J. W. Bridges he says: "Tell the brethren that my postoffice address is Weatherford, Texas, and that my health is better than it has been for some time past."

In a postal card from Rev. J. W. Johnson, he says: "My wife wishes it understood that the baby born in our family recently, mention of which was made in the Advocate, is a grandson." In either event, the boy is all right, and will do credit to the name of the "old folks."

Col. Gus Graham, of Graham, died July 1, 1905, at his home, in his seventieth year. He was the father of Mrs. Jno. R. Nelson, and a noble man.



He leaves a widow and several grown children to mourn his departure; and his friends are numerous. The Advocate extends sympathy to those who are thus bereft.

Rev. W. B. Andrews, of Cleburne, was in to see us this week. Everything over his way in good condition. We have heard from many sources that those people hold their pastor in high esteem. No wonder, for Bro. Andrews is one of our best and most successful preachers.

We are sorry to hear that Dr. S. H. Werlein, of Tenth Street Church, Austin, is suffering from an attack of typhoid fever. So far, there is nothing very serious in his case, but it is following its tedious course, and it will be some days before he will have recovered from it. We hope he will pass through it successfully and soon be himself again.

It is with pain that we announce the death of Rev. C. B. Smith, of the Texas Conference. He was a most excellent man, full of faith and of the Holy Ghost, and he died in the triumph of faith in Christ. He suffered much of late, but his suffering has ended in his complete restoration to health in that land where they never get sick and where they never die.

Hon. E. G. Senter, a leading member of the Dallas bar, and a man of more than ordinary newspaper reputation, made us a pleasant call recently. He is one of the brightest and best informed men in North Texas, and a most interesting gentleman on all parts of the ground. He is a half brother to Rev. E. A. Smith, of the Northwest Texas Conference.

**TO THE METHODISTS OF TEXAS.**

You saw in last week's Advocate that I had been appointed Commissioner of Education for Southwestern University. I will have the notes and accounts that have been given for the Medical College at Dallas. Professor Cody, for the present, has those given for the University at Georgetown. We very much appreciate what our brethren and friends have done, and are doing for this great educational institution of our church, but the time has come when Methodism in Texas must awake to the imperative needs of this school. Most of us have been putting off, from year to year, thinking we will do something for Southwestern, but we must do it now or suffer great loss in failing to keep our place as a church in the great onward movement of the educational institutions of the land.

We are very much in need of money to pay for material and work already gone into our buildings. I hope those who have subscribed to this fund will see the importance of paying their subscriptions as they come due. The only way we have to carry forward this work and meet our obligations is through the help of our friends. Brethren, I need your sympathy, your prayers, your help.

For the present my address is Terrell, Texas. O. S. THOMAS.

**A LAYMAN'S VIEW.**

We heard from the Houston Chronicle's report of the proceedings of the Houston District Conference of the Methodist Episcopal Church, South, the following declaration from the Rev. J. E. Green.

"John Wesley might have done for his day and date, but that was far too behind time to found Christianity of the present date; that if he were living now he would have to adapt his Christianity to the present methods of living."

Well, my dear brother, let me tell you what I think John Wesley, were he living to-day, would have to do before he could or would found Christianity of any kind. He would first get busy trying to find Christians of even the most primitive kind. If he could find anything that had the least semblance to the real article as practiced in his day and time, he would undertake in his Methodist way to purify it and render it an acceptable offering to his Lord and Master, Jesus Christ. In other words he would undertake a labor of Hercules and clean the Augean stable from top to bottom, and with the handful of faithful, consecrated men and women that he had left as a nucleus, he would build up the "old time religion, which was good enough for Moses and good enough for him." I came into this world years ago and was, as it were, born into the Methodist Church. Bishops Coke, Andrew, Capers, Pierce, Bascom, et al., were at the head of the Church in my boyhood days. As I grew up, such men as Kavanaugh, McTyele, Keener, Doggett, et al., guided the Church on Wesleyan lines and methods, with never a doubt as to the ability of its great founder; and as I take a retrospective view I do not remember a John E. Green who was ever at the helm. I do remember, however, a man of blessed memory, A. L. P. Green; and if this sainted man were awakened from his Christian rest

to-day, he would testify to the Christian ability of the sainted Wesley to found a Christianity that would suit any day and any time.

The Bible, too, I suppose, is too far behind time to meet the requirements of the present date, and should be brought up to the twentieth century idea. Now I may be mistaken in this, but I verily believe that the average preacher, with his present day ideas well developed, thinks that the sermons (so-called) that he preaches, interspersed with slang and anecdotes here and there is far superior to the sermons of George F. Pierce and other pulpits giants who held the throng entranced. And some of them, more egotistical than others, would claim that their effusions were more brilliant and more edifying than was Christ's Sermon on the Mount, and an improvement on Paul's sermon found in the fifteenth chapter of Corinthians. Thank God, such declarations do not shake my religious belief, and "Stump Digging" and "Railroad" sermons have but little effect on my preconceived idea of Christ's plan of salvation. I have loved ones who have embarked from earth to heaven with calm and peaceful resignation, with never a doubt of John Wesley's wisdom, or his ability to lead men of any day and time.

Cowboy preachers, railroad preachers, etc., put me in mind of an anecdote told by Mark Twain, who needed a watch repaired, and in hurrying around for a watch-maker (so-called), he met a man that he had formerly known as a pilot on the Mississippi River, and Mark remembered him as a very ordinary pilot. After examining the watch, he "winked his other eye" at his customer and told him that "she made a little too much steam and all that would have to be done would be to hang his 'monkey wrench' on the safety valve and she would go all right. This anecdote shows us that charlatans and mountebanks crowd in to every profession. Oh, for a revival of John Wesley's kind of religion! Oh, for an enlistment of preachers of the John Wesley type in all our connections. I love the Methodist doctrine and the Methodist Church, simply because my father and my mother taught me to do so, and such silly declarations does not shake my faith one little bit. That a great many of our preachers are mad with this twentieth century craze "'tis true, 'tis true; 'tis pity and pity 'tis 'tis true." 'A Jackal can bark at a dead Lion."

J. VALENTINE.  
Crockett, Texas.

**GEORGIA LETTER.**

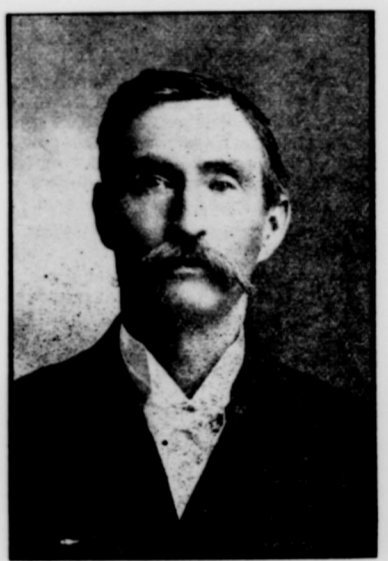
BY GEO. G. SMITH.

The General Conference has come and gone. All clerics become divided into parties, and the Methodists are by no means an exception. There are three general divisions—the Stalwarts, who are the second blessing wing, who are represented as a body by the Free Methodists; the Conservatives, who are the old-time Methodists of the Pierce and McFerrin type; and the Radicals or Broad Churchmen of the advanced thought school.

That the General Conference really desired a change in our teaching I don't believe, and while the protest properly interpreted the movement as it was really meant by some, I have no doubt but that the greater part of the yeas were really represented by the answer to the protest. We may hold our souls in peace and, if I am not mistaken, the next General Conference will have in it a representation which will not repeat the effort, and this movement has in it the seeds of its own death. It will be as innocuous as the shrewd move to force a new ritual on us was rendered by the word "optional." It, however, proves the necessity for the Church to keep its eyes open. The one great effort of the Church for the next four years should be the reform of public morals. Practical, everyday religion, with purity and honesty and piety, is the demand of these days, not doctrinal restatements made by seminary doctrinaires. People are not drinking, gambling, going to theatres and racing horses because of doubts about Jonah and the whale, or the two Isaiahs or Moses and the Pentateuch. Oh! for old-time revival fire. Let us give every one credit for the best intentions, but keep our eyes open and go on with the work as our fathers did.

So the Advocate editor has been back to Georgia, where he was born and where he got his wife. He secured his education in Tennessee and won his spurs in the Holston Conference. He is a living illustration of the blessing of a small college. The good done by Hiwassee and Jno. H. Bruner can never be known. But for that unendowed, unpretentious college in the Valley of the Sweetwater, how many aspiring boys of small fortune and high aspirations would have been left without college training! I don't know that the editor will let it go to print, but I will write the story of a Georgian he once knew. He was a red-headed country lad, ready for a fight or for a frolic; the son of

a widow who lived on a mountain farm not overly fertile. He had a share in the farm, and he wanted an education, but to take his share would have caused his old mother privation he was not willing she should have, so, penniless, he went into the good land of East Tennessee to an old pedagogue who paid him 50 cents for his Saturday's work, credited him for his schooling and gave him a shack to sleep in. On that 50 cents he lived a week and "cultivated literature on a little cornmeal"—(Sidney Smith). He toiled on and got education enough to teach a country school. He was a young local preacher when I met him at a camp-meeting. He had never heard of the higher criticism, but he knew



REV. O. S. THOMAS,  
Our New Commissioner of Education.

how to tell people the way to be saved. He had enough education to take a mountain mission, and when he joined the North Georgia Conference we gave him one of the hardest charges we had. He came to conference and told me he had a chance to go to college; would I advise him to discontinue. I told him to do so by all means. He did so. He went to Hiwassee, the little college on the Sweetwater, and studied the classics. The next I knew he was on a leading station in Holston; then he went from station to station, and then he went to Texas. He is now the editor of the Texas Advocate. I am rather proud of him and hope the Texans won't spoil him.

Dr. Allen was in my class in college in 1855. He graduated; I didn't; but we learned to love each other as brothers, and have been correspondents for fifty years. He spent a week with me lately. There were two others of our class who were together with him at my house, and my daughter sent for a photographer and had us four old boys kodaked. Allen was the oldest; he was 70 in February; Simmons was 70 in May, and I will be 70 (if I live) in December. Judge Little, the fourth, was with us, but he was only 68. We were four old boys sure enough. Allen is one of the great men of the century. He goes back to China to find a grave among the people he has loved so well. His heart was sad when he saw and heard of the failure of the gospel he had carried to the heathen to hold its own place in the land he had left behind, and at the invasion of Broad Churchism into the precincts of the old strongholds of evangelism. His hope for China is a strong one. He feels she will be redeemed and a nation will be born in a day.

**CHURCH EXTENSION NOTES.**

Information has reached the office that new church buildings are being entered in Hackett, Ark. Rev. H. W. Ledbetter; Ozark Ark., Rev. Wm. T. Thompson, pastor; Gravett, Ark., Rev. Lawrence Orr, pastor; Cape Girardeau Mo., Rev. E. T. Adams, pastor; Jackson Mo., Rev. J. J. Lovett, pastor; Anderson, S. C., Rev. R. S. Truesdale, pastor; Hyde Park St. Joseph, Mo., Rev. W. G. Borchers, pastor; Meridian, Miss., Rev. L. E. Alford, pastor; Greenville, S. C., Rev. W. R. Vaughan, pastor; Cottage Grove Tenn., Rev. S. C. Nunley, pastor; Coffeeville, Ala., Rev. H. W. Chambers, pastor.

