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TEXAS CHRISTIAN ADVOCATE

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Editorial.

AN OUTRAGE ON PUBLIC MORALS.

More than once we have stated that we are in hearty sympathy with everything of a legitimate and wholesome character connected with the State Fair, located at Dallas. It has a great many features that we most cheerfully endorse and commend. But, in addition to these, there are other features that the Christian sentiment of this State ought to condemn in unmeasured terms. They are making the Fair a menace to public morals, and to this extent it is not worthy the support of moral people. As the Fair grounds are now managed, they are largely under the direction of the Park Commission, the members of which commission are appointed by the Mayor of the city. These Commissioners held a meeting not long since looking to the promotion of the Fair. Among other business transacted, according to the Daily News, they passed the following: "The Board disposed of only two questions during the session. One of these was in regard to compensation for S. E. Williams, who has been made excursion agent for the amusement attractions of the Fair Grounds. Mr. Williams' salary is to be \$75 per week, and of this the city is to pay one-fourth, the remainder being paid by the concessionaries. His duties are to organize Sunday excursions into Dallas." This is about the boldest thing that we have yet seen. The people of Dallas, many of whom are Christian people, are to be taxed, and their money to go toward paying an agent to work up Sunday excursions. The Sunday excursions are the most demoralizing agencies now in practice in Texas. They ignore the Sunday, bring together thousands of promiscuous people and dump them into this city. Such are the crowds that the saloons and the gambling dens cannot be controlled, and these in turn are run with all the vigor that their owners and promoters can throw into them. As a result, Dallas has no Sunday during the progress of the Fair, and the whole country for a radius of two hundred miles has no Sunday. Railway trains are crowded, drinking goes on, and revelry is the order of the day. And the Fair people have a man paid out of the public taxes to promote and bring about this condition of things. As a result, the Fair, which was intended to develop the agricultural and mechanical industry of the State, is turned into an institution that defies God, debauches manhood and strikes a death blow to one of our fundamental Christian institutions. The main idea of some of the managers of this institution is to make prominent, not the great industrial departments of the Fair, but to stress the horse racing feature, the stage attractions, and to bring into the city of Dallas on Sunday excursion trains the hoodlum element of our population and turn them loose upon the community and give them the liberty of bringing the day into contempt and desecration. With these great promiscuous crowds disgorged into this city on Sunday, it is impossible to enforce any sort of respect for the day by our local authorities. It would take a thousand policemen to make saloons and gambling dens observe our Sun-

day laws under such circumstances. But what is this to the managers of the Fair, just so the crowds are brought here on Sunday, and the gate receipts are increased? They are looking purely at the financial end of the proposition, and they care nothing for the moral weal of the public, or for the maintenance of law and order. Their only concern for the Sabbath is to subordinate it to the ignoble end of money-getting, regardless of its moral degradation. It is time that the Christian people of the State are arousing themselves to this alarming situation. We had better have no Fair at all than to use it as an agent to undermine and subvert the sanctity of this holy day. Think of it! As you read these lines, and from this on until the close of the Fair, the Fair management have a special expert in the field, all over Texas, giving his utmost endeavor to the work of promoting Sunday excursions! They are paying him at the rate of \$3000 per year to make a great success of this one feature of the Fair. It is an outrage on decency and a shame on our Christian civilization.

IMPORTANCE OF BIBLE PREACHING.

Not all our preaching is Bible preaching. It is often unrelated to the Bible. It is drawn from all other sources, and with the exception of the text the scriptures have but little connection with it. Some time ago we attended a Church service, and after the minister announced his text he said: "Now I shall not have much use for my text until I reach my conclusion." His announcement was literally true. He talked, he told little incidents, he used far-fetched illustrations, made his people alternate between laughing and crying, and then at the close repeated his text. He said many good things, and they were enjoyable and entertaining; but he did not give his people any sort of intelligent understanding of his subject. He did not feed them on the bread of life. The effect of that sort of so-called preaching is transient. It can not abide, for it produces no deep conviction. It may excite a temporary emotion, but it does not subsoil the soul. Incidents and illustrations are often helpful in fixing the truth in the mind, but they are not the truth, neither are they any part of the truth. A sermon made up of them is the veriest trash, and the people who are fed upon it will not develop great characters or broad lives. The truths of the Bible alone will accomplish this result. When a preacher stands before his people on Sunday he ought to have strong meat to give them. If they are unable to digest strong meat, then he ought to give them the "sincere milk of the Word." It ought to be pure stuff, and not artificial food. We have largely fallen upon a day of light preaching—preaching that entertains, but surfeits the spiritual appetite. There is nothing going to save men from sin but the great big, wholesome truths of the Bible. They are life, and they are power. They may not be so relishing as the blonded type of truth, but they are the great staples of salvation. No Church will flourish in things spiritual if fed upon diluted matter. It takes the Word of God to make spiritual muscle and fiber. Therefore, when a preacher takes his text he ought to search for

its deepest meaning. It is a sort of mine, and there is gold in it if he will dig far enough down. But if he skims the surface he will miss the richer veins. Good preaching is hard work, and the people need good preaching in this worldly and commercial age. Give them the unmixed truths of the Bible and large things will come to pass.

THE STEADY GROWTH OF TEMPERANCE SENTIMENT.

As people become more moral and enlightened, the larger is the growth of temperance sentiment. This fact is seen in all the industrial pursuits of life. The time has come when the man who habitually drinks intoxicants is practically cashiered in the business world. This was not the case a few years ago, but it is true throughout our land to-day.

In Monroe, La., the city is establishing a municipal street railway, the first one said to be owned by any city government in the United States. Its construction has not cost the tax-payers a single cent, since the city authorities have met all the financial outlay of the enterprise out of revenues brought into the treasury by the income of the city water works. In choosing motormen for the electric cars, soon to start, the Mayor of the city recently said: "The first test for fitness for these positions is total abstinence from all intoxicating liquors. I am not a prohibitionist, but it is absolutely essential that men occupying these places on electric cars should be sober and strictly reliable, and only such will be employed."

While the Mayor protests that he is not a prohibitionist, nevertheless, he is enforcing practical prohibition in his official ruling concerning the habits of the men whom he is employing to run the electric cars of that city. Intoxicants are the enemies of the public, and the man who is addicted to them is excluded from the street car service in Monroe, La. And this is true in all other public business, as well as such lines of business as appeal to the public for patronage. Our great railway systems rule out employes who drink intoxicating liquors. Their service is not safe in the hands of men whose brains are muddled with strong drink. Our banking establishments will not keep in their employment those who render themselves incompetent through liquors. Our mercantile houses would not keep a man in their service a single day whose breath is fuming with intoxicants. Fraternal societies and secret orders do not want members of dissipated habits. Life insurance companies do not want to take risks on men who besot themselves with liquor. In fact, the industrial world is establishing quarantine lines against those who unfit themselves for sane and sober work. The time is already upon us when the drinking man is not wanted where competent work is demanded.

And this is not all, but the man who runs for public office in this country must steer clear of liquor if he expects to get the votes of the people. The whisky-soaked politician is rapidly becoming a character of the past. His days are numbered.

What does all this mean? It means that temperance sentiment, from sheer necessity, is reaching an intelligent stage of develop-

ment. Private firms, great corporations and public office demand sober men, men of clear brain and reliable characters. No others need apply. And out of this state of things is coming prohibition. For if it is wrong to employ men who drink, it will soon become an established custom not to permit men to run establishments for the purpose of making drunkards out of men. There is no way to resist this conclusion. When you couple with this fact the further fact that all over Texas we are bringing up a great generation without the presence of a saloon, how long will it be until the saloon will everywhere be branded as an enemy to the private and public weal of the State? That day is not far in the future. It is rapidly approaching, and there are children now living in local option territory who will scarcely reach their majority before the saloon will have been wiped out of the Commonwealth. The brewers and the liquor dealers had just as well prepare themselves for that day, and govern themselves accordingly. On with the battle!

Joining the Church is one thing, and a very good thing, but unless it is followed by a consistent walk and a godly conversation it has more of show in it than reality. The Church needs people who love God and who walk uprightly before the world.

The most of our afflictions grow out of our intense selfishness. We think about self, study the interests of self and revolve a round self until we become self-centered. The way to become unselfish is to get outside of self and minister to some one else; then we forget self and our afflictions reduce themselves fifty per cent.

If in contemplating God as revealed in Jesus Christ you feel a deep conviction that He loves you, and that you love Him, and that you are willing to do His will even when it involves self denial and pain, then you ought to be rejoicing as His chosen child, and not drooping in doubt. What about the witness of the Spirit? The conviction that God loves you is the witness of the Spirit. Nothing but the Spirit has the authority or the power to produce such a conviction.