Rev. Allen F. Whisner, nephew of the late Dr. P. H. Whisner, who has been in Louisville for several days closing up business connected with his uncle's estate, has presented to the Board of Church Extension in memory of his uncle, Rev. P. H. Whisner, D. D., for eight years Corresponding Secretary of this Board, bound volumes of the Journals of the General Conferences of the Methodist Episcopal Church, South, from 1866 to 1898.

The Corresponding Secretary has

received the following letter from Mr. Murray Carleton, one of the noblest laymen of our St. Louis Methodism:

St. Louis, Mo., June 14, 1906.  
My Dear Dr. McMurry: Referring to our conversation of last Sunday morning concerning the recent action of the General Conference held at Birmingham, Ala., in May last, looking to the building of a representative Church in the city of Washington, D. C., have to further say that I most heartily approve the enterprise.

I believe the action has been already too long deferred in the interest of our Church and hope that one of the very first duties to which you shall address yourself, as Secretary of the Board of Church Extension, will be to consummate the expressed will of the General Conference in this regard and speedily provide a place of worship worthy in all respects of our great Church and where our people, friends and visitors at the National capital may worship God in the church of their choice.

To express my personal interest in the undertaking, I authorize you to subscribe for me the sum of five thousand dollars for the purpose proposed, payable on demand, subject, however, to the full amount of \$200,000 being bona fide subscribed.

With very kind regards, Sincerely yours,  
MURRAY CARLETON.

This subscription comes as the result of a statement of the action of the General Conference without any pressure being brought to bear on Mr. Carleton to secure it. It is hoped that many of our laymen will give their attention to this Washington City enterprise and follow the example of this noble brother by sending to the Secretary a liberal subscription to the \$200,000 which the Church has promised to raise.

The Corresponding Secretary is very desirous of getting into communication with all the City Boards of Church Extension; also to be informed as to the organization of District Boards. Open doors of usefulness for these boards are on every hand. Local situation in our cities and in many of the presiding elders' districts may be greatly helped by the intelligent working of such an organization. This is not a theory. There are cities in the Church being thoroughly equipped with the right sort of church buildings properly located as the direct result of the City Board of Church Extension. What is being done in one city may be done in another. The Secretary will be glad to give any information in his possession to any presiding elder who desires to organize his district or any city within the bounds of his district. We need a general movement at this point.  
W. F. McMURRY.

**CHAS. KILLIAN CRITICISED**  
BY H. G. H.

A few weeks ago Chas. Killian, of Elida, N. M., wrote a few words to the Advocate, in which he suggested that it would be a good plan for superannuated preachers to come to New Mexico, where they could get good homes free except filing fee, and mention the fact that there was work they could do, all of which I thought was not out of place, but H. G. H. takes Bro. Killian to task. The fact is, he seems to poke fun at the idea of superannuates going to New Mexico. Now, Bro. Killian has not asked me to defend him, but I feel that H. G. H. could have put in his time to a better purpose than criticising a well-meaning man, who evidently has a kindly feeling for our old preachers. It is very true that some of our superannuated preachers are too old to undertake such a thing, but many of them are not, and I think that if he is not too old or feeble, and especially if he has boys to help him, that going to New Mexico, where he can get a hundred and sixty acres of land (good land, too) for the filing fee of \$18, is preferable to sitting down and waiting for the Church to give him a home. H. G. H. seems to "hoot" at the idea of "plenty of places to preach," as if superannuated preachers never preached any. He talks of their feeble old legs, when many of them are earning their daily bread by the sweat of their face. Some of them are cutting and splitting rails, hoeing and plowing corn and cotton and working in stores, doing all kinds of work during the week, and filling from one to two appointments on Sunday. If it be asked, why are they superannuated, then I would reply that H. G. H. and others know why but in many instances the condition of a preacher's throat or sight or hearing becomes such that he can no longer take on him the responsibilities of the pastorate; while he may be otherwise, physically, able, and strong enough to do ordinary work. I, for one, commend Bro. Killian for his thoughtfulness of superannuated preachers. I find him to be very obliging and courteous and I have no doubt but that if any of our superannuated preachers were to go

**ANNOUNCEMENTS.**

**STATE SENATOR.**

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

**REPRESENTATIVE.**

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

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

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

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

**COUNTY CLERK.**

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

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

We are authorized to announce JACK M. GASTON as a candidate for the office of County Clerk 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.

to New Mexico and settle near him, they would find him to be a good neighbor and friend.  
J. H. KELPINSTILL.

"One time my brother Will played me an awful trick. Will told me that ma said the boy who'd eat the most meat for dinner should have the biggest piece of watermelon. He didn't hardly eat any meat, and I ate lots of it. When the watermelon came on I had eaten so much and Charlie so little, that Charlie ate up the whole watermelon, and I couldn't eat anymore of anything. But then he got paid, for he was sick the rest of the day."

Some men would have nothing to do with the Church if they could not get a dollar chicken dinner for two bits there. The judgment will be a great surprise to those who blind themselves to their own faults by keeping busy with those of others.

**UNANSWERED LETTERS.**

- July 4.—M. C. Dickson, sub. J. E. Alderson, sub. H. H. Vaughan, sub. July 5.—J. L. Massey, sub. J. T. Howell, sub.
- July 6.—A. N. Julian, sub. B. W. Allen, sub. A. L. Scales, sub. Geo. H. Phair, sub. J. E. Morgan, sub. W. T. Jones, sub. F. L. McGehee, sub.
- July 7.—J. J. Davis, sub. M. C. Dickson, sub. J. W. Murphree, sub. C. M. Harless, sub. H. M. Glass, sub. J. K. Kelly, sub.
- July 9.—B. L. Glazner, sub.
- July 10.—E. S. Williams, sub. C. W. Jacob, sub. H. M. Cosby, sub. J. M. Cullen, sub. J. J. Davis, sub.
- July 11.—A. L. Scales, sub. G. M. Gibson, sub.

**INDORSE T. SMITH GARRISON FOR STATE TREASURER.**

It gives me great pleasure to indorse T. Smith Garrison for State-Treasurer of Texas.

To the Voters of Dallas County, and in Fact to the Entire State of Texas: If there is a man in Texas, and I am glad to say there are many, that I would be willing to turn the money of the State over to, and even all the money of the banks, without bond, it is T. Smith Garrison. His upright, useful life in Texas, both as a citizen and as a business man, is to be coveted by all good men. I feel sure if he is elected to take charge of the State money the voters of this State who put him in will never have cause to regret it. G. W. OWENS, Dallas, Tex.

### 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. Lehmburg, 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.

#### SPECIAL DAYS.

The following "Special Days" are announced in connection with the coming Encampment, viz: Saturday, August 4, Waco day; Sunday, August 5, Houston Day; Tuesday, August 7, Corpus Christi Day; Wednesday, August 8, San Antonio Day; Thursday, August 9, Austin Day; Saturday, August 11, Kidd-Key Day; Sunday August 12, North Texas Day. It is likely that other dates will be selected by towns and organizations, of which due announcement will be made. On these dates a register will be provided in which to record the names of the members of each delegation and publication will be made of the attendance on each of these special days. While no part of the regular program will be devoted to "Special Day" exercises, impromptu programs will be arranged by those interested, to be observed during the afternoons of the Encampment session.

#### NOTES.

In twenty-two days from the date of this issue the great Encampment session for 1906 will have begun. Make a prediction as to the total attendance for the ten days, and see if you come near the correct number.

The address of Secretary Ragsdale, from this time until after the close of the Encampment, will be Epworth-by-the-Sea, Corpus Christi, Texas. Reservations for tents and accommodations of all kinds, must be made with him. In the case of tents, a remittance of \$2 must accompany each order.

If you have not remitted the amount due on the State League Tax, please do so at once, for this fund is needed, and needed now. The rate of assessment is fifty cents for each twenty members, or fraction thereof. Let no chapter in the State fail to do its part here.

The good women of the Woman's Home Missionary Society are planning to give the Encampment a large attendance from their membership, and to this end a letter has been sent out to every auxiliary. We quote this paragraph from the North Texas Conference Press Superintendent, Mrs. Frank Bennett, of Pottsboro, viz: "One of the enterprises claiming the attention of Texas Home Mission women, just now, is the Summer Bible School, to be held at Corpus Christi, in August, during the Epworth League Encampment. Teachers from Searritt Bible and Training School will be there, and give daily instruction."

Rev. J. Sam Barcus, Secretary Southwestern University, writes us this note: "In my migrations this spring and summer, I have been inquiring about who is going to Epworth-by-the-Sea. I find that the crowd is going to be immense. I want to be there, and expect to be there. I want to procure temporary headquarters for the Southwestern University, with a view of securing a permanent one." Incidentally, Brother Barcus mentions a rally for Southwestern students during the Encampment. Date for this event will be announced later.

Miss Nellie Williamson, of Goliad, will discuss "The Habit of Reading, as a Source of Real Pleasure," on Literary Day.

Mrs. Lucy-Kidd-Key has just written us: "I am to-day sending out letters to all my girls requesting as many as possible to go to Corpus Christi for Kidd-Key Day, and trust it may be a great day."

Among the distinguished speakers who will participate in the program of the second annual encampment of the Epworth League, which will be held at Epworth from August 3 to 13,

is Hon. Morris Sheppard, Congressman from the First District of Texas. There will be a number of other participants.—Corpus Christi Caller.

Secretary A. K. Ragsdale, of Dallas, will arrive here about the first of July to spend a month making preparations for the Epworth Encampment.—Corpus Christi Caller.

Even the Masons are taking advantage of the Encampment to get down to the coast. In a letter sent out by the local committee at Corpus Christi this information is given: "Chairman Fitzpatrick has called the mid-summer meeting of the committee on work of the Grand Royal Arch Chapter of Texas to meet here August 3, 1906. At that time the annual Encampment of the Texas State Epworth League, for which a splendid program has been prepared, will be in session here, and for this occasion extremely low round trip rates will be in effect. We want you to come to the Naples of the Gulf during the Epworth League Encampment and spend a week with the committee on work. During your spare time you can attend the League meetings, sail on the bay, fish for tarpon or bathe in the surf."

A definite promise, with a full understanding of date and service, has been secured from every speaker whose name appears on the final draft of the official program to be present.

The young life of Texas Methodism fairly throbs with activity. The Epworth League in that State does not allow any grass to grow under its feet. The second annual encampment at Corpus Christi, August 3-13, will doubtless be a great occasion. Many eminent speakers from both the clergy and laity are booked for the occasion. The League department in the Texas Christian Advocate is advertising the meeting by photographs of the prominent speakers, scenes of the grounds, and live notes calling attention to special features of the encampment. Texas does nothing by halves. Leaguers from other States should take lessons.—W. B. Ricks in Louisville Advocate.

We publish elsewhere excerpts from the general circular of information. A copy of this circular may be had upon application to Secretary Ragsdale, Chairman Sexton or any member of the Cabinet. G. W. T.

#### GENERAL INFORMATION.

##### Date of Meeting.

The Encampment will open at 9:30 a. m. Friday, August 3. It is expected that delegates and visitors will leave home in time to reach Epworth Station on the evening of August 2, which time is set apart for the reception and assignment of delegates and visitors.

##### Regulations.

A keeper, vested with police powers, will be on the Assembly Grounds at all times. The strictest decorum must be observed, the committee reserving the right to refund lease money and remove objectionable campers at any time.

##### Admission Fee.

An admission fee of fifty (50) cents will be charged each person over ten years of age for the season of ten days, and a daily fee of ten (10) cents will be charged all persons over ten years of age who do not procure season tickets. This entrance fee is in the nature of an individual contribution towards the general expense and will be used to provide such conveniences as garbage equipment, extra water supply, additional police protection at nights, ice for public drinking water, etc. (Other organizations charge from \$1.00 to \$5.00 for this account, but our purpose is to operate on the minimum basis and supply all accommodations as nearly at cost as is possible.)

##### Tents.

Tents are 10x12 feet in size, made of 12-ounce duck, and are all new. They are what are known as bay tents. Each one is sufficient to accommodate four persons, but may be used by a less number. These tents will be furnished at \$4 each for the season of ten days. Hay will be furnished free with tents to those who prefer pallets. A deposit of \$2 per tent is required, which will be credited on one's bill, and this money must be sent with order for reservation to A. K. Ragsdale, Dallas. The committee has not arranged for any tents other than this one size. We will furnish a plank floor to 10x12 tents, if desired, for \$3.00 additional; but where this is desired we must have previous notice. Your tent can be made very comfortable and substantial by flooring and boxing up sides. If you want this done, or desire a larger tent, please let us know in time and we will try and arrange for you.

#### Equipment.

The committee will supply cots, blankets and pillows only. The prices for the season of ten days will be as follows, viz: Cots, 50 cents to \$1.00 each (we have three kinds); pillows, 25 cents each; blankets, 25 cents per pair. Campers are at liberty to bring any or all the above equipment with them, and their expenses may be correspondingly reduced thereby. In ordering tent reservation be sure to state exactly how many cots, how many pillows, and how many pairs of blankets you will need. Don't overlook this.

#### Baggage.

Our keeper will meet all trains and take checks for trunks and parcels. We will handle the baggage for the Encampment this year with our teams. This will be of benefit to the current expense fund. Let every camper bear this in mind, and give the checks to the proper party.

#### What to Bring with You.

You will be expected to furnish your own bed sheets, pillow slips, towels, soap, hair brushes, combs, whisk brooms, lantern, mirrors, face powder, curling irons, and other toilet articles. Rugs, tarpaulins and sofa pillows will be very useful and can easily be brought along.

#### Restaurant Service.

A competent man has been secured to superintend the restaurant which will be opened on the grounds. Good meals will be served at the following prices, viz: Single meals, 35 cents; day tickets, three meals, \$1.00; week tickets, 21 meals, \$5.00; season tickets, 20 meals, \$7.50. Where tickets are purchased they must be paid for in advance.

#### Supply Depot.

Many people are arranging to tent and do their own cooking. For their convenience, arrangements have been made for the operation of a market and supply depot where all kinds of supplies may be had at reasonable prices. Lanterns, charcoal furnaces and camp utensils, bread, groceries, ice and bathing suits will be on sale.

#### Barber Shop.

A barber shop will be operated on the grounds for the convenience of campers.

#### Water Supply.

Water for domestic purposes will be supplied from the Assembly's own waterworks system. Water will be supplied for drinking purposes from the Auditorium cisterns and from railroad tanks daily. No charge will be made for water.

#### Postoffice.

A postoffice will be maintained on the grounds for the convenience of those in attendance. Instruct your friends to address your mail to Epworth, Corpus Christi, Texas.

#### Athletic Sports.

All kinds of innocent sport will be permitted, such as lawn tennis, croquet, base ball, basket ball, etc. Mr. A. W. Fisher, Y. M. C. A. Physical Director at Galveston, has been secured to superintend this feature. His presence in and around the baths will be a great assurance of safety to the bathers.

#### Fishing.

Those who enjoy this kind of sport may cast rod and line right off the pier which runs from the beach into the bay. There are a multitude of small boats for cheap hire for those who may wish to go out further into the bay. There will be no lack of opportunities for fishing. This is one thing for which Corpus Christi is famous.

#### No Mosquitoes.

Out of an attendance exceeding 5000 people last year, some of whom were on the grounds for almost three weeks, there was not a single complaint of mosquitoes. In attendance were several expert mosquito hunters, and at one time a mosquito hunting contest was pulled off and resulted in neither contestant making a single score. The absence of this pest is due to the fact that there is scarcely ever a land breeze over the grounds, the breeze being directly from off the bay at all times.

#### Boating.

In addition to the numerous craft already there, a number of boats will come from the nearby points, so there will be sufficient to accommodate everybody. The boating will be one of the special features of the many recreation opportunities, as there are many delightful nooks and corners where one may go for a day's outing.

#### About Bathing Suits.

A limited number of bathing suits will be available for rent, but the better plan will be to make your own suit. Mohair suiting, such as may be found in any dry goods store, is recommended as a serviceable fabric. Navy blue and black are preferable colors.

#### Bathing.

The bathing at Epworth by the Sea is as fine as may be found in the world. This statement is made advisedly, and any one of those in attendance last year who indulged in this sport will bear testimony to the correctness of the assertion. The surf is as good as

any on the coast, none excepted; and the beach, while not as extensive as some, is unsurpassed in quality. The bottom of the bay is shell and sand formation, and there is absolutely no undertow. Hundreds of children played in the water last year—some attended and some alone—and not the slightest accident was had. As a rule, the bay is free of moss and sea weed, and at this time it is entirely so. The water is clear and sparkling and inviting to a degree.

#### State Dues.

There is due from every Chapter of the League in Texas 50 cents for every twenty members, or fraction equal to two-thirds thereof. Very many of the chapters have not paid these dues. It is hoped every one will pay up before the State meeting. Remit all money on this fund to A. K. Ragsdale, Secretary, Dallas.

#### Delegates.

Each Chapter in the State, regardless of conference affiliation, is entitled to one delegate, no more, no less; and all ministers of the traveling connection are members, ex-officio, of the conference. Each delegate must have a certificate from the President of his League, and the following form is suggested for use: "The bearer hereof, \_\_\_\_\_ is the duly accredited delegate from \_\_\_\_\_ Chapter of the Epworth League located at \_\_\_\_\_ (Signed) \_\_\_\_\_ President." Delegates' badges will only be given and voting privileges will only be accorded to those who provide themselves with this certificate.

In addition to regular delegates and pastors, we welcome all Epworth Leaguers, Methodist people and their friends.

#### Badges.

The badge of 1906 will be a maltese cross pendant attached to a ribbon with pin fastener, and will contain the picture of Bishop Joseph S. Key, the Father of the Texas League. They will be retailed at fifteen (15) cents each. In addition to this, each visitor should have a white ribbon of the No. 9 width printed with the name and number of his chapter. Special badges will be furnished free to all accredited delegates, but to none others. Choir badges will be furnished free to those who join the choir as regular members.

#### Music.

Prof. Victor Howell, of Texarkana, Texas, has been secured as Musical Director, and will organize a choir of 300 voices. The stage in the auditorium will accommodate this number. If you sing and will join his choir, send your name, stating the part you sing, to Prof. Howell. Do this without delay. Appropriate badges will be issued to members of the choir and seats will be reserved for them. Then, again, if you use any kind of an instrument, horn, violin, flute, etc., and will join the orchestra which is to be organized, advise Prof. Howell of the fact.

#### W. H. M. Institute.

For the benefit of the members of the Woman's Home Mission Society an Institute will be conducted in the Auditorium each afternoon during the Encampment, where special studies will be pursued. Mrs. Mary Hargrove, of the Searritt Bible and Training School, Miss Streater and Miss Howell will be in charge of this work. We understand that a small fee will be charged, and arrangements should be made at once with Mrs. George Sexton, of Houston, or Mrs. L. P. Smith, of Dodd City, by all who desire to enter for this instruction.

#### Railroad Rates.

For the Encampment season the low rate of ONE FARE PLUS ONE DOLLAR for the round trip has been named from all points in Texas. This is very little more than half rate. Tickets will be on sale August 1st and 2nd, with return limit of August 15th, giving us two weeks in camp if desired. In addition to this all lines have on sale every day in the year a round trip rate of one and one-third fare with sixty-day limit. Those desiring to go in advance and spend a longer time will use this rate.

On Friday, August 10, a special excursion will be run from many points in Texas of seventy-five per cent of the one-way rate for round trip, good to return on any train Monday, August 13. A large number of our Methodist people who do not care to be in camp

## How's Your Liver?

It will pay you to take good care of your liver, because, if you do, your liver will take good care of you.

Sick liver puts you all out of sorts, makes you pale, dizzy, sick at the stomach, gives you stomach ache, headache, malaria, etc. Well liver keeps you well, by purifying your blood and digesting your food.

There is only one safe, certain and reliable liver medicine, and that is

## Theford's Black-Draught

For over 60 years this wonderful vegetable remedy has been the standby in thousands of homes, and is today the favorite liver medicine in the world.

It acts gently on the liver and kidneys, and does not irritate the bowels.

It cures constipation, relieves congestion, and purifies the system from an overflow of bile, thereby keeping the body in perfect health.

Price 25c at all druggists and dealers. Test it.

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ONE HORSE CAN BALE 5 TO 8 TONS A DAY

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For advertising and descriptive matter, address

**F. E. BOCK,**  
Second Vice-President and General Superintendent.

**AGENCY**  
by our method. For the sake of the advertiser it gives us, we let you have all the profit. For particulars address **PETER NEAT-RICHARDSON CO.** Wholesale Druggists, 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. Price \$250 cash. **W. G. TAYLOR,** 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 guaranteed. Address **Rev. J. J. Davis,** Stephenville, Texas.

## THE SUCCESS SULKY PLOW

NO SULKY PLOW EVER PLACED ON THE MARKET HAS ATTAINED ANYTHING APPROXIMATING THE RESULTS THAT THE SUCCESS HAS.

IT HAS THE BEST MOULD BOARD FOR STICKY SOILS HAS THE MOST APPROVED FITTING DEVICE HAS THE BEST LANDING DEVICE

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In winter a safe. In summer a refrigerator. Requires no ice. Thermometer stands 20 degrees below the atmosphere in hot weather.  
Sole on trial and approval. No money wanted. We sell direct from factory and save purchaser agent's profit. Write for catalogue and special introductory offer. Address: **MILK COOLER AND STOVE FACTORY** Rogers, Bell County, 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 Meals 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.**

**IMPORTANT GATEWAYS**  
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SUPERB NEW PULLMAN, VESTIBULE 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.** **H. P. TURNER, Gen. Pass & Tkt. Agt., Dallas, Texas.**  
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for the entire time will come down on this excursion and spend Saturday, Sunday and Monday at Epworth. Special parties will be made up, and from many prominent points through cars will be run.  
The San Antonio & Aransas Pass will, in addition, run Saturday daylight excursions from Houston, Waco, San Antonio and all local points at one-half the one-way rate, with about two days' limit. Be sure and see your local agent in ample time, and if he has no instructions to sell at either of these rates, write us and we will take the matter up.  
This season rate may "seem a little high" from some points, but you must bear in mind that it is a "long way to the coast" from North Texas, but we have "the best coast point" on the Gulf after we get there. Watch the League Department of the Texas Christian Advocate for further announcements, especially with reference to through train service.