Judas sold his Lord for thirty pieces of silver, and public sentiment has never ceased to brand him with infamy. The fact that he went out and hanged himself, after he had tried to return the money, has never mitigated the enormity of his crime. His repentance was not sufficient to give him any hope of salvation. From that day till this the traitor has had no tolerance in public sentiment. Yet, we are of the impression that there are other sins that men can and do commit that are as ruinous to life and character. Malice treasured up in the heart seeking to quietly gratify itself at the expense of others, is black and damning. No heart has room for God if malice has a place within its purpose and intention. And it is such a sinister and adroit passion that it often finds a lurking place within us and we are scarcely conscious of it.

AN OPEN LETTER TO REVS. J. M. MOORE, J. L. MORRIS AND J. W. HILL.

Dear Brethren: As one who helped to send you as representatives of the North Texas Conference in our recent General Conference, I feel that I have a right, along with others, to respectfully ask you to give your reasons for any vote you may have cast while there. As a reader of the Daily Advocate, I observed that you voted in favor of the proposition leading to a restatement of our Articles of Faith. It has caused considerable regret, and many of your warm and personal friends feel that it is not only due your constituency, but yourselves as well, that you give a statement of your reasons for the said vote. Will you, then, either or all, kindly answer the questions which follow?

And in the first place, did you feel sure that you correctly represented your constituency? Perhaps you may say that, being uninstructed, you felt free to vote your own convictions in the matter. True, you were uninstructed, as were all other delegates, for no one had dreamed that such a proposition would be submitted, save one or two men. You can not claim that you yielded to the pressure of a public demand. Suppose our State Legislature comes together. During the previous campaign not a word has been said touching an amendment to the Constitution. Some member rises from his seat and reads a resolution that a constitutional amendment be submitted to the voters of the State. Do we not all feel that in such a case representatives should go very slowly? It would certainly not be any sacrifice of their individuality to say, "Let us wait till we can hear from our people, seeing it is a matter touching our organic law."

The present case is parallel to that. The matter was sprung upon you suddenly. It affects our organic law. Without consulting those who sent you you voted for it, and in so doing you must admit that you recorded yourselves as radicals of the most radical type, for a more radical measure was never submitted to a General Conference. Whatever one's personal views may be, is it not the part of wisdom, in such cases, to lean to the conservative side?

In the second place, will you please tell us whether you believe, with Dean Tillett, that our Articles of Faith "have served their purpose by the will of God, and are now entitled to honorable superannuation?" Like him, do you object to them because they were written in the Sixteenth Century? Take the first one, for instance: "There is but one living and true God, everlasting, without body or parts; infinite in power, wisdom and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons of one substance, power and eternity, the Father, the Son, and the Holy Ghost." How is that going to be restated? What word or clause in it has served its day, and needs to be laid aside? How can the same truth be set forth in any stronger light? Take any other article. Will you point out the weak places in them? Have they been under the fire of the enemy so long as to have become disabled, and ready, like a reduced fortress, to be surrendered? You voted for them to be strengthened; we are entitled to know where the alleged weakness has been discovered. Tell us what is lacking in the "statement" that you propose to supply in the "restatement." We must presume that you know exactly what is contemplated, else you would not have felt ready to vote. As you know, any member of a legislative body can prevent a vote on any question so long as he is not clear as to the exact nature of the question to be voted on. Neither one of you said, "Mr. President, I am not ready to vote; I need further light." We therefore have a right to presume that you were entirely clear as to the exact thing proposed to be done. If the old articles are obscure, their meaning hard to make out, we not only request, but demand, that you point out the ambiguities. We have been feeling perfectly secure, but you seem to have discovered a crack in the wall that makes the old house need repairing, and it is incumbent upon you to point out the flaw so we can all see it.

Dr. Tillett, in advocating the measure, said that we have no articles on several subjects, such as the witness of the Spirit, sanctification, the five points of Arminianism, etc. That is true, but notwithstanding that fact our Church has been the custodian of those great doctrines all the way through, and so successful has it been in maintaining them that the fight on them has almost ceased. I submit that it is rather late in the day now to bring this up. When Methodism stood alone against the whole religious world on these doctrines it might have been well enough to incorporate them into our written creed, but if our fathers

fought the rest of the world into acquiescence or silence without such articles it would seem that we ought now to be able to hold the ground without writing any new articles. This, however, would not be a restatement. It would simply be a supplement. The fact that a few additional articles are alleged to be needed is made a main argument for rewriting these we already have. Would it not have been better to keep the matter of restatement and supplement separate, letting each stand upon its own merits? Many of us would not object seriously to the addition proposed, but we very seriously object to any commission laying its hands upon the twenty-five articles. There will be serious difficulties to encounter on both lines. It is proposed to gather a committee from each of the many branches of Methodism and let them agree, both on the articles to be added and on the restatement of the old. Now many of these branches of Methodists are unalterably committed to the residue theory of regeneration, or the second blessing view of sanctification. Hence when the joint commission gets ready to write and adopt the new article on sanctification I suspect they will have a sweet time coming to an agreement. And when they go to set forth the "five points of Arminianism," what will they do with the Welsh Calvinistic brethren and other theological descendants of George Whitefield? Will not all these brethren, representing their respective Churches, be as little disposed to yield their points as we are? Really, is it not a fact that our commission will have to go to the joint meeting with their minds made up to "give and take?" But what are you willing to give, and what are you willing to take?

Considerations like this compel some of us to think that there is either a touch of insincerity or a wonderful shortsightedness in the claim that there is to be no revision; that the old articles are to be left intact—that there is to be no modification of our doctrines whatever. We dare not charge insincerity; hence we must conclude that in view of these and other serious difficulties the whole thing has been projected upon a most superficial and shortsighted view of the questions involved. In European countries each Church has to set forth its creed in its charter, hence to get a restatement it must secure the passage of a bill through the National Legislature granting the authority.

One more thing I wish to mention. Dean Tillett said: "We need expressions of our faith in terms of Twentieth Century thought." As you voted for his resolution, I presume that you indorse the above words, and fully understand the difference between Twentieth Century terms and those of former centuries. It is, therefore, not too much to ask you to take one of our articles, it matters not which one, and "restate" it in Twentieth Century terms. We do not know whether we want your goods or not until we see a sample of them. If you have really spied out the land, show us a cluster or two of your grapes, and then we can tell whether we want to gather up our children and go into that land with you.

Then, again, there are more ways than one of expressing Twentieth Century thought. Theology is expressed one way in Germany, another way in England, and a somewhat different way in America. Who is going to furnish the standard? Is it not a fact that there is a strong tendency now toward Germanizing the theology of this country? Are not German authors being quoted more now than any others, especially among our theological professors? And is it not a fact that nearly every student who leaves the United States to seek university training goes to Germany?

Those who sent you to the General Conference can not be induced to believe that this German influence is wholesome, tending, as it does, to rationalism and the higher criticism. But whatever we may think as to its quality we are perfectly aware of its mighty and subtle force, and are afraid you have helped to open up the way whereby these faith-killing influences may enter and settle themselves upon us.

You are supposed to have foreseen all these possible contingencies, and we must think you saw a very radical defect somewhere that needed correcting or you would not have cast your votes in favor of incurring such tremendous risks. We should like to know what that defect was and also the plan you had in view for safeguarding us against the difficulties which could not have failed to present themselves to your foresight—if you allowed that faculty to come into play.

By answering the foregoing questions satisfactorily you will, I am sure, estop all future criticism.

R. C. HICKS.
Royce City, Texas.

It is strange that those who talk most of faith in Providence often have least in people.

ABILENE.

As a new section of our country develops, there springs up over the territory a number of prosperous towns and villages that reflect credit upon their several communities by providing creditable Churches, schools, etc., to take care of local needs and conditions, until such time as some of their local financiers begin to look for larger fields of endeavor; their religious leaders realize their need of higher education, as well as those who contemplate other occupations; and then it becomes necessary for some locality to assume proportions of a city, to be known as the financial center of such territory, to be the main wholesale distributing point, to have located in its midst large and commodious churehes, providing, as these institutions always do, a splendid moral influence at all times exerted upon those coming in; and last, but not least, first-class schools and colleges where the higher studies, not included in the public school courses, can be had, and the man or woman, boy or girl, no matter what line of study they desire to complete, can be educated and equipped thoroughly for life's battles.

In the spirit of modesty, and not wishing to detract in any way from other splendid towns and cities in the Abilene country (or West Texas, as this section is usually called), Abilene feels that she can consistently and conscientiously lay claim to such distinction, and in proof of her claims to such recognition, cites the following:

Three large National banks, with combined deposits of over \$800,000, whose annual business amounts to millions of dollars, who furnish extra funds when needed to a number of smaller financial institutions, and whose facilities of taking care of financial propositions are still far in excess of requirements, besides large trust companies, equipped for and handling some of the largest enterprises of our State, whose managements are men abreast of the times, familiar with our country's resources, understanding her needs, and ready at all times to lend financial aid wherever required.