**In Conclusion.**  
The committee desires it understood that it can accommodate all who come up to the number of 2600, provided advance notice is given of the accommodations desired. But this advance notice must be given. This means if you want a tent, if you want a cot, if you want a pillow, if you want a pair of blankets, if you want only a camping lot, we must be advised of just what you have in mind. Tell us what you want and we will arrange for you. But if you don't do this, you are likely to be disappointed when you reach Corpus Christi. There will be the usual rush and somebody is going to have to wait. It may be you. If it is, and you have failed in these things we have asked of you, don't tall out with us. We are only human and have our limitations. On the other hand, if all will write us before they come who they are and what they will need, due and ample arrangements can and will be made. Any other information desired will be cheerfully furnished upon application to A. K. Ragsdale, at Corpus Christi, Texas.

**CORSICANA LEAGUE CONFERENCE.**  
The District League Conference, held at Corsicana June 28 and 29, at the First Methodist Church, was helpful, entertaining and instructive. The various Epworth Leagues in the Corsicana District were well-represented and the reports show that our Methodists realize the importance of the possibilities, and the powers of a live Epworth League. Excellent talks were made on the "Relation of the League to the Devotional, Literary and Social Lives of the Young People." The Junior League was taken up and an animated discussion was held in favor of the addition of two new departments—the "Girls' League" and the "Boys' League."  
The Missionary and the Charity and Help Departments were given due attention. Valuable comments were made on all the subjects by Rev. Jno. Barcus, Rev. J. A. Whitehurst, Rev. Ed. Barcus, Rev. Rucker and Rev. Porter. Excellent music was furnished by the choir and on the first evening an enjoyable reception was given the delegates and visitors by the Epworth Leaguers of First Church.  
Corsicana is a pretty, enterprising little city; the people are wonderfully cordial and hospitable, and the conference was thoroughly enjoyed by all.

**TO SECOND VICE-PRESIDENTS.**  
We are making a great effort to communicate with each Charity and Help Department, but may not be able to do this; so we ask every Second Vice-President to send us a complete statistical report of work done from July 1, 1905, to July 1, 1906 before the last of July. Let me insist that you do this that we may have a good report for the Assembly.  
We hope to meet you at Epworth by the Sea.  
**MISS BELLE TAYLOR, State Second Vice-President.**  
**DALLAS DISTRICT LEAGUE CONFERENCE.**  
At the Denton session of the Dallas District Epworth League Conference, recently held, the following resolutions were adopted, viz.:  
Your committee on our attitude toward the North Texas Conference beg to submit the following report:  
1. Whereas, We believe the District Conference to be more practical and of greater benefit to more individual Leaguers, and, whereas, we believe if we concentrate our efforts and time on this conference it will be of more benefit to the local chapters, and,  
Whereas, A multiplicity of meetings necessarily divides our forces and weakens our ranks in both; therefore, be it  
Resolved, That we, as the Dallas District Epworth League Conference, go on record as wishing to magnify the District Conferences and discontinue the North Texas League Conference.  
2. Be it resolved, That we, as an

Epworth League Conference, heartily endorse the child labor law, a juvenile court law in this State, and pledge ourselves to aid in any way possible, as a League or individually, in the passing of said law, and be it further  
Resolved, That this resolution be forwarded to the North Texas League Conference to be held at Whitesboro, the 15th, 16th and 17th of June, and also to the State League Conference at Corpus Christi.  
3. Whereas, The Epworth Era, the official organ, is an essential possession of a Leaguer, be it  
Resolved, That we, as delegates, pledge ourselves to increase its circulation in our several chapters.  
The following officers were elected for the ensuing year, viz.:  
President, R. A. Porter, Oak Cliff; First Vice-President, M. P. Kelly, Denton; Second Vice-President, Miss Pearl Wallace, Dallas; Third Vice-President, Mrs. O. C. Crosthwaite, Dallas; Fourth Vice-President, Miss Besie McDavid, Lancaster; Junior Superintendent, Miss Victoria Webster, Dallas; Secretary-Treasurer, A. A. Ritchie, Dallas.


**HOPE FOR THE DESPAIRING.**  
Rev. Jno. R. Brooks, D. D.  
Not long since I had the pleasure of hearing the Rev. Dr. Arthur T. Pierson, the well-known author, editor and preacher, of New York, in a series of lectures and sermons to the good people of Ashboro, this State. In one of his most impressive sermons he gave the following striking case of deliverance from the power of the drink habit and the drink appetite.  
He said that on a certain occasion a comparatively young business man of his congregation came to his study and begged him to dissuade his wife from leaving him. He explained that, by a course of drink, he had brought himself and family to degradation and want, and that, hence, his wife had determined to leave him and go with their child to her father's.  
The Doctor told him that he could do nothing for him unless he would agree to give up strong drink. The poor man replied that he could not do so; that he had made earnest and repeated effort to reform, but without success; that for a hundred times and more he had resolved and promised to be sober, but had as often violated his promise and broken his vow, and that it was utterly useless for him to try any more. The Doctor prevailed on him to try prayer, and, notwithstanding he was half drunk, they there and then got down before God and wrestled with Him until victory came. As the poor man rose from his knees he was thoroughly sobered, and the appetite for whiskey was completely gone, and he began a new life.

Dr. Pierson says that he saw this man seven years later, when he assured him that from that eventful day he had never had the slightest temptation to indulge in drink again. He said that if the stream they were then crossing flowed with whiskey he could swim it without the slightest inclination to taste it. Besides, he assured the Doctor that during those seven years he had prospered temporally, being then the owner of his place of business, his stock in trade and a comfortable home. Also that he was the teacher of a Sunday-school class of twenty or more pupils, and that his now happy wife could not be driven from their bright home.  
May other victims of this fearful slavery be encouraged by this case to seek like deliverance from the same source!  
Reidsville, N. C.

**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 B. Main St., Memphis, Tenn.**

People who say they go out to look for God in nature are apt to leave their guide books at home.  
**IMMIGRATION From EUROPE 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' Agent, T. & P. Ry., Dallas, Texas.**

**THE SAD ONE.**  
Mrs. W. had been very earnest in teaching her Sunday-school class all about the "Story of the Prodigal Son." One point she made especially clear to her interesting little group of listeners, and that was the mean disposition which the elder brother showed when he "would not go in."  
"Now, children she said, "in the midst of all this rejoicing that the prodigal son had returned to his home again, there was one that was quite unhappy. While the others were delighted and glad, he was sad, and who was he?"  
There was a brief pause. Then a little hand went up.  
"Well, Freddie Smart, who was it?"  
"The fatted calf," promptly exclaimed Freddie.  
There's no promise of a robe of righteousness to the man who gives away his old overcoat in July.

**CANCER CURE**  
  
Before Treatment After Treatment (with false nose)  
**WITH SOOTHING BALM, PENETRATING OILS.**  
Cancer, Tumor, Catarrh, Piles, Fistula, Eczema, and all Skin and Womb Diseases.  
Cancer of the nose, eye, lip, ear, neck, breast, stomach, womb—in fact all internal or external organs or tissues, cured without knife or burning plasters, but with soothing, aromatic oils.  
Cut this out and send it for an illustrated book on the above diseases. Home treatment sent when desired. Address **DR. R. E. WOODARD, 804 Main Street, Little Rock, Ark.**

**The Johnston 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 and Admiral 3 Stroke Self Feed and Pan m Small Steel Hay Press. Many other valuable features found in our Free Catalog containing Full Line of Hay 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 end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork, but can be furnished in walnut or sycamore; or mahogany at an extra charge when required.  
The iron work is the very finest that 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.**  
**Sewing Machine and Advocate for only \$23.50.**

# 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.

## MONTHLY BULLETIN

of the Woman's Foreign Missionary Society, Northwest Texas Conference.

(Excerpts from the official report and from notes of Mrs. W. F. Barnum, Third Vice-President Woman's Board of Foreign Missions of the annual meeting of the Board at Opelika, Alabama, May 23-29, 1906.)

In the absence of the venerable President, Mrs. M. D. Wightman, from sickness, Miss M. L. Gibson, First Vice-President, presided.

Thirty-eight members of the board and three reserves answered to roll call.

Miss Gibson in her opening address called attention to tangent points of interest, a few of which are that the increase in collections is a marked feature, but our membership is not commensurate with collections.

Our success has become our embarrassment and mission stations have been opened with insufficient equipment, and missionaries have gone out with scant support.

The next quadrennium will be a testing time and will decide whether we remain a separate organization or not.

Great privileges have come to the Church the past year, as the Student Volunteer Convention; Interdenominational Conference of Woman's Boards of the United States and Canada; Secretarial Conference of Men's Boards, and other broadening helps, the fruits of which will be seen in the strengthening of our hands in the service of the Kingdom.

The annual meeting of the Woman's Board was distinguished by the attendance of visiting men and women of the Church at home and abroad. First among whom was Dr. Young J. Allen, full of years, of knowledge and good works, yea, of invaluable service, standing for perhaps the last time in our council chambers. The words that fell from his lips were treasured as gold from the mint. Dr. Lambuth, the indefatigable Secretary of the General Board, was present, as a matter of course. Also Rev. C. L. Kennedy, of Brazil, and Rev. Thomas, of Laredo. Eight returned missionaries were present, representing Brazil, China and Mexico. These are all joyful through hope, patient in tribulation, looking for the coming of the Light in the dark places of the earth.

The collections of the Woman's Board for the quadrennium just closed, make a total of \$124,871.69. The missionary force of the Board numbers sixty-nine, fifteen of whom have been sent out during this quadrennium.

There has been a gratifying increase in the attendance upon our schools in each of the fields occupied in the number of conversions and Church members, and an advance in the property owned by the Board.

The demand for missionary literature advances and new publications are appearing from time to time.

Study circles have become quite popular. Intelligent workers multiply and the spiritual life of our constituency occupies a higher plane. Much has been done in building in Brazil, as well as in China. On the Mexican border the buildings destroyed by storms have been repaired or rebuilt.

China, our oldest mission field, is the cause of anxious thought because of its political condition.

Korea and Japan turn to us for help.

Brazil is beginning to turn her eyes to the rising sun of righteousness.

Mexico in all her relations of life is feeling the power of a pure gospel.

Cuba realizes the excellency of Christian civilization and begs for schools and colleges to fit the young for freedom and good government.

The Indian Mission appeals strongly to the Church for schools, periodicals and the preached Word.

### Statistics.

Number of mission stations, 29; number missionaries, 69; number of helpers and teachers, 150; number of wives of missionaries who help, 13; number of boarding schools, 24; day schools, 56; Kindergartens, 4; Bible schools, 4; hospitals, 1; Bible women, 146; scholarships, 426; building owned by the Board, 23; building rented by the Board, 16; value of property, \$465,000, including the Scarritt Bible and Training School. Total collections by the Woman's Board for 1905-06, \$155,951.16. Total collections by the Northwest Texas Conference Society, \$2,340.31. Increase in membership for the year just closed, 8,843; in contributions, \$9,757.59. The Woman's Missionary Advocate has a circulation of 14,500, 1,500 more than last year, and the Little Worker, 14,000, a proportionately larger increase.

The barracks at Laredo is to be rebuilt and called the S. S. Parks Memorial. This is a just tribute to the

mother of Woman's work in the Texas Conference and to the woman who did more than any other one person to establish our institutions in Mexico, in the times when the work was against the tide.