Abilene, as a wholesale and distributing city, points with pride to an annual business amounting to over \$5,000,000, a shipping point where the railroad remittances run over \$2,000,000 per day, to say nothing of the "outgoing" freight collected at destination which, of course, more than equals the "incoming" freight by a good deal; a local cotton compress handling the past season 62,500 bales of cotton; a city whose retail business amounts to \$10,000,000 annually, and all the above items increasing with systematic regularity.

A public school system utilizing three large, modern, commodious school buildings, besides which is the Baptist institution of learning, Simmons' College; the Christian College in course of erection, which will be ready for use by next school term and which will have a capacity of over two hundred and fifty pupils; the Methodist college (which it is expected will be located here), besides various other educational institutions now contemplating this city as a location, among which might be mentioned a branch of the "Self Help Institution of Education," which embodies manual training, scientific farming, various trades and professions, as well as the ordinary literary studies.

These, taken altogether, certainly place Abilene in the front rank as the financial center, general trade center, great religious center and educational center, and those of our people living in what is commonly called "West Texas," who contemplate moving to a location where their children may receive every benefit of higher education, as well as the common school education, cannot find within the confines of the United States a more desirable place, and very few places which will in any way compare with Abilene when her splendid moral, social and healthful surroundings are taken into consideration.

It might appear from the above recital that real estate values of Abilene should be upon a fictitious basis, but such is not the case, with all the splendid advantages enumerated—and various others that have not been even touched upon—vacant property can be purchased at very reasonable rates, as the almost uniform elevation of the land around the city places desirable building sites within the reach of all.

Abilene is known far and wide for her splendid water supply, both as to quality as well as quantity, same being furnished by Lytle Lake, an artificial body of water four miles in length, and sufficient to supply a city several times Abilene's present size.

Abilene has a sewerage system lately installed but already covering the entire business section of the city and reaching far out into the residence part as well, which is being extended just as fast as the requirement will justify.

A Civic League that is active and working harmoniously with the city administration which makes a city where every sanitary regulation known to modern science adaptable to the population is given recognition,

resulting in a condition of health equaled by few and excelled by no other city within the confines of the United States.

A city whose business enterprises are manned and run by broad gauged, live, active, money-making men, but men who, although interested in accumulating wealth, are yet true believers in the doctrine of the "Fatherhood of God and the Brotherhood of Man," and in all their business relations are ever ready and active in support of the cardinal virtues that tend so much to influence the young men with whom they come in contact along the lines of "right living," as well as "right business principles" in their business affairs.

A society that knows no class distinction except those bounded by character; a hospitality that regard a man for his moral worth, and not his dollars.

A people who believe in practicing more than preaching, and whose record for real philanthropy, genuine charity, true benevolence, grace and grit (and greenbacks as far as the necessities require, or their ability permits) cannot be excelled anywhere under the sun.

D. L. COLLIE.

A FALLACY EXPOSED.

1. If God would save all men and cannot, then he is not all-powerful. If God can save all men and will not, then he is not good. But the Scriptures reveal God as both almighty and infinitely good; therefore, he can and will save all men. This is Universalism.

2. God can save all men if he would, for he is all-powerful. But the Scriptures declare some men will be lost. Therefore, God will not save all men, because he does not choose to do so. He chooses to elect some to eternal life, and passes by the rest, "for the praise of his glory." This is Calvinism.

3. The error of both of these fallacious statements lies in a wrong conception of what constitutes salvation. The idea that salvation is location, not character; position, not disposition; place, not condition; heaven, not holiness!

If salvation were where and not what a man is; if it were a place called heaven, and not a state of holiness, then Universalism must be true, for God is strong enough and good enough to save all men.

The Calvinist, with the same idea of salvation, by fiat, believes that God could, if he would, save all men; but that it is not his will to do so, for some are eternally lost. But that he eternally elects whom he wills to be saved, and only such are saved; the rest are doomed eternally.

Arminian theology recognizes salvation to be a change in the man to perfect love, or holiness of heart, the restoration of the Divine image to the soul, the nature of God, partaken of by man—that nature which is Love.

Now, love cannot be coerced, or compelled, in its very nature. Hence, it is not a question of God's power whether man is saved or lost. Neither is it a matter dependent alone upon his goodness and love.

God was all-good and all-powerful before he sent his Son into the world. Christ was not needed if salvation be contingent only upon God's love and power. The coming of Christ to seek and to save the lost did not produce, but only expressed, these attributes of God.

But it may be said, "Christ was his love and power personified and incarnate!" But this does not help the argument of the Calvinist in the least, for this love and power exhibited in Christ does not save all men! Some are lost.

So, the Calvinist has to fall back on the Divine decree, arbitrary, unchangeable, that Christ did not die for all, only for the elect, and they only will be saved.

But the Scripture declares that Christ, "by the grace of God, tasted death for every man," and that he "willeth not that any should perish." But men do perish, against his will it seems, and in spite of the death of his Son, Jesus Christ, "for every man"—perish because they "will not repent that afterward they might believe," and believing, love, and loving, follow in obedient love.

But the Calvinist replies: "Nay, but faith, itself, is the direct gift of God, repentance also!"

Then it were strange, indeed, if God would mock us by saying, "He that believeth not shall be damned," and then withhold the faith from many which he alone could give! This would be condemning man for no fault of his, but for God's failure to bestow faith. This would impeach God's justice.

Faith is a voluntary act and attitude of the creature, determined by the creature's will. So is repentance. God has given us the ability, nay, the command, to repent, and believe the gospel, and tells us that our destiny depends upon our own choice to obey or disobey him; that "he is the author of

eternal life to them that obey him," by believing. "As many as received him, gave him power to become the sons of God, even to them that believed on his name." "He that believeth not shall be damned."

We see, then, that it does not impeach God's goodness, nor his power, to say that he cannot, while God is God, and man is man, cannot save a man by force or fiat of omnipotence! If he could exercise such a force on the human will as to coerce it, then man would be more lost than saved by the process which overrides his free moral agency.

Again, God will not save man in his sin and unbelief, for a salvation which did not save a man from and out of his sins is no salvation at all; it would be a despair of salvation, and only a refusal to punish.

A sinning soul claiming salvation, were a blind man claiming sight, an ignoramus claiming education. Or, to change the figure, it would be just as sensible to speak of a crooked straight, a black white, a true lie!

The great fallacy is seen, then, in the idea of what constitutes salvation. God cannot save, except to arouse into activity the possibilities of moral purity and love of holiness in the heart of man, and, by bringing to bear upon him the power of high moral motives and the energy of personal love! This he has done through Jesus Christ and his Cross. If a vision of the "Crucified One" will not break the heart of the sinner and dissolve it into mingled penitence and love, there is no other power in the universe that can do the deed. But this can do it; it does it now!

W. F. PACKARD.

PROHIBITION AND EARTHQUAKES.

By Evangelist James D. Zackary.

The hope of success in any reform is in making and controlling public opinion. Agitation makes sentiment, which makes votes, which crystallize into law, and control conditions. For such reasons the writer, with headquarters at Lexington, Kentucky, is promoting the omni-partisan and non-sectarian National Prohibitory Federation to kill the license liquor traffic. One million patriots are being asked to give one dollar each per year to print literature and pay speakers to fill the nation with the doctrine of municipal, State and National prohibition and compel political parties, by public opinion, to espouse the principle.

To emphasize this matter and popularize the cause of prohibition, regardless of political parties, I am writing on Prohibition and Earthquakes.

San Francisco was one of the most corrupt cities on the American continent. Its traffic in beverage and lust by three thousand licensed saloons, ten thousand scarlet women was simply unspeakable. A disgrace to the State of California and a shame to American civilization. Now it smoulders in ruins. A few hundred citizens have perished, a few thousand live to suffer great loss from one of the greatest cataclysms in modern times. It were base ingratitude and inexcusable neglect for the country not to respond generously to alleviate the suffering and save the perishing. But is this not also a good time to ask whether the Americans are a most inconsistent people?

What are the cold facts? A few hundred persons killed, a few thousands wounded and many thousands are homeless, while property, well insured, worth three hundred million dollars, is destroyed. This however is enough to awaken the nation. Great cities are stirred—public meetings are held. Dollars by the million speed on their mission of helpful charity, while millions more are devoted to building a more magnificent city, on doubtful foundation, where formerly over three thousand debauching saloons, which put to shame the immorality of the temple of Paccus, each paid the city of San Francisco a revenue of less than one hundred dollars for the license privilege of destroying its morals, its health and reputation. As a student of sociological conditions, gathering information for books and magazines, I recently visited its main saloons, its grotesques and its taverns. In some of these were five hundred to one thousand reprobates and debauchees, men and women, going and coming, guzzling beer and engaged in ribaldry while witnessing obscene plays and debauching songs. The vulgarity, drunkenness and licentiousness were disgusting and heart-sickening. Such bacchanalianism as I saw there was equal to that of Belshazzar, of Babylon, when God wrote on the wall: "Weighed in the balances and found wanting." Dan. 5:27.

But who cared for such moral devastation and debauchery? What millionaires banded themselves together and gave freely of their money to correct such appalling evils? What was done by the San Francisco Examiner, Call, or Chronicle, to arouse the city, mould public opinion and drive out of the city debauching saloons? What did the mayor and council do except make it easy for the saloons and harlots to

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conduct their business unmolested and every way, to the great detriment of the city? Shame, where is thy blush, until sudden destruction cometh when least expected! Thes. 5:3.

America mourns the loss of Frisco, and pours her wealth into the very lap of luxury, to rebuild the pride of the West. But the same people, without defense or plausible excuse, license, protect and encourage in most all municipalities and states, the scourge of death, in the form of law-sanctioned saloons which each year kill, debauch and enslave over five hundred thousand citizens, corrupt the very life-blood of the nation, and inflict untold physical, mental and moral injury upon the race. For the license saloon system puts the crown of poverty upon the aching brow of American labor and literally squanders or diverts from the wholesome channels of trade millions of dollars that go into saloon tills to pay for snake juice, which poisons the body and damns the soul.

In the presence of fifty thousand dead drunkards, half a million wrecked homes and broken hearts caused by over two hundred and fifty thousand licensed dens of infamy that produce disease, corrupt morals, and squander millions of dollars annually, who ever heard of the mayors, councils, millionaires and Churches of New York, Philadelphia, Boston, Chicago, Cincinnati, Denver and other great cities making such an ado as has been made over the San Francisco earthquake, and when did the editor of any great daily write as much as one column in condemnation of the whole license saloon system to arouse the nation to action? When did Congress ever appropriate a million dollars to procure the passage and enforcement of a prohibition law to kill the license saloon which daily afflicts the American people with more misery and immorality than a dozen California earthquakes? No other evil in our National life even approaches in its importance the influence of the license liquor trade except the blood-stained hands of capitalist plutocracy, which, under present conditions, press down the crown of thorn upon the head of labor, and then crucify on a cross of gold the horny-handed sons of toil. What President, since Abraham Lincoln, ever dipped his pen in prohibition ink, and sought to put the dynamite of truth under the darkest sin in modern civilization, so that by an educated and aroused public opinion, crystallized into prohibition laws well enforced, the beverage liquor traffic may be blown into the nethermost hell? What leading daily papers have given column after column of space for prohibition truth, backed by editorial endorsement, to awaken the conscience of the nation and save America from the blighting curse of rum?

Americans are the most inconsistent people. They strain at gnats and swallow camels, hair, hoofs and all. They "Tith the mint and anise," and neglect the weightier matters of the moral law. They deplore the results of an earthquake, and with their own hands, by whiskey-soaked ballots, in behalf of rum-ruled politicians, they inflict upon themselves untold financial, physical, mental and moral injury and desolation, more than all the earthquakes and physical calamities that have destroyed property and human life since the foundation of the world. For the license saloon and its attendant evils is the foulest sin and the darkest blot on the escutcheon of Christian civilization. A sin that turns the joyous prattle of children into piteous wails, stifles the music of home, and fills it with desolation. A crime against humanity that has dug more graves and sent more souls unprepared to judgment than all the pestilence that has wasted life since God sent the plagues to Egypt; and all the wars that have stained the earth with blood since Joshua stood before Jericho.

Therefore may Almighty God curse the license saloon and put the blush of shame on the brazen cheeks of all who dare defend it. Curse it by the votes of American manhood and the influence of Christian womanhood. Curse it with the tears of orphanage it has shed. Curse it for the widowhood it has produced. Curse it for the hearts it has broken, for the fortunes it has squandered, the hopes it has blasted, the homes it has ruined, the nation it has corrupted, and most of all, for the souls it has sent to hell, and especially may Jehovah curse the saloon by leading a million patriots and a thousand millionaires to furnish the money—

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And ALL DISEASES arising from a
Torpid Liver and Bad Digestion
The natural result is good appetite and solid flesh. Dose small; elegantly sugar coated and easy to swallow.
Take No Substitute.

munitions of war—by which the National Prohibitory Federation can deluge the nation with the dynamic doctrine of municipal, State and National prohibition to destroy the greatest evil in the annals of human history.
Lexington, Ky.

SALT OF THE EARTH.

"Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men."—Matt. 5:13.

After mentioning a number of beatitudes with regard to the blessedness of those who are distinguished by certain specified virtues, our Savior expresses God's design to save the world through the instrumentality of the Church. He says to his disciples, "Ye are the salt of the earth." Notice the properties of salt. Salt that has not lost its savor is good to purify, season and preserve meats. But if it has lost its savor it is good for nothing. The salt represents not only the preachers of the gospel, but all of Christ's followers. The savor represents the grace and love of God in the heart. With the grace and love of God abounding in their hearts they will save the people from their sins; but without this grace and love they are good for nothing in the way of saving the world. This grace and love is bestowed upon all who call upon God in faith, and is absolutely necessary to qualify us for efficient service in the vineyard of the Master. David recognized this fact. Hence, when he had lost the joys of salvation, he prayed: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." In his backslidden state he not only did not enjoy religion himself, but was not qualified to instruct others, and lead them into the way of life eternal. Hence his prayer for a restoration of the joy of salvation and for the support of the Divine Spirit, that he might be qualified for the work of the Lord. Notice:

1: Our power to do efficient service to God does not consist in worldly wisdom. "The world by wisdom knew not God." Learning is a great accomplishment, and may be a great blessing both to its possessor and also to those with whom he associates, or to whom he ministers. But if it be not seasoned with grace and consecrated to God, it may prove a curse. If a man be disposed to be dishonest it only increases his capacity for mischief, but if sanctified it may be a wonderful force in advancing the conquests of Christ's kingdom. But the preacher or teacher who depends upon his own talents or learning or rhetoric will soon find that his efforts are a failure, at least an almost failure. "He may talk fluently, he may elocutionize, he may lecture;" but he can not preach effectually unless he have the grace and love of God in his heart. Though he be able to speak with the tongue of an angel and have not this love, he is but a "sounding brass or a tinkling cymbal." "Though he have the gift of prophecy and understand all mysteries, and all knowledge, and have not this love, he is nothing." True, sometimes good may result from the preaching of the gospel by men who have not the good of the cause at heart, but it is not because of their eloquence or learning or natural endowments; it is only in accordance with that principle in the economy of God's moral government, by which he brings good out of evil, making "the wrath of men to praise him."

We would not undervalue education. Sanctified learning is a great power for usefulness. We only wish to give prominence to the thought that our qualification to do good, both as preachers and laymen, must come from God. It must be imparted to us by the Holy Spirit. If we have the grace and love of God abounding in us, though our position may be an humble one, we shall have a saving influence over others.

2. Our power to do good does not consist in morality only. We may be blameless touching the letter of the law; we may be perfect so far as the externals of religion are concerned; yet if we have not the grace and love of God in our hearts we can not exert a saving power over others. Religion is not merely a negative something, but it is a positive something, actually affecting that with which it comes in contact. It is life infusing itself into others who come under its benign and hallowed influence. Our Savior recognized this principle. Hence he mingled with the multitudes; he dined with publicans and sinners that he might save them. So if we are in the enjoyment of religion and exemplify its principles in our lives, it will commend itself to others. They will take cognizance of us that we have been with Christ. Some, of course, will resist the power, but "the secrets" of the hearts of many will be "made manifest; and so falling down on"

their faces they "will worship God, and report that God is in you of a truth." That we may have this power over others we must have connection with Christ. "If the salt have lost its savor." This is possible in the land of Judea, as has been shown by travelers in that country. "Strata of salt exposed to the rain, sun and air, while they may have the sparks and particles of salt; yet they have completely lost its savor. Only that connected with the rock under the surface retains its savor." So to be useful we must be connected with Christ. Though we may have the outward appearance of true Christians, unless we have the unction of the Spirit we can accomplish but little in the way of saving souls.

Our people need this unction that they may be the salt of the earth. They need it that they may exert a saving influence over sinners. The preacher is frequently asked, "Who is going to help you in your meeting?" Now, ministerial help is very acceptable and very proper. But the questions that should most concern each of us are: "Am I prepared for the work which the Lord wants me to do? Am I determined by the help of the Lord to do my duty?"

This is an age in which much stress is being put upon the importance of education. I am glad of it. But let us not be forgetful of the one great, essential qualification—endowment with power from on high. It is an age of creed—revision. But, however correct our creed or theory, let us see to it that we have the power as well as the form of godliness. Our own great Church, which has had such phenomenal growth and which God has made such a great blessing to the world, is now discussing the propriety of re-stating her Articles of Religion. We should move cautiously. Let us remember that there are some sweet, secret experiences with the Lord which can not be expressed in words. The Lord bless our great Church, and make it the salt of the earth in the future as he has in the past.

H. P. SHRADER,
Eliassville, Texas.

RELIGION AND POLITICS.