Nine young women received appointments from the Board: Miss Lillian Nichols, Florida Conference, Korea; Miss Mary Lou White, Virginia Conference, China; Miss Nettie Peacock, South Georgia, China; Miss Estelle Hood, North Georgia Conference, Brazil; Miss Elizabeth Lamb, North Carolina Conference, Brazil; Miss Mamie Meyers, South Georgia Conference, Korea; Miss Sophia Manns, Northwest Texas Conference, China; Miss Emma Lester, North Georgia Conference, China; Miss Eleanor Dye, North Mississippi Conference, Korea. The Board continues work in Korea, China, Brazil, Mexico, Cuba and among the Indians.

Mrs. Cobb was appointed to represent the Board at the Morrison Centennial in Shanghai, China, May, 1907.

More attention is to be given to work among the young people and Mrs. Cobb is at liberty to employ, if necessary, an assistant to travel and organize among the schools and colleges.

A commission was appointed by the General Conference to report on the union of woman's work in 1910. The President and Secretary of the Woman's Board are now ex officio members of the parent Board.

As a means of giving closer supervision of the territory, it has been divided into three sections, and three Vice-Presidents elected to take charge of it. Mrs. W. F. Barnum of our conference has the distinction of holding the office of Third Vice-President and superintends all work west of the Mississippi River.

The seven young women appointed to China will sail no later than August 15, of this year.

It should be not only a joy to us to reflect that we are sending one among that number, but a stimulus to look for and give preparation to other daughters to whom the Divine call has come.

It is hoped that many will avail themselves of the benefit of Miss Barnes' itinerary through the conference. The children especially will enjoy meeting the smiling editor of The Little Worker.

### MRS. S. C. FOLLIN.

Press Supt. Conf. Society, Fort Worth, Texas.

## ANNUAL SESSION OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE TEXAS CONFERENCE.

This body held its twenty-sixth annual session in the M. E. Church, South, in Marlin, Texas. It might be sufficient to say that everything possible was done to make the meeting pleasant and profitable, but to most persons that would convey less than the tenth, because much was done that had not occurred to us, and that would only suggest itself to perfect hostesses.

On the 14th of June, fifty-five of us were met at the depot and carried to the church, not to be assigned to homes, but to join in song and prayer, led by Mrs. A. P. Norman, of West End Auxiliary, Galveston. Then while delegates and visitors continued the service, the officers of the Conference Society met to arrange some preliminary business; and then we were taken to homes, where but for the pleasure we felt in being entertained, we might have imagined we were conferring a favor, so cheerful was the hospitality. But one thing marred the pleasure of the first meeting, and that was the necessary absence of Miss Tarrant, our own missionary, who, after representing us in China for six years, had been laboring among us in the homeland several weeks. We had expected her with us, but a few days before we met, she found it necessary to go home to rest before returning to the foreign field. Miss Leavritt, also, was to have been with us, but was unavoidably delayed.

At 8:30, we assembled again in the church, when after reading, song, and prayer, the pastor, Rev. W. W. Watts, welcomed us in a brief but happy address. He then introduced the President of the Conference Society, who was obliged to occupy for the first time the place Miss Leavritt would have filled.

On the morning of the 15th we assembled at 8:30 and proceeded to business as speedily as possible "for the people had a mind to work." The reports of Corresponding Secretary and Treasurer showed some advancement, but not what we had hoped, and we are urged for the next year to "Advance on our knees." The Corresponding Secretary reported 1184 members in 48 adult auxiliaries, 6 Golden Links and 15 Juvenile Societies. Since the

meeting one adult auxiliary has been organized, making a total now of seventy, 288 copies of the Woman's Missionary Advocate are taken and 206 Little Workers.

The Secretary's report of the meeting of the Woman's Board showed the last year to have been our best. Nine new missionaries were appointed. The announcement that the Bible is now a classic of China caused a thrill of joy.

We bowed our heads in gratitude when we learned that permission is given to re-build the Barracks of Laredo Seminary, and name the restored building S. S. Park Memorial, and the Chapel in Mary Keener School, City of Mexico, is to be called Park-Steel Memorial, when built.

During the morning session Miss Leavritt's presence was announced, and added both to the pleasure and profit to the occasion. Mrs. I. M. E. Blandin of Shearn Auxiliary, Houston, spoke of an extended visit in the bounds of our most prosperous Conference Society, the South Georgia and attributed their success largely to their knowledge of conditions.

Miss Leavenitt, without depreciating the value, forcibly impressed upon us the power of the Holy Spirit, inspiring, directing and propelling.

Query.—Does not the Holy Spirit lead to increased knowledge as one means of leading to work, and does not that Spirit bless with His presence and power the search after such knowledge? Perhaps the two react.

Miss Leavritt conducted the devotions at the close of the session, using the Lord's charge to Joshua and pledge of presence with Him.

The afternoon was given to committee work, until almost through, when we repaired by previous invitation to the home of Mrs. F. P. Nettles. An abler pen than this is needed to tell the happiness derived from music, social converse utterly unrestrained by conventional forms, and refreshments—well, let some one else tell it, if any one can.

At 8:30 p. m. we listened to Miss Leavritt no one but herself thought to notice how long, and she too would have forgotten time but that she must hasten on to tell the same to the West Texas Conference Society in session in San Antonio. Conspicuous in all the reports of Missionaries is the readiness to disclaim all hardships. Some one asked Miss Leavritt about them and she answered with spirit, "We don't have any."

"But how about the water?" Oh, in the stream just above where we got it was death, but we could filter and boil and cool it." The joy of service more than compensates for all the labor and privation. The very trials and difficulties make one want to share them.

Saturday morning reports from committees came in rapidly and were carefully considered and adopted after some amendments.

It is urged that we attempt and expect more than ever before.

That the first vice president of each auxiliary be charged with the duty of encouraging the giving of tithes; that a suitable woman be put into the field to organize new auxiliaries and encourage old ones; that we "pray the Lord of the harvest" to send two new missionaries from our conference this year.

That we supply ourselves with literature bearing on the evangelization of the world, and read it, especially our own periodicals, that we use the missionary drill and quiz in the Woman's Missionary Advocate; that every auxiliary have a Study Circle, though it consist of only one member; that we use the local press freely in pursuing the Course of Study, and that our members study together till they know each other as well as society and club women do.

And that music be used to make the study attractive. That we give earnest attention to the juvenile work, using Bible drills, character studies, mite-boxes, teach the children the principle of tithing; that we appeal to superintendents of junior leagues to co-operate with us. It is especially urged that meetings for the parents be held regularly; that we urge all auxiliaries to send delegates to annual and district meetings, and that they elect delegates who will remain till the meetings are over.

Sunday at 11 a. m. Rev. J. E. Green preached on the origin, design and Destiny of the Church, showing that it exists for the propagation of the gospel. He kept us so interested in the subject that he and the audience forgot the collection, for which his sermon prepared us, but at 8:15 p. m. Rev. R. A. Burroughs preached on the injunction "Pray ye the Lord of the Harvest, that He send forth laborers," and at the close a magnificent collection was taken. The Lord had sent two laborers from Marlin, Mr. Martin of the Presbyterian, to South Africa, and Miss Rogers, of the Methodist Church, to China. No wonder Marlin is liberal. Four life memberships were made in the beginning. Mrs. F. P. Nettles, Mrs. M. J. Rice, Mrs. A. L. Ranson and Mrs. W. W. Watts receiving

the honors. Enough was added afterwards to amount to \$167.00.

Monday morning was given to finishing. We were very thankful and lingered in scenes so delightful, trying to express our gratitude. The flowers, the music, the delightful associations, the fellowship of the Spirit, the untiring kindness of the pastor, Rev. W. W. Watts, the presiding elder, Rev. R. A. Burroughs, the sermons by Rev. John E. Green and Rev. R. A. Burroughs, the letters from five of our ex-missionaries, the curios sent by Miss Rogers. We remember gratefully the services of Miss Tarrant, who in weariness and among difficulties, traveled for us in the interest of our work till compelled to go home.

Two of our conference schools, Chappel Hill Female College and Alexander Collegiate Institute, offer free tuition to all our missionary candidates. We are very thankful for their liberality and glad to know of their well merited prosperity.

Among our delegates who rejoiced to see Mrs. Chrisman, the mother of Miss Anna Clara Chrisman, who started to Brazil and went to Heaven in the Johnstown flood.

Among the visitors, whose presence delighted us was an invalid, who has spent enough time in Cuba to see the needs there and who holds her church membership in Havana, that even the money she pays to her own pastor may help to support foreign missions. But we learned incidentally that she and her husband give largely also to the enterprises of the church at home.

We are expected to meet next year in Pittsburg.

### MRS. S. PHILPOTT.

## DIRECTORY OF W. F. M. S. TEXAS CONFERENCE.

President, Mrs. S. Philpott, Dew, Texas; Vice-President, Mrs. B. C. Nettles, Marlin, Texas; Corresponding Secretary, Mrs. J. E. Green, 2702 Chen-evert Street, Houston; Recording Secretary, Miss L. P. Lane, Marshall; Treasurer, Mrs. C. C. Stoddard, Palestine, Texas; Auditor, Mr. Lucius Gooch, Palestine, Texas; Organizer, Mrs. E. L. Shettles, Timpson, Texas. District Secretaries—Beaumont District, Miss Eva McFarlane, Beaumont, Texas; Brenham District, Miss Anne Lide, Chappel Hill, Texas; Calvert District, Mrs. A. H. Pardon, Calvert, Texas; Houston District, Miss Henrietta De Chames, Houston, Texas; Huntsville District, Miss M. V. Fischer, Conroe, Texas; Marshall District, Miss M. J. Yates, Henderson, Texas; Palestine District, Mrs. Joe Adams, Crockett, Texas; Pittsburg District, Mrs. Phronie Hopkins, Pittsburg, Texas; San Augustine District, Mrs. M. S. Huntington, Shelbyville, Texas; Tyler District, Mrs. Jas. R. Adams, Tyler, Texas.

## Summary of report of Treasurer of Woman's Home Mission Society, Northwest Texas Conference, for quarter ending June 29, 1906.

Dues.....	\$ 926.83
Baby Roll.....	14.72
Life Membership Dues.....	25.00
Baby Mite Boxes.....	8.57
McEachern Mite Boxes.....	27.78
Adult Mite Boxes.....	1.77
Week of Prayer.....	31.45
Deaconess Scholarship.....	53.09
Deaconess Home.....	174.61
Deaconess Home from General Treasury.....	50.46
Preachers' Wives Loan Fund.....	5.00
Educational End. Fund.....	5.00
Shares in Dallas Home.....	21.50
General Fund (Specials).....	85.70
Minutes.....	30.00
Expense.....	119.10
Conference Collection.....	13.66
Gen. Treas. for Expense.....	292.50

Total receipts for quarter.....	\$1,889.69
Disbursements for Quarter:	
Mrs. Kirkland, June 28.....	\$1,266.82
Mrs. W. H. Johnson.....	24.60
Miss Mann's Trav. Expenses.....	20.00
Conference Secretary.....	18.75
Conference Treasurer.....	25.00
Conference Press Supt.....	6.71
Delegates' expenses to Board Meeting.....	53.20
Deaconess' Home from Gen. Treasury.....	50.46
Accounts Presented at Conf.....	155.56

Total Disbursed.....	\$1,621.10
Receipts for Quarter.....	1889.69
Amount in Bank Mch. 29, '06.....	227.33

Grand Total for Quarter.....\$2,117.08  
Disbursements..... 1,621.10

Bal. in Bank, June 26, '06.....	\$ 495.98
Amount in Gen. Treas. March 20, 1906.....	292.50
50 per cent dues June 20, '06.....	463.42

Total in Gen. Treas.....	\$ 755.92
Returned from Gen. Treas. for expense.....	292.50

Bal. in Gen. Treas. June 20, '06.....	\$ 463.42
Amt. in Bank June 20, '06.....	495.98

Total Cash.....	\$ 959.40
Local Work:	
Parsonages Reported.....	117
Spent on Parsonages.....	\$2,138.24

# USED ORGANS

These Parlor Organs priced below are in every instance worth nearly double the price asked. We are over-stocked, and offer them at sacrifice prices to get the room.