The religion of Jesus Christ does not in any sense propose to destroy the citizen. "Render unto Caesar (the government) the things that are Caesar's," is the doctrine of Jesus Christ. In a democratic government like ours when the "government derives all its just powers from the consent of the governed" the Christian citizen is of necessity a politician.

Our Federal Constitution is a compromise document, the express terms of an agreement between two antagonistic ideas of government. Since the adoption of that instrument in 1787, there have been two great political parties moving along two opposing lines of thought, each contending for its own construction of the Constitution. The rise of third parties, the agitation of side issues and the exploitation of untried experiments, like meteors have chased each other across the political firmament and yet the eighty millions of American citizens know they must look to the Democratic and Republican parties for men to make and execute our laws. How essentially necessary that every Christian citizen be found in the councils of one or the other of these great parties, contending for the right against the wrong.

The hope of success for a third party attempting to transform a local police regulation into a national political issue is born of a wild enthusiasm bordering on fanaticism.

No wonder the whiskey party, upon realizing that the 92,000 majority against the amendment in 1887 was, after all, not so much a vote for whiskey as an effort to keep the temperance question out of politics and out of the hands of politicians, should try to run all prohibitionists into the Prohibition party. As members of that party they could not be recognized in a Republican or Democratic Convention, and with all this Christian influence tied up and out of the way, we might very reasonably expect all laws bearing upon Sabbath desecration, houses of prostitution, prize fights and gambling to conform to the ideas of the reprobates and the interest of the saloon.

No wonder Dr. Rankin is so cordially hated by both the whiskeyites and party prohibitionists. He has torn down the pretty painted play-house of the pro-politicians and hurled the mighty force of a strong and conservative Christian manhood against the Willacy Bill and other iniquitous measures of its ilk.

Dr. Rankin's enemies say he is the smartest politician in Texas. Amen! May God bless him. May his tribe increase. Let it be no more a virtue that a preacher has no politics, but he does not need a political party at his back to vote the saloons out of his neighborhood, but just goes after it like helping to arrest a horse thief or kill a mad dog.

J. C. S. BAIRD.

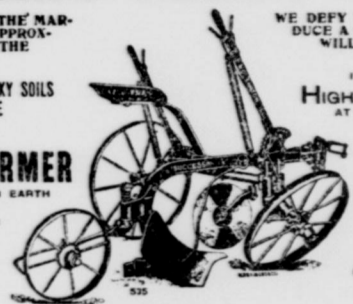
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GIVE US YOUR BELIEFS, WE HAVE DOUBTS OF OUR OWN.

What is man that thou art mindful of him? Man was made in the image of his maker, God, and given dominion over the earth and the fullness thereof, with but one restriction in the matter of liberty. That, as a code of laws, could be written on the face of a gold dollar, viz: "The day thou eatest thereof thou shalt surely die." And yet man failed to keep this law of obedience and "died," and all of his descendants died with him. And yet his descendants though dead because Adam failed to keep this one small statute—law—have enacted thousands of penal laws for themselves and require their fellowmen to enforce their criminal code strictly. Now, what will be the result of this unmitigated presumption on the part of Adam's descendants in the final trial?

Answer: "As in Adam all men died, so in Christ shall all be made alive." This is in my humble opinion that all men shall be placed through faith in Christ, back to where Adam was before his fall, and that such a happy change does not make angels of men because "man was made a little lower than the angels." Now, if we take the spirit, letter and context of the plan of salvation, does it not sustain the theory that Christ's kingdom will be on this earth? The earth being "made anew," in that Christ said to his disciples, "I go to prepare a place for you, that where I am ye may be also." And again does he not say, "I am the Alpha and the Omega," and again, "Behold I make all things new."

Now, I have not been able to hear a sermon for more than six years. I have lost my hearing. I will soon reach "three-score and ten years and am a Methodist in belief, yet I have never had a preacher to explain, or aid me in my honest effort to understand the Scriptures where Christ says, "Search the Scriptures; for in them (ye think) ye have eternal life; for these are they that testify of me. It seems to me that the Savior meant to tell them that the Scriptures when properly studied and understood would prove that in him and not in the Scriptures they would find eternal life.

And the Lord's prayer says, "Thy kingdom come, thy will be done on earth as it is in heaven." Then men redeemed by Christ (or made alive) will be restored to where Adam stood before his fall, or death, subject to the same law of obedience, to exist on this earth "made new" by Christ especially for his kingdom, and he will reign as Kings over men as the Father God does over angels.

One other thought. If God the Father and Christ the Son are one, does it not follow that, as Burns, the poet is correct when he says—

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul?"

I believe Burns was a theologian as well as a poet, and that the human or Caucasian race who have faith in Christ, will be "made alive and one in Christ as Christ is one with the Father God." And this theory is taught by Christ in his "proverbs" as it is written in St. John 16th and 17th chapters. See? Christ prayeth for all true believers.

Now, this is submitted to your clear head for discretion for an anxious old thinker's benefit. Criticise or give your views at your leisure and oblige.
W. H. BILLINGSLEA,
Merrimac, Texas.

FUTURE HAPPINESS.

The Bible plainly teaches that there is a future state of ceaseless happiness for the righteous. How sweet it will be for us to unite in a heavenly home of everlasting life! Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting contempt." The question that should confront the reader is, "Am I one that shall awake to everlasting life, or am I not?" Think how we as Christians enjoy ourselves in this life where we have our ups and downs. Then think of how we will enjoy ever-

lasting life where we will have no sorrows, but all joy and happiness. Our ups and downs will all be ups when we reach that future state of happiness. Psa. 16:11: "Thou wilt shew me the paths of life; in the presence is fullness of joy; at thy right hand there are pleasures for ever more." Listen, will you? "At thy right hand there are pleasures for ever more!" Who are these pleasures for? They are for the Christians or for all who will live godly lives. O, how we enjoy pleasures here in this life that just lasts for a little while. But in heaven we shall have pleasures for evermore. Praise God!

Listen what the Savior (or King) will say in the judgment day. Matt. 25:34: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O, how blessed it will be when we shall inherit that mansion which Jesus has gone to prepare for us. St. John 14. Why shall we inherit this mansion? Because we have loved God and served him, because we have ministered unto the Lord as is found in Matt. 25:35-36. Please note the Scriptures and see how we ministered unto the Lord.

What shall become of those who are alive? 1 Thess. 4:17: "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so ever we shall be with the Lord." We seem to enjoy being with friends who do so little for us in this life. After a while we shall live with Jesus who has done so much for us. He died on the cross of Calvary for our sins that we might have everlasting life. By the grace of God he tasted death for every man. Heb. 2:9: "The Lord said "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." In this Scripture it seems that we shall be equal with Jesus our Lord, for when we enter the pearly gates of heaven we shall be like Christ, for we shall see him as he is. We are commanded in Matt. 5:48 to be perfect, for our Father is perfect which has called us. Let us be perfect in this life that we may be like him when he cometh from on high.

Our rest shall be eternal. Rev. 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them." These were the words told John the Divine to write when heaven was shown to him. He saw many wonderful things and he recorded those things, and to-day we have them to encourage us in the way. After a while we shall rest from all of our labors over in the sun bright clime. There will be no curse there, but we shall serve him. Rev. 22:3.

We know that God is good and perfect and we shall be like him when he appears. 1 John 3:2: "Beloved, now are we the sons of God, and at doth not appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." Praise God for this promise!

But we ought to be like him in this life. "He that saith he abideth in him ought himself; also so to walk even as he walked." Joan 2:6. Walked is in the past tense, so he was speaking of some one who had lived. That was Jesus. Matt. 11:29, Jesus said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."

So we find in searching the Scriptures that death is a gain to the righteous, so we ought to copy their example. Phil. 1:21: "For to me to live is Christ, and to die is gain." The death of the righteous is a gain of eternal life.

ERNEST S. DORSETT.

NERVOUS WOMEN

Take Horsford's Acid Phosphate. It quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

SECULAR NEWS.

Both Guatemala and Salvador have accepted the tender of the good offices of this Government looking to a settlement of their differences.

It is stated that while both Guatemala and Salvador have accepted the proposition for a peace conference, the question of arbitration would be a consideration. A fortnight ago there was disposition upon the part of the belligerents to arbitrate. The question then was whether Guatemala had injured Salvador by harboring insurgents in her territory, or whether Salvador by using the same thing had injured Guatemala. But the recent battle, with the death of Gen. Regalado, the former President of Salvador and the leader of the Salvadoran troops, has changed the situation. It is pointed out that as no territorial or boundary question is in dispute, the matter of indemnity for invasion of territory would be a main question by the peace conference.

The secular dispatches announcing that Honduras had become an ally of Salvador and had declared war against Guatemala have been denied.

The warship "Marblehead," which this Government dispatched to the scene of trouble for the purpose of protecting Americans, has been ordered to the governments of Salvador and Guatemala as a place of meeting of the peace commissioners.

The trouble in Central America has been brewing for a long time. For five years the revolutionists in Guatemala have been intriguing for the overthrow of President Cabrera and they have appealed to certain elements in Honduras and Salvador, working on National jealousies.

President Cabrera has been harshly criticized by his enemies. They declare that he rules with extreme despotism, that no man's life is safe under his administration and that the country morally and economically is going to the dogs. On the other hand, President Cabrera has declared that this revolutionary movement is inconsequential and that the Government would promptly put it down.

President Cabrera's term of office expired in 1905. He has insisted on holding office.

An insurrection of some pretensions has been in progress in the province of Mato Grosso for a considerable time. The province is situated in the extreme northwest of Brazil and is very remote and inaccessible. Three months ago the Governor of the province, Senor Paes, called for Federal aid, but as it was not possible to send troops forward promptly the revolutionists grew so strong as to compel the Governor to abdicate, and he was killed by the insurgent on July 5. Vice-Governor Osorio is reported to have been an accomplice in the assassination.

The President of Brazil sent a message to Congress suggesting that martial law be declared throughout the province of Mato Grosso, but Congress refused to approve on the ground that the Vice-Governor, although a revolutionist, was now legally in authority. There are no further disturbances reported from the province, and it is believed that matters have adjusted themselves so that peace will be maintained in the future.

The statement that the cotton boll weevil is migrating eastward very rapidly and that he believes it will get into Mississippi by the close of this season was made by W. D. Hunter, entomologist of the United States Government and in charge of the Government's boll weevil work in Texas and Louisiana.

Never in the past have the entomologists had the weevil under inspection in these sections, and as the result of Mr. Hunter's visit two additional Government inspectors have been assigned to Louisiana. Mr. Hunter says that the boll weevils are plentiful in Texas.

There were at the close of the fiscal year, June 30, 6197 National banks in the United States. The number has almost doubled since March 14, 1900, the date of the approval of the act authorizing the organization of National banks with minimum capital of \$25,000, there having been organized 3929 National banks, with a total capital of \$173,873,300. Before the passage of the act for the minimum capital bank there were 3987 National banks, with authorized capital of \$660,020,475.

The increase, as summarized in the Controller's office, covering the period since March 14, 1900, shows there has been a greater increase both in the number of banks and in the amount of capital employed in the Southern States than in any other part of the country.

Texas and Indian Territory and Oklahoma contribute an extraordinary proportion of this increase. Texas has organized in the six years more National banks than any other State in the Union and with greater aggregate capital than any other State, except Pennsylvania, the number of banks for

Texas being 330, of which 233 were for banks with capital less than \$50,000, and with aggregate capital for all of \$13,390,000. Oklahoma and Indian Territory, considered as the one State of Oklahoma, organized a total of 255 banks, with an aggregate capital of \$7,810,000.

Investigations made by the German Society of Seattle show, the society claims, that August Rosenberg, a former resident of Seattle, now under arrest in Germany on suspicion of being an anarchist, with designs on the life of Emperor William, was a plain everyday mining man. It has also been shown that the chemicals found in his former residence, which were supposed to have been used in the manufacture of bombs, were such as those used by assassins.

The charge that he presided at an anarchist meeting when Herr Most delivered an address has also been disproved. The anonymous letter on which he was arrested in Germany is supposed to have been written by a relative with whom he had trouble.

In choosing motormen for what is said to be the first municipally owned street railway in the United States, for the street railway of Monroe, Mayor A. A. Forsythe said the first test for fitness for this position would be the total abstinence from all intoxicating liquors.

"I am not a prohibitionist," said the Mayor in making this ruling, "but it is absolutely essential that men occupying these responsible positions should be sober, sane and strictly reliable, and only those who are on the 'water wagon' and keep on it will be employed."

It is expected the railway will begin operating in a short time. A remarkable feature is the fact that its construction will not directly cost the taxpayers a cent, all expenses being defrayed by revenues from the city's municipal water works, electric light plant, wharves and other municipally owned public utilities.

On July 12 Alfred Dreyfus was completely acquitted of the charges on which he was condemned as a traitor, dismissed from the army and imprisoned on Devil's Island, regarding which France has been torn for years by the most bitter political and racial agitation. His vindication is two fold, the Supreme Court first announcing a decision establishing the entire innocence of the accused man and the Ministry later decided to put in an urgent bill in Parliament restoring Dreyfus to the army with advanced rank and otherwise giving reparation.

The decision of the court was a foregone conclusion. Exhaustive inquiries had completely demonstrated the accusation against the man, showing the real culprit was Major Count Esterhazy.

The decision, therefore, annulled the conviction of the Rennes court martial and ordered that the acquittal be posted and published throughout all France.

A dispatch from Baltimore, Md., says: Prosperity is declared largely responsible for the marked increase in insanity, according to the report of Dr. Charles G. Hill, in charge of the Mount Hope Retreat, which was made public recently.

"I believe," said Dr. Hill, "that by a thorough research it could be traced in a great part to the prosperity of the period, the luxurious indulgence, the dissipations, the departure from the old standard of rectitude and the moral deterioration."

Alfred Beit, the well known South African financier, died July 16. He had been in bad health for some time. He was the richest man in Great Britain. Mr. Beit was born in 1853 in Hamburg. He was in life a Governor of the Debeers Consolidated Mines, partner in the firm of Werner, Beit & Co., and a director in the Rand Mines, Rhodesia Railroad, Bechuanaland Railway Trust, Consolidated Company, Bullfontein mine and the British Chartered South African Company. He was reported to have been implicated in the Jameson raid. Later a suit was brought against Mr. Beit on the grounds of complicity in the raid and his prosecution demanded by Dr. Leyd, representative of the Transvaal in Europe, and in 1896 his resignation from the board of the British Chartered South African Company was accepted.

When Cecil Rhodes died in 1902 it was found that Mr. Beit was appointed one of his executors and Mr. Beit thereupon returned to the Board of Directors of the British Chartered South African Company. Early in 1903 he had an apoplectic stroke and never fully recovered his health.

Mr. Beit controlled the output of gold in South Africa. He gave large sums of money to the Red Cross and other institutions and recently donated \$500,000 to found a university at Hamburg.

Governor Higgins of New York has pardoned Thomas P. Wickes, the former prominent lawyer who under the

name of Lewis Jarvis, blackmailed many wealthy people. When Wickes was caught he said that he was acting under the influence of a spirit described by him as a "little black man." He's an old friend of Gov. Higgins.

A scene of tumultuous disorder marked the enactment of the law restoring Alfred Dreyfus to the army and followed by a bloody duel in which Under Secretary of State Sarraut was dangerously wounded by the sword of M. Pugliesi-Conti. The duel assumed the aspect of a veritable combat between the Government and the opposition, as M. Sarraut's seconds were Ministers Clemenceau and Tomson, while M. Pugliesi-Conti's were M. Millovia and Gen. Jacquet, who were drawn from the elements which bitterly resent the Government's rehabilitation of Dreyfus.

Mayor Rose, of Kansas City, Kan., has been fined \$1000 for contempt by the Supreme Court of Kansas because he did not relinquish his office after the court had ousted him for neglecting to enforce the prohibition law of the State.

Vice-Admiral Chouknin, commander of the Black Sea fleet, was shot and mortally wounded while walking in the garden of his villa at Sevastopol July 11 by a sailor who had concealed himself in the bushes. The Admiral was bitterly hated by his men and twice had been condemned to death by revolutionists.

A distinct earthquake shock was felt Monday at El Paso. Buildings rocked and swayed and many persons fled to the streets. The thermometers and instruments in the Weather Bureau and in the Federal Building swung back and forth for several minutes. No damage was done.

ASHEVILLE CONFERENCE OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT.

On a beautiful plateau at an elevation of 2,500 feet above sea level encircled by mountains, most charming and picturesque, stands Kenilworth Inn. It was erected at a cost of \$400,000, is located in the centre of a park of 160 acres, 30 of which form a beautiful lawn and the balance laid out in walks and drives. The views obtained from the Inn are superb; the Craggy range of mountains seven miles distant, the Valley of the French Road; the Smoky mountains, and the famous peaks of Pisgah and the Rat. The magnificent estate of Mr. George Vanderbilt, just south, with its thousands of acres laid out in winding drives and forests, all furnish an environment which contributes much to the pleasure of the young people and the missionary leaders, who are gathered together in this mountain retreat for ten days' season of study, of counsel and of prayer.

The Young People's Missionary movement is an unique organization, providential in its place among the agencies which are operating in the interests of the evangelization of the world in this generation, a movement that is interdenominational, and yet because of its broad catholicity enriching denominational life. Into this conference are brought together young men and women from various sections of the Southland, representing the various denominations. They are met by denominational specialists, such as secretaries of the mission boards, returned missionaries, leading educators, prominent preachers, who lead these young people in a course of study and by mutual conference and exchange of thought contribute information and inspiration to the heart thoughts of this consecrated young life. The conference is intended as an annual council meeting, a clearing house of facts and ideas, a school of methods and a dynamo of inspiration for both foreign and home mission workers, where each labors for all and all serve each.