We suggest terms of \$5 cash, \$3 monthly, but will permit buyers to make any reasonable terms desired.

Churches will be interested in several chapel styles given.

### PARLOR STYLES:

Cornish, Walnut.....	\$16
Chicago Cottage, Walnut.....	\$19
Farrand & Votey, Walnut, Mirror, 7-stops.....	\$22
Estey, Walnut, 8-stops.....	\$21
Estey, Walnut, 11-stops.....	\$28
Chicago Cottage, Oak, Mirror, 11-stops.....	\$37
Farrand & Votey, Oak, Mirror, 11-stops.....	\$45

### CHAPEL STYLES:

Smith, Walnut, 11-stops.....	\$17
Chicago Cottage, Walnut, 11-stops.....	\$24
Alamo, Walnut, 12-stops.....	\$29
Shouinger, Walnut, 16-stops.....	\$35
Smith-American, Walnut, 16-stops, Pipe Top, 2 manual, pedal base, 2 combination pedals.....	\$150

WILL A. WATKIN MUSIC CO. Dept. "M," Dallas, Texas.

Spent in Local Church Work.....	1,704.04
Relief of Needy.....	459.25
Local Supplies.....	414.88
Superannuated Ministers.....	7.25
Bellevue Sufferers.....	37.25
City Mission Work.....	38.00
Supplies Reported to Supply Department.....	2 boxes

Total for Local Work for Quarter.....	\$4,799.01
Total for Conn. Work for Quarter.....	1,889.69
Grand Total for Quarter.....	\$6,688.70

It is with a sad heart that I make this my last report. For nearly seven years I have served you as Treasurer. I have formed many friendships through this channel. I bespeak for my successor, Mrs. D. L. Stephens of Anson, a hearty co-operation and sympathy. I can only thank you again for your support and loving words and trust that I shall find the Corresponding Secretaries of our conference as faithful as the Treasurers have been.

MRS. NAT G. ROLLINS,  
Cor. Sec. Conf. Society,  
Aspermont, Texas.

### A Sustaining Diet.

These are the enervating days, when, as somebody has said, men drop by the sunstroke as if the Day of Fire had dawned. They are fraught with danger to people whose systems are poorly sustained; and this leads us to say, in the interest of the less robust of our readers, that the full effect of Hood's Sarsaparilla is such as to suggest the propriety of calling this medicine something besides a blood purifier and tonic—say, a sustaining diet. It makes it much easier to bear the heat, assures refreshing sleep, and will without any doubt avert much sickness at this time of year.

### A PERSONAL WORD.

I understand that Rev. D. L. Coale has given up his work at Saint Jo to give all his time to holding revivals. I wish to say in his behalf that I have had him with me in two meetings and regard him as fine help. No mistake will be made in securing his services.

W. F. BRYANT.



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**OBITUARIES.**

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

Resolutions of respect will not be inserted in the Obituary Department under any circumstances but if paid for will be inserted in another column.

**Poetry Can in No Case Be Inserted.**

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

**EDWARDS.**—Elouard Rodimer Edwards was born in Taylor County, Ky., October 11, 1871. His father was Rev. P. A. Edwards and his mother's maiden name was Miss Alice Murrell. He was converted November 13, 1889, at Mt. Zion Church on the Wallonia Circuit in Kentucky in a meeting held by his father, who was pastor and who was assisted in the meeting by J. M. Creaves and J. F. Redford. He received a classical education at the Greenville Male School, Greenville, Ky., and a commercial education at Bryant & Stratton's Business College, Louisville, Ky. He closed his collegiate career in June, 1890, and received the degree of Master of Arts. He spent his vacations and one year after finishing school in newspaper offices. Bro. Edwards taught school in Kentucky, Missouri, Tennessee and Texas and was principal of a ward school and a professor in a college before he was twenty-one years old. He lived in four States before he was twenty-three and traveled in thirty-two States before he was twenty-four. Bro. Edwards was baptized in infancy by Bishop Pierce. He was licensed to preach by the Dallas District Conference, June 22, 1895, E. W. Alderson P. E. and R. G. Mood Secretaries. He was admitted on trial into the North Texas Conference at Gainesville, Texas, 1895, and was sent to Hutchins Mission, and the following year he served the West Dallas Mission. During his pastorate at West Dallas, on June 30, 1897, he was married to Miss Dimple Atwell, of Hutchins, who still survives him. The next year he was sent to Hodday Mission, then he was at Chico Circuit two years, at Decatur Circuit two years, at Cooper Station one year, at Collinsville two years, and his last charge was Pottsboro, having been sent here from the last Annual Conference. From Pottsboro God took him home to himself at 4:29 p. m. Monday, May 24, 1906. Those who were with him at the last say that they never witnessed such a victory in death. Filled with the Holy Spirit, and vividly conscious of the Divine presence, he loudly proclaimed the divine presence, he shouted his way into glory. He died as he had lived, in the conscious experience of a victorious faith. We buried him in the cemetery at Hutchins to await the resurrection of the just. Brother Edward was blessed with a bright, sunny disposition that always made him a congenial companion or a welcome guest. His brethren all loved him and the news of his death came as a severe shock to us all. Brother Edwards tried hard to get well, for he did not want to leave his wife whom he loved so tenderly, but God knew best and Sister Edwards is left alone. No, not alone, for God has promised to be a husband to the widow and she shall be our sister. May the choicest blessings of our Father be upon her, and may the sweet communion of our Lord, and the consolations of his gospel, and the comfort of the Holy Ghost abide with her continually. There are also left to mourn his death a brother and two sisters, and others, who loved him dearly. May God bless them here, for after awhile, if faithful to the end, they will meet him in the home of the good.

**JONES.**—J. W. Jones was born at Franklin, Tenn., September 6, 1852; married to Miss Prudie Crenshaw, Peytonville, Tenn., Feb. 15, 1871; came to Texas 1879; lived a pure, beautiful, Christian life till January 27, 1906, when, at his home near Forney, Texas, he bade adieu to loved ones and went to heaven. He professed religion and joined the M. E. Church, South, at twelve years of age; was a Sunday-school teacher at sixteen, steward at eighteen, thence in these and other official capacities he wrought for God and humanity to the day of his release. We would not flatter, even the dead, but his virtues would be hard to exaggerate. The writer knew him well, loved him tenderly and is bereaved now that he is gone from earth. Christ-like, gentle, tender, kind, true, humble, faithful, serving and sustaining the Church at a personal sacrifice, to-day he rests from his labors and enjoys his earned reward. We never knew a more consistent and beautiful life, so fitly ended in eternal glory. I loved him and am glad that he knew it. A mournful widow and thirteen children are bereaved, but, thank God, we shall see him after a while.

W. M. LEATHERWOOD.

**TURK.**—Elizabeth Susan Turk (nee Maples) was born in old Anderson District, South Carolina, January 6, 1819. Early in her childhood she moved with her parents to Georgia, where on February 16, 1840, she was married to P. A. Turk. She and her husband moved to Williamson County, Texas, in 1854. They were soon identified with those who were to develop and promote the interests of this great country. For many years grandmother Turk was a familiar character in the services of all the Churches and especially the Methodist Church, of which she was a member for more than seventy years. Until recently she possessed remarkable vitality and strength, and was an exceedingly interesting conversationalist. But a few weeks ago, owing to her rapidly falling health, it became necessary to take her to a hospital in Austin for special treatment. Her children, relatives and friends all hoped that she would soon return to her home in Liberty Hill with her former good health, but in the early morning of June 9, 1906, her nurse found that she had quietly fallen upon that sleep, which, in this life, knows no waking. Thus at the ripe age of seventy years and five months, she closed her useful, peaceful life in this world and awaits in the bright beyond the coming of loved ones left behind. Four children survive her. Three had gone on before. May they all meet in that home where parting can never be again.

Z. V. LILES.

**MURRAY.**—The death angel has again come to the home of Rev. and Mrs. J. R. Murray, and taken their infant son, John Morrison Murray, on May 3, 1906. Little John was born Nov. 10, 1905, and while his days on earth were few, he had become the object of attraction to the entire family. On May 3, 1906, while Bro. Murray was absent, as the delegate to the General Conference at Birmingham, Ala., and the older daughter, Zada, was two hundred miles away teaching, this great affliction came to Sister Murray. Telegrams were sent immediately. Father and sister reached home in time to see the loved one, and attend the last service at the grave. Little John was buried by the side of his sister, in Mt. Moriah Cemetery, Butte, Mont., who died in the spring of 1903, while Bro. Murray was pastor of St. Paul's Methodist Church. This is the second bereavement to Bro. and Sister Murray in this far away Western work, where the Church has sent them; but they have strong faith in God, and can say: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." They have the sympathy of the Church and brethren in the ministry. The funeral services were conducted at the District Parsonage in Deer Lodge, Montana, and at the grave by this writer.

S. F. CHAMBERS.

**PARISH.**—On May 11, 1906, the angel of death came to the home of Mr. Ed. Parish and wife and claimed for its victim, Little Thelma, their little girl aged two and a half years. She was sick for several days and all that loving hearts and willing hands could do was done for her; but God wanted this little girl to live with Him, "For of such is the kingdom of heaven." How hard it is to give little Thelma up, but she is now in heaven beckoning you to come that way. Bereaved parents, weep not as those who have no hope, for you know where to find little Thelma, and some day you will meet around the great white throne of God that our Savior went to prepare for those who love Him.

A FRIEND.

**MYRICK.**—Dr. J. F. Myrick, Jr., was born July 25, 1869; died of consumption May 5, 1906, at Irene, Texas. Dr. Frank, as he was familiarly known, grew up in this community. The writer has known him from childhood, knew him to be a dutiful son, a faithful, good man, honored and loved by all who knew him. He professed religion and joined the M. E. Church, South, in early life and remained true to his profession till death. His life was mixed with sore trials and burdens heavy to bear, but he bore them with Christian patience, which enabled him to look beyond this vale of doubt and triumph in the right, and in the end gave him the victory. I feel assured he had an abundant entrance into the haven of rest, where mother, sister and a host of friends were waiting to welcome him home. He leaves a wife, father, two brothers, a sister, with hosts of friends, to mourn their irreparable loss. Look up, loved ones; you will meet him in the sweet beyond.

MRS. M. J. GRAHAM.