The attendance at this, the fourth annual conference of the movement, shows a decided increase over past years. About 250 delegates are enrolled; the Presbyterians leading, numbering about 115; the Methodists number about 100. These represent about twelve different states. An impressive sight it is to see this body of young people gathered together in the music room of Kenilworth Inn. Each countenance bears testimony to the earnest thought and deep purpose which have brought these young people up to this high mount of privilege. They form a body of vast possibilities, strength and vigor is apparent in their personnel. They are choice spirits, who have deep at heart the great work which lies out before the Church of Christ. There is represented in this conference just such capacity for leadership which it is purposed to develop by means of these annual meetings. This is a summer training school.

It is certainly a rare privilege that comes to these young people, who are thus permitted to meet at a place where beauty of nature contributes so much to the loftier feelings and also to have the privilege of sitting at the feet of the best talent that can be secured from the various churches—men

who have achieved prominence by reason of their effective labors; men who are strong because of, their contact with the Divine.

Each day is a busy one. All have come with a specific purpose and aim. Hence work begins early in the morning, systematically arranged and closely followed. First comes the morning prayer service. It is called "family prayers," for we gather as a large family, children of the same heavenly Father. Following this comes the study class. Members of the conference are divided into five classes which meet in respective places. The large, spacious parlors are used and afford comfortable and ideal surroundings for this occasion for the study of missions. One of these is led by the Rev. W. H. Means, of Winchester, Mass., who is conducting a very interesting study on the subject of immigration; the other four classes are studying Bishop Thoburn's book on the "Christian Conquest of India." These classes are being conducted by persons who have had success in the conduct of mission study classes and much help is being gained in this department.

The conference is enjoying the presence of two of the Secretaries of the Young People's Movement, namely Mr. C. F. Vickery, whose suggestions have been heard with responsive purpose and decision, and also those of Mr. M. W. Etnes. Much of the successful management of this conference and dispatch of business is due to the indefatigable labors of Mr. Shackford, who for the past four years has been the Secretary of the young people's department of the Southern Methodist Church.

The Presbyterians are ably represented in this conference by such men as Dr. A. L. Phillips, General Superintendent of the Sunday-school Board and Young People's Societies, Dr. S. Clay Lilly, pastor at Winston, Salem, N. C., Rev. J. O. Reavis, Secretary of Foreign Missions, and Rev. H. F. Williams. The Christian Church is represented by the Rev. A. McLean, Secretary of the Foreign Board of Missions, and Dr. M. Collins, pastor of the First Church, Lexington, Ky. The Episcopalians, by the Rev. Robert W. Patton, Secretary of Home Missions for the Southern States; the Methodists by Dr. W. R. Lambuth, Secretary of the H. Goucher, President of the Woman's College of Baltimore, Bishop E. R. Hendricks, Dr. F. S. Parker, Assistant Editor of the Epworth Era, Dr. Young J. Allen, of China, Dr. S. H. Winright, of Japan, and Rev. J. L. Kennedy, of Brazil.

The second hour of the morning is devoted to institute work, at which time the subject of missions, both in the Young People's Society and in the Sunday-school is discussed. It is largely an interchange of experiences, the various features of missionary efforts are investigated and experiences of those who are associated or identified in such work, is shared with the conference, and in that way some who have labored under difficulties find suggestions that clear up the way.

The third hour of the morning is voted to platform addresses. These have been instructive and inspiring. The broad vision and the deep fervor and manliness with which these men have from time to time delivered their messages, has contributed much to the intense devotional spirit which is so evident in all of the sessions of this conference. Large men, with large hearts, have brought to us visions that are world wide in their sweep, and by their faith and genius have lifted up the young life into altitudes which have helped them to look farther away from themselves and to covet more of the unselfish ministry, which was so beautifully exemplified in the life of our Lord.

One other feature of helpfulness has been the pastors' conference, where men sit side by side and share with each other their thoughts on these great subjects which must be solved by the Church. The denominational meetings have also been a feature of interest in this conference. In these group meetings, each denomination takes up their specific work, and their lack in that work, and by conference together are seeking to find out what plans would work most effectively to help them to realize the largest and best interests for the kingdom. The afternoon is devoted to recreation. This is a fixed rule of the conference, it being deemed essential in order that each delegate may realize the largest good from the hours that are assigned for study and addresses.

The Missionary Exhibit forms a very attractive and instructive part of this conference. Under the efficient leadership of Mr. Chas. Rowland, of Athens, Ga., a very interesting display of missionary literature, photographs, curios, illustrating the life and customs and religions of the various fields have been brought together. The exhibit may be counted upon as forming a very essential part of inspiration, and which will accrue to the delegates from this annual assembly.

Two classes for Bible study meet every night for one hour. These classes are conducted by Dr. A. L. Phillips

and D. Clay Lilly. These studies are stimulating to the faith and devotional life of each delegate.

The last hour of each day is devoted to platform work. Some stirring appeals have been uttered. The conference is moving upward, higher in the thought and purpose of each heart. We look for a glorious climax to this deep yearning for guidance and for power to do the Master's will.

WILLIAM COURT.

PREACHER WANTED.

I want a preacher for a good charge, that will pay \$10 to \$50 per month. Good parsonage. Must be a very prudent man, of good preaching and executive ability, a man of experience. Have pastor residing to write to me at once at Beaumont, Texas.

O. T. HOTCHKISS, P. E., Beaumont District.

THOUGHTS FOR PREACHERS.

Prov. 14:20 reads: "The poor is hated, even of his own neighbor." And Eccl. 9:16, "The poor man's wisdom is despised." And James 2:6, "But ye (brethren) have despised the poor."

The above Scriptures teach us beyond a doubt that the poor people of this world labor under difficulties with the people of this world.

But God and heaven are for the poor. Christ had the Gospel preached to the poor. And "The Lord raiseth up the poor out of the dust and lifteth up the beggar to set among princes, and to make them inherit the throne of glory." I Sam. 2:8.

Of course the good Lord loved "poor beggar Lazarus" for the angel carried him "into Abraham's bosom."

Dear brother, you are the Lord's representative. Now, please pardon the question. Have you made those poor people who are living in your town or circuit a visit and invited them to come to Church and showed them by your actions and words that you love and sympathize with them? Of course likely you have desired to visit all of them, but failed on account of time. A good, consecrated, true local preacher might be used to great advantage in helping the pastor reach those poor people.

Visiting the very poor may never pay financially, but very little if anything. But to the person (Christian) who visits them in the right spirit it brings pay to them (the one who visits) that inward comforting feeling that comes only to the Christian heart.

If it is possible that any preacher has an aversion to visiting the poor just simply and only because they are poor we suggest to you, dear brother, to get rid of such and go out among them and try to bring them to Christ. We wish to say here for fear we might cast reflections upon the ministry that we firmly believe most preachers do not have an aversion to visiting the poor. May the Lord bless you preacher away out there on that financially poor mission. Very likely you are having a very close time financially, probably not able to buy a postage stamp and pay for it. And you and probably your good, noble, Christian wife and some children, all in need of better clothes to wear and better food to eat. You may be somewhat discouraged, but don't give up, dear brother. The crowning day is coming "by and by." We do honestly believe that pastor and people in that good station or circuit who have not paid their home mission assessment and are able to pay it should do so as soon as possible.

In conclusion we beg of thee, dear Lord, to bless and help the poor man, the poor woman, the poor boy, the poor girl, and the poor children. Amen.

W. D. M. WARD.

"FEED UP"

Is the Way to Make Old Men Young.

One of the most remarkable evidences of the power of proper food is found in the following interesting story by a Canadian:

"I am now seventy-one years of age and have been ailing more or less ever since I was sixteen years old, part of the time an invalid with stomach and bowel troubles.

"About two years ago, having learned of the good Grape-Nuts food was doing for some friends of ours, I resolved to try it myself and I immediately found help—more vigor and power of endurance.

"That summer the heat did not affect me as it did before I used Grape-Nuts and after about four months constant use I began to realize what it was to be well and found my bowels adjusting themselves so that now I am free from the old troubles. I had long despaired of such results and can safely say I am enjoying better health today than for many years past, for this wonderful food has literally made a new man of me." Name given by Postum Co., Battle Creek, Mich.

There is nothing wonderful about it, only sound, scientific reason that anyone can prove by trial.

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

Notes From the Field.

Nemo. F. M. Winburne, July 12: I am in a meeting here with Bro. C. E. Clark, of the Godley Circuit. He and his choir did the singing and praying and let me preach. A great privilege. Yesterday the fire fell and shouts of victory rang out. We hope, pray and expect a great meeting.