**HESTER.**—Dr. B. O. Hester was born in North Carolina, June 19, 1871, and died in Haskell, Texas, June 23, 1906. In childhood he joined the M. E. Church, South, and continued a faithful member until his death. From childhood he was spiritually inclined, and the desire to be a missionary was developed in early life, and continued to the end. So in

preparing himself for his life work he kept this in view. His desire was, in part, gratified, and two years were spent as a medical missionary in San Luis Potosi, Mexico, but conditions came about that compelled his return. His father, Rev. W. S. Hester, was a local preacher, hence he was brought up under religious influences that were calculated to project his life on a high plane of spirituality, and it was quite natural for him to be a zealous worker in the Church. He loved the young people and loved to work with them. Therefore he was active in League and Sunday-school work. His influence was always for good. He was loyal to his Church, faithful to the trusts committed to him, and a true friend to his pastor. As a physician he was faithful and kind, in his home he was loving and tender. About eight years ago he was married to Miss Margaret Williams, the daughter of a minister of the Episcopal Church, a devout woman, in every way worthy to be the wife of a missionary, who helped to make his home a model Christian home. The children show the excellent Christian training they have received. The funeral services were conducted by the writer and Rev. J. R. Wilson, at the Methodist Church in Haskell, Sunday, June 24th. Many friends attended this service, indicating the high esteem in which he was held. We feel that we have lost a valuable man. But his wife and little ones will feel the blow most. May the Allwise Father be their constant stay and solace.

J. H. CHAMBLISS.

**SMALL.**—Nosil, the son of Mr. and Mrs. Willie Small, was born Oct. 27, 1899, and died February 23, 1906. Everything that loving hands could do was done to save the life of the little sufferer, but in spite of all, he closed his eyes in death. Our loving Father in his wisdom saw best to remove him to a brighter world than this. His sweet spirit has gone to God, who gave it, while his little body lies in the silent tomb, awaiting the resurrection morn. We know, dear friends, that the home is more desolate and sad since little Nosil has gone away, and we know, too, that he has gone to live with our blessed Savior, never to know a sorrow or a pain, and best of all, never to know a sin. Papa and mamma, you have a new interest in that wonderful land now. No doubt little hands are beckoning, come home. We will have to go to heaven if we ever see little Nosil again.

AUNT BETTIE MORRIS.  
Grand Saline, Texas.

**ALEXANDER.**—Miss May Alexander was born in Erath County, Texas, November 13, 1899, and departed this life, June 15, 1906. May was raised by her grandparents, her mother dying when she was an infant. She was brought up in a Christian home and in a Methodist Sunday-school, where the gospel was preached every Sunday, and prayer-meeting every Sunday night, and, as a matter of course, she early accepted Christ as her Savior. May was a good sweet girl and had many friends among the young people of her community. She had very few days of good health as she was a sufferer almost from her birth. What she suffered no one can know, but she was very patient for a child of her age. She has gone where the people will not say we are sick, and where the wicked will cease from troubling, and the weary will be forever at rest. May the Lord bless the bereaved and suffering ones, and may they all meet in heaven.

J. T. OWEN.

**BROWN.**—Mrs. Belle Brown was born in Loudon County, Tennessee, July 20, 1869. She came to Texas with her parents in 1881. She was married to E. C. Brown, of Moore, in 1895. She died suddenly at her home in San Antonio, May 4, 1906. She was brought back to be buried beside her husband, who had preceded her two years. Sister Brown joined the Methodist Church at Moore in 1890. She belonged to that class of Christians that exerted an influence for good over those that she lived with. Sister Brown leaves an aged mother and three small children, hosts of admiring friends to mourn their loss. It seems hard for these young lives to have been deprived of such influence as she would have exercised over them. May God, in his gracious providence, bless them with influences that will ultimately lead them in the right paths, that they in the end may meet the ones gone before.

J. W. KELLEY.

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**LUCAS.**—Miss Blanche Arline Lucas was born at Baldwin, Mississippi, May 31, 1882, and departed for her heavenly home, June 12, 1906. At the age of seven, when her mother passed to the "land beyond," she was left to the tender care of her sister, Berta, who moved with her to Bonham, Texas. About 1893 they moved to Sherman, Texas, where she attended school. It was here during a revival meeting, one Sabbath afternoon, June 7, 1896, that she was converted, and the writer baptized and received her into the old "Willow Street" M. E. Church, South. Having passed through the public schools at Sherman, she attended a school at Asheville, N. C., where she studied art and took a special course in English. Returning to Sherman, she attended the North Texas College, where she graduated in the class of 1902. It was early in this year that her health began to fail, and continued so to do until her departure, some days ago. In trying to regain her health, she spent two winters here in Arizona, and it was our pleasure to have her frequently in our home. She was never despondent or discouraged, but always hopeful and cheerful. She was a greatly appreciated friend; our children loved her dearly. During the ten years of her Christian life she loved her Lord and had the highest regard for his Church and cause. The last work for her God, planned and accomplished just before the angels came, was the placing of a beautiful \$50 communion table and silver service in her home church at Pecan, near Sherman. Her desire was to have done more in the field of the Master, but the Lord planned it otherwise, and took her early to her reward. A few days before she left, having been asked by her little niece if she was going to die, replied in language sweetly pretty: "Well, if I do, dearie, I'll wait for you up where the angels are." And then to others: "I tell the Lord if it is his will, I want to go; if not, I want him to help me get well. I don't dread the going, it is the leaving that hurts." It was kind of the Lord to let her spend her last days at Meadowside Farm, the home of her beloved and faithful sister, Mrs. Berta Vaden. Her father had not long since crossed the river. Two brothers and another sister she has left with sad and lonely hearts because of her going away. May God, the loving Father, bless her memory amongst us until we shall meet again "up where the angels are."

**HAROLD GOVETTE.**  
Phoenix, Arizona.

**WOODARD.**—Mrs. Victoria Adeline Woodard, daughter of Benjamin and Rebecca Whittenburg, was born in Lamar County, Texas, March 28, 1855. She was married to Rev. I. M. Woodard September, 1872. At the first protracted meeting that Brother Woodard held after their marriage, Sister Woodard was gloriously saved and at once united with the Methodist Episcopal Church, South, in which Church she lived a consistent Christian until her death. In the fall of 1884 Bro. Woodard joined the North Texas Conference, where he remained until 1899 when he transferred to the Indian Mission Conference, where he has labored ever since, and has always answered to the calls of his Church. In the fall of 1904 he took a supernumerary relation in order that he might give his wife the necessary attention and rest. For twenty-five years her body was racked with pain, but not until a few months before her death was she confined to her bed. For four months she suffered intensely from dropsy, and during all her sickness she bore her affliction without a murmur and with prayerful trust in God. On June 16 at ten o'clock in the morning, when mortal flesh could endure no more, she quietly fell asleep in Jesus. Sister Woodard for twenty years was the faithful wife of an itinerant preacher, and none but an itinerant preacher can fully understand the hardships and difficulties the wife has to undergo. She always had before her the interest of her Master's business. She was the mother of ten children; three in infancy preceded her to her Father's house. She leaves seven children, five boys and two girls, one sister and three brothers, with her husband, to mourn her departure. On June 17, 1906, amid a great crowd of friends and relatives, after religious services conducted by the writer, her remains were laid quietly to rest in Oak Grove Cemetery. Why mourn, loved ones, when her soul has found the long-sought rest? You have one more tie to bind you closer to your heavenly home. Take courage in her death as she passed to her reward with joy. The same reward is yours if your life is lived in Christ. And know that he, who wept when Mary and Martha said to him, "If thou hadst been here our brother would not have died," stands to soothe your sorrow and again bring you into one family, where trouble and separation are no more. The Church has lost a faithful member, and her pastor a true friend.

C. P. COX.

Asner, Okla.

**ROSS.**—Brother T. A. Ross was born in Morgan County, Missouri, June 4, 1843, and quietly and calmly departed this life at his home in Pilot Point, May 30, 1906, about 9 a. m., age sixty-three years. He came to Grayson County, Texas, in 1853, thence to Pilot Point in 1868, and entered the mercantile business with his brother, which relation continued about thirty-seven years. He was a Confederate soldier and served through the Civil War. He was converted and joined the M. E. Church, South, in 1855 and lived a consistent life to the day of his death. He was married to Miss Annie Buchanan, of Pilot Point, daughter of Rev. G. R. Buchanan, on April 17, 1891. Brother Ross began his business career with a very limited amount of means, but by honesty, industry and economy he demonstrated the fact that a man can be a success in the commercial world without resorting to questionable business methods. He was indeed a truthful man; his word was his bond. There was no deception in his words or acts. He was clean in his life and speech. His conversation was chaste and fine. He was modest, quiet and unassuming, yet he possessed strong will power and a courage equal to his convictions. He was a kind, considerate and affectionate husband. Brother Ross lived and acted the Christian life from principle. He gave a beautiful, satisfactory and Christian experience a few days before he died. He met death without fear. He arranged his business to suit himself; he met his God in peace. He leaves behind him a record of a good business man, a good citizen and a sincere Christian. His pastor,  
**TOM J. BECKHAM.**

**JONES.**—Telitha A. Jones was born in Blount County, Alabama, May 15, 1847. She was married to Thomas Jones December 22, 1872. They came to Johnson County, Texas, that year, and there lived until 1888, at which time they removed to Callahan County and to Clyde in 1893, where they lived at the time of her death, which occurred June 8, 1906. Sister Jones professed faith in Christ at nine years of age and joined the M. E. Church, South. She lived up to its teachings and died believing that it was the best Church to which any Christian could belong. We had the privilege of visiting her several times during her sickness, and always found her religious and ready to talk of the future that was so bright. She loved her Church, and no pastor could visit her without feeling that both Church and pastor had a friend in her that was constantly lifting a prayer heavenward in their behalf. She leaves a husband, two children and all that knew her to mourn her death.  
**E. L. SISK, P. C.**

**ALEXANDER.**—William Henry Alexander was born in Kemper County, Mississippi, May 30, 1855, and came to Texas when a boy. He was converted and joined the M. E. Church, South, when about twenty years of age. He lived a consistent life from that time until his death. His death was a shock to us all, coming so sudden. It was brought about by a kick by a mule. I never saw a more affectionate husband and father. He was the same at home as abroad; he had a kind word for everyone. The Church has lost a good man, the community one of her best citizens. Through it all, loved ones, if you will look far out beyond this troublesome world, you can see the will of God. Live faithful and some day you will have a place at the right hand of God, where sickness, sorrow, pain and death are felt no more, and where parting comes no more, and where we can enjoy heaven and all that heaven means to a redeemed soul.  
**HER PASTOR.**

**ATLEE.**—Dr. B. G. Atlee, Jr., after a protracted illness, yielded his body to the ravages of typhoid fever, June 23, 1906. A widow, two children (one born during the father's illness) aged parents, four brothers, and a large circle of relatives and friends are left to mourn their loss. We laid the body to rest in the city cemetery of Chihuahua, Mexico. On account of a law recently enacted, or a new interpretation of an old one, we were debarred from holding any public religious services either at the house or at the grave. But the friends gathered at the church on the following day and held a service to his memory, under the direction of the writer. Dr. Atlee, Jr., was born in Corpus Christi, Texas, August 13, 1881. October 4, 1903, he was married to Miss Abbie Morton, of Harbin, Texas. His family life was ideal. In early life he professed faith in Christ, and joined the Methodist Episcopal Church, South, of which he lived a faithful, consistent member until he was transferred to the Church triumphant. May the God of all grace, comfort the hearts of the bereaved family, and guide them in the way of truth, until they, too, shall reach the heavenly home, to be reunited to him, and to the lamb, in whose blood we are washed and made fit to stand in his presence.  
**J. H. FITZGERALD.**

**BROWN.**—W. D. Brown was born at Gilmanton, New Hampshire. He came to Texas in 1845 as a soldier in the Mexican War. He was married in 1865 to Miss Mary M. Russell. Six children were born to them and only one son survives him, W. T. Brown, now living at Uvalde with a family. He joined the Church early in life and died a consistent member of the M. E. Church, South. He served in two wars and died June 20, 1906. He was born August 12, 1821. He lacked twenty-two days of reaching eighty-five. I visited him often during his long illness. He said he was ready to go; was only waiting for the summons to come. He died with a triumphant faith. His daughter-in-law, Mrs. Brown, at whose house he died, rendered the most faithful service to him I think I ever witnessed. May the Lord reward her.  
**C. W. PERKINS, P. C.**

**LOUGHLIN.**—Elizabeth Edine Loughlin was born April 20, 1905, and, after a long and painful illness fraught with much anxiety to friends, physician and parents, and borne with heroic fortitude by her little self, she passed to her Father's house on high May 19, 1906. The sorrowing parents, Brother and Sister J. C. Loughlin, are faithful members of the M. E. Church, South, in Bartlett, Texas, and they have the sympathy of the entire Church.  
**M. A. TURNER.**

**FOWLER.**—Mrs. Zada Burns Fowler, was born January 25, 1885, near Temple, Texas, in Bell County. She joined the Methodist Church under the ministry of Rev. C. S. Cameron, and lived a consistent member of the same until March 6, 1906, when she was transferred to the Church triumphant. On December 22, 1905, she was happily married to Mr. Jesse E. Fowler. It was our privilege to visit Sister "Zada" awhile before her decease. How patiently she bore the ravages of that dread, fatal disease, consumption. I shall never forget our visit. All who knew Sister Fowler loved her. She was a favorite with everyone. We expect to see her again, where pain and sorrow come no more. To a kind father's love and care we commend the bereaved parents, husband and loved ones. Will we meet dear Zada in heaven? May our hearts answer earnestly, "By the grace of God, we will."  
**J. F. TYSON.**

Troy, Texas.

**STONEHAM.**—John O. Stoneham was born one mile north of Stoneham, April 29, 1858; was married to Miss Margaret Haynie, September 22, 1880; joined the Methodist Church in 1882 and lived a consecrated, Christian life until his death, which occurred at Stoneham, May 28, 1906. With the exception of the time spent in school, his entire life was spent in the community in which he was born. The call came very suddenly, but he was ready. He said to a friend some months before his death: "I do not fear death; I am ready." He was in his place at the preaching service, Sunday morning, was taken sick Sunday about 7 p. m., and died Monday at 4 p. m. Funeral service was held at the family residence and he was buried in the Stoneham burying ground, at 4 p. m., May 29, Rev. R. W. Adams officiating, assisted by the writer. He leaves a mother, several brothers and sisters, a wife and five sons, besides a host of friends, to mourn his untimely death. But they weep not as those who have no hope. They know where to find him.  
**A. L. CARNES.**

**A CALIFORNIA LETTER.**

In my last letter I promised to tell something of the people and conditions here. This is, of course, too big a subject for a letter, but be it known unto you, beloved, there are two classes here, viz: those who are natives, and those who are not. To the native son of the Golden West this is home, nothing is remarkable, nothing unusual, nothing wrong. He is intoxicated with the "joy of living," and is a very happy creature. He has good health, affable manners, kind and inoffensive disposition, but so far as religion is concerned, almost a heathen. He belongs, however, to many fraternities and in paying for their incidental or benevolent expenses he is liberal beyond the conception of the Easterner. When converted he is a splendid Christian, lacking only aggressiveness and positive characteristics.

The large body of the populace are not natives, however, but have come here from some other State, and we all are familiar with the way people behave when they are away from home. Restraint is relaxed and the real man is more or less plainly exhibited. All are strangers to every one else, comparatively speaking, and every one, no longer governed by the restraints of example and habits and customs of old settled communities, does more or less as he pleases. If, however, he is seeking to make this his home, he settles down to business, enters upon the activity of the city or buys a ranch for alfalfa, walnuts, cel-

# The Great National Temperance Beverage



CHEMICAL DEPARTMENT, SOUTH CAROLINA COLLEGE, COLUMBIA, S. C., JAN. 17, 1906.

Mr. H. D. Crosswell,  
Care Columbia Coca-Cola Bottling Co.,  
Columbia, S. C.

Dear Sir:

This is to certify that, pursuant to your request, I have bought in open market (from the Murray Drug Co.) an original package of five gallons of Coca-Cola syrup, bearing the label of "The Coca-Cola Company, Atlanta, Ga.," and have subjected the same to careful analysis.

The object of this investigation being to establish the presence or absence of cocaine, and possibly of other injurious alkaloids, I operated on quantities of three to five times the amount contained in a bottle of the carbonated beverage. The extractions of the syrup were repeated until the alkaloids were entirely removed, and different immiscible solvents were used on different portions. The crystalline substance thus obtained was further separated by fractional extractions, after which it was concentrated and tested. Since this concentrated product, which would contain all of the cocaine, failed to respond to the tests for cocaine, it is clear that the alkaloid is absent, or, if present at all, then in quantities too minute to allow of detection.

The active constituent of Coca-Cola syrup proved to be caffeine, and in quantities seemingly less than in a cup of good coffee or tea. There was no evidence of the presence of other alkaloids.

Yours truly,  
**W. B. Burney, Chemist.**

(Signed)

**5c On Sale at Soda Founts, or in Bottles, 5c**

ery, oranges, lemons, grapes, wheat, beets, berries, apricots, apples, prunes or peaches, or goes to raising chickens, sheep or cattle. Having brought his religion over the Rockies, finds his Church and endeavors to transplant the old life to this fair clime. His fortune is invariably mended, a circumstance which does not always add to his spirituality or that of his children. Our duty to him and his family is much more difficult than one would imagine who has lived for years in communities where people have been long settled and feel at home.

But there is another large class who, while they contribute no little to the material well-being of Southern California, teach our children the vices of the idle and the rich. This is the tourist who comes here winter and summer, spring and autumn, every day in the year from every point in the United States, and every province in Europe and every kingdom in Asia. They are here to seek health, money or pleasure. They vary in ability from the "breakbeam tourist," who beats his way here and lives on fruit and "hand-outs," to the magnate who comes in a special train and is ready to invest two or three millions in California real estate.

Only a fraction of the land in the State is developed, as the water supply is limited and a stream of water will make a desert into a Garden of Eden. Capital is being combined and vast syndicates are preparing to store the water which, in the winter time, runs, with wasteful prodigality, into the ocean. The possible value of land in the future can hardly be forecasted, as the land is very fertile and even the air seems to have nurture, for melons, grapes and fruits will grow abundantly in pure sand, if well watered.

Our Church can not fortify itself too strongly on this coast, and it is not doing its whole duty to its children who have come here, nor to the teeming families who claim this as the land of their nativity. We have not touched the rural districts, and there are many cities where we have no man. Many of these places would furnish partial support for a pastor and would erect houses of worship if we could start the man. Small expenditures in growing sections lay the foundation for greater things, and plots of ground could be bought now for hundreds that bid fair to be worth thousands to us in the near future.

Oh, that we had the means and the men to start a "forward movement" in Southern California!  
**JAS. E. CRUTCHFIELD.**  
San Bernardino, Cal.

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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.

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Take Hall's Family Pills for constipation.

They often find the well-spring in the wilderness who seek the wanderer there.

**Assist Nature.**

You have been told to "hitch your wagon to a star"—that nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring is one of these times. Nature is now undertaking to cleanse your system—if you take Hall's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

It's no use praying God to come into your heart when you are spreading the table for the devil.

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**MINERAL WELLS SUNDAY-SCHOOL.**

Upon invitation of the pastor, L. A. Webb, of Mineral Wells, I spent the Sabbath with them yesterday. Entering the Sunday-school room at 9:30 a. m. I found twelve or fifteen of the teachers assembled and earnestly going through the lesson, being led by the superintendent or some one appointed by him.

This church is large, bright and airy, and if there is a breeze at all they get it. There were about two hundred and twenty-five present. Bro. Smith, the live hustling superintendent, seemed to be everywhere at once, and no one entered the door that he did not go at once, get hold of him with a cordial hand-shake, and a smiling welcome. (This wins.)

It was my pleasure to take charge of the exercises, and I can speak for myself and say that the morning hour was delightful to me—singing with the children and talking to the teachers. In this pleasure resort where there are so many diversions to allure the young, this Sunday-school is doing a fine work, having a large Bible class of the older members of the Church, and a class of young men and ladies of twenty-five or thirty. One noticeable feature was that every teacher was in his or her place on time. (Glorious.)

The writer had the pleasure of addressing a large congregation at the night service on the Sunday-school work, and from the close attention given we would judge that his message bore fruit. Ask me again, brethren.

W. E. HAWKINS.

**BLOOMING GROVE TRAINING SCHOOL.**

By an oversight we have failed sooner to send you some account of the above splendid institution in connection with its commencement exercises.

This school is a part of our great educational system in Texas, occupying the place and doing the work of a Training School under the endorsement of and tributary to Southwestern University.

The recent commencement marked the close of a very successful year. The commencement sermons were preached by Rev. W. C. Hilburn, of Mexico, and Rev. N. E. Gardner, of Frost. The annual literary address was delivered by Rev. J. N. Wynne, of Groesbeck. These names are each a guarantee that the duties were faithfully and acceptably performed. The closing exercises of the school were very creditable and spoke eloquently of the first-class work being done.

The school faces the future with greater hopefulness and enthusiasm than ever.

Our President, Prof. B. A. Crawford,

is a scholarly, Christian gentleman, and a teacher of exceptional ability, and his past success in school management is a sufficient pledge that he will succeed here. He has associated with him Mr. E. Marler Armstrong, A. M., of Southwestern University, who by inheritance and acquirement is in every way qualified for serving the Church and the school in this important place.

Other members of the faculty have been selected with great care and with special reference to their fitness for the work they are to do.

I bespeak for this and all our Training School the cordial support of our people. These schools form an essential part of our great educational system. They practically bring Southwestern University to the doors of our people. Their work is accepted by the university, so that a student can go right on into the curriculum at Georgetown without any break in his work. In many respects it is better for immature students to attend these training schools before going off to college. Experience has demonstrated that the students trained at Blooming Grove, Clarendon, and similar schools, have easily taken first rank at Southwestern. There ought to be one of these schools in every section of our State. Then, with an endowment for Southwestern, our system of education would be complete. May God speed the day!

JOHN M. BARCUS.

**A REQUEST.**

The pastors of the Church in the Northwest Texas Conference are hereby requested to announce on next Sunday to the members to the Woman's Foreign Missionary Society in their charges that Miss Sophia Manns, the missionary from that conference, under appointment of the Woman's Board of Foreign Missions to work in China, will leave Fort Worth on the morning of the 17th instant. This hurried call comes from Mrs. Trueheart, General Secretary of the Board, in order that Miss Manns may join Misses Waters and Tarrant in Kansas City, en route to Seattle, Wash., from which place they will sail on the 23rd instant for China.

MRS. W. F. BARNUM,  
Fort Worth, Texas.

**THE PREACHER FOUND.**

The charge for which I recently called for a man has been supplied. Let this answer all inquiries concerning the same.

Preachers of other conferences than my own, inquiring for work next year, will please enclose self-addressed stamped envelop to insure a reply.

C. F. ROBERTS, P. E.  
Weatherford, Okla.

You cannot build the commonwealth while you neglect the child.

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