Kingsville. J. A. Foster: On the first day of July we closed a meeting at Sunshine. On the Saturday and Sunday before, we had good preaching from our presiding elder, Bro. F. R. Buchanan. The rest of the preaching was well done by Bro. T. B. Lane, a preacher of the Methodist Protestant Church. Only five or six families in this community, ten miles south of Corpus Christi, where the Sunshine Church now is. Now the country is thickly settled. I feel safe in saying that several nights we had at least a hundred persons in attendance. We had a good meeting. There were several conversions. Several were also reclaimed. Six joined our Church.

Bryan. I. F. Betts, July 13: This pastor has been too busy this year to write to the Advocate of the work in Bryan as he has desired, but will take time to write a few lines. Just as we were nearing the point where we could see light on the complete liquidation of the church debt and had taken up the question of the erection of a handsome new parsonage, our splendid church caught fire from the hot air furnace and burned to the ground. Before the ruins ceased smoking the Building Committee had been called together and subscriptions were being secured for a new building. The members of the church, and friends generally, responded liberally. The result is that with the amount of insurance we had and the amount we raised by subscription, we have been able to pay off the old debt and will erect another church, larger and better equipped in every way than the one that was burned. Work is now being pushed on the new building and when completed will be one of the most complete and handsome church buildings in the State. It will have auditorium, Sunday-school room, fourteen class rooms, study, parlor, kitchen, and a splendid room for primary class work. The house will be heated with steam. Notwithstanding the burden of building the new church, there is a strong movement on foot to begin the erection of a new parsonage, which we hope to see well under way before conference. We are glad to report that the other work of the Church has not been neglected. We have one of the best Sunday-schools, with Prof. R. O. Allen as Superintendent. The League, while not ideal, is doing a good work among our young people. The stewards are wide awake and put the very best business methods into their work, meeting all obligations promptly. We are especially glad to state that we have had a number of conversions and additions to the

Church. In fact it is nothing unusual to have conversions and additions at the regular services of the Church, just as it should be. The stewards have twice increased the assessment for the pastor and the salary of presiding elder has been proportionately increased. By-the-way, our new, young presiding elder, H. C. Willis, is proving to be all right and is making a fine officer. He is magnifying his office and making a splendid presiding elder. The earnest prayer of this pastor is, that the spiritual condition of the Bryan Church will keep pace with, and even get ahead of, the work in these other lines.

Alvin. W. L. Pate: Alvin Station has enjoyed a good degree of prosperity during this conference year. Soon after coming here, last December, I organized an Epworth League, which has done fine work during the year. The Junior League, under the management of Miss Ethel Rowland, has prospered in every department. A better W. H. M. Society cannot be found. They look after the parsonage. They have purchased new matting for one room, and have supplied all other needed furniture. We have a faithful Board of Stewards. More than half the pastor's salary is paid. We have receipts for eighty per cent of our conference collections, and the balance will be paid when it becomes due. Great good was accomplished in our meeting, held the first part of June. Rev. T. N. Lowery did the preaching. His earnest, plain gospel sermons were helpful to the saints and lead sinners to repentance. We have had nineteen additions to the Church this year.

Leesburg. W. F. Campbell, July 10: We have just closed a good meeting at Marvin's Chapel. 14 conversions; 10 additions to the Church, and the whole Church greatly revived. Some of its oldest members got a rebaptism of the Holy Ghost and power came upon them and they led in their first public prayer and they said they expected to keep it up until God said that, "It is enough, come up higher." Many of the younger members led in prayer and all would testify. Many who never had witnessed for Jesus, stood up and in a clear and unobscured voice, told what good things the Lord had done for them. Many made new covenants with the Lord and covenanted together to pray with and for each other. Many hearts were made glad and many eyes wet with tears, because the Lord had done great things for us, for which we are still rejoicing. Bro. Holliday, a local preacher, assisted in the preaching. The Baptists and Presbyterians were well represented and did some effective work in the meeting. May the good Lord ever bless these good people and give them great success.

Evant. Neal W. Turner, July 14: On the first Sunday in July, our presiding elder dedicated our beautiful little church at Evant. This church was begun during the pastorate of Bro. O. C. Swinney, and completed during the pastorate of Bro. T. M. Dalton, last year. When I came to the work, there was only a small balance of \$47 remaining unpaid; this was easily raised, and now we have a nice, comfortable church, valued at \$1,500. This building has been a great inspiration to our people. Bro. Swinney began the enterprise with about 35 members, and today we have 70. So you see the membership has doubled in less than two years. We have added 20 to the list during the present year. Total additions on the entire work up to the present is 33. Immediately following the dedication, we began revisiting Bro. J. W. Story, of Gatesville, did the preaching. We had a good meeting. The membership was revived and 9 persons manifested faith in our Lord and there were 8 additions to the Church. The meeting was much interfered with by rain; but still a great deal of work was accomplished. The rain was very much needed, and we now have a good prospect for fine cotton crop. And unless the prosperous condition of the country hardens the hearts of the people, we ought to have great revivals during the next few weeks.

Sumner. W. H. Brown, July 11: Just home from the Sumner charge, where we had an old time arbor meeting. I am sure that there were more than 125 professions within seven days and nights. God surely did wonders for us there. The meeting was at Round Prairie. Bro. Cosby is in great favor and is riding on a high wave over there.

Blanket. W. R. Crockett, July 9: The third Quarterly Conference was held for Blanket charge the 4th of July. Yes, we celebrated the Fourth with a big sermon by Bro. Bolton, dinner on the ground and conference at 2 p. m. It was a joyous occasion and it was good to be there. Bro Bolton says his district is in fine shape. He was out two weeks lately and preached thirteen sermons besides traveled many miles, some of which was in rough stage coaches. Bro. Jackson, our P. C., is getting along well. A meeting is going on at Blanket now.

Maypearl. S. H. Morgan, July 9: We have just closed our meeting at this place. There were several conversions and reclamations: seven members received. Brother Crawford, of Hillsboro, assisted us. He is a good, faithful, earnest worker. His ministry and labors did us much good. While we did not have a big revival, great good was accomplished within the Church. Everything is in better condition now. On Saturday the good people of the town, led by a band of elect ladies, gave us a nice pounding. How much we appreciate the many good things, but how much more do we appreciate the spirit of love and kindness that

prompted the deed. God bless our people and help us to serve them better and better. The Auburn meeting begins with Quarterly Conference July 21. Oak Branch Campmeeting begins August 3. Our work is in fair condition. Twenty-eight members received to date. All debts about paid.

FROM OKLAHOMA.

Feeling assured that the readers of the Advocate are interested in all parts of our Southwest, especially in Methodism on the border, I write you a few sentences to let you know. In the first place, that we are alive and well, two blessings very much to be thankful for, though it is difficult to see how a Christian could be otherwise out here in this great, big country, with its magnificent, unbroken stretches of green prairie, its abundant supply of glorious sunshine, fresh air and diversified variety. The people of this new country even partake of the nature of the climatic surroundings, and are the liveliest folks you ever saw. I regret to say that the "children of this world" are ahead of us in a great many respects, but we are doing something to "slow them down" and get in ahead. There has been so much "diluted gospel" in this region and so many tramp preachers, that the poor people have been like sheep without a shepherd for a long while. A great many of the folks up this way are from Missouri, and they care very little for what you "say" unless you can "show" them by an honest life that you practice what you preach. They won't even stop to listen. I tell them that the difference between the man from Missouri and the one from Texas, is that the first needs to be shown and the Texan can show him. When you once get the confidence of these people they will do anything you want them to do, if they are able. If the crops planted yield as abundantly as they now give assurance of doing, we will be able to build a church on our work this fall and house our people from the traveling tramps and evangelists that infest this country. You can hardly imagine what a nuisance this thing has become. One of that kind of preachers remarked to me a few days since that Christ made a number of mistakes, and he is outspoken in denunciation of the Old Testament with all its teachings. Another said that he thought Deuteronomy was a much smarter man than Moses. You know, perhaps, that the only preaching places we have are the school houses, and they are open to all sorts, unsorted. No wonder the people don't know what to believe, unless they have sense enough to do as the Bereans did, search the Scriptures for themselves to see if what they preach is true. Our people are studying the Word very carefully in the Sunday-school and a number of them at home as well.

The Farmers' Union is making steady headway among us and doing good in teaching the golden rule, obedience to law and the wisdom of arbitration; they also discourage the credit and mortgage system. If we can fill this country with such men as "some" we have in this part of Oklahoma, we will have a country full of men in the correct sense of the word, "Men who can stand before a demagogue (or demijug) and scorn his treacherous flatteries without winking, tall men, sun-crowned, who live above the crowd in public life and private thinking."

Will write some more later, if you are concerned about your poor kin-folks or country cousins. Yours, H. Bradford, a Methodist preacher, postmaster, farmer, mail carrier, etc. but withal I hope for His sake that I may be able to stay in this region and preach a pure gospel as taught by Jesus, the apostles, John Wesley and the orthodox of all ages.

H. BRADFORD.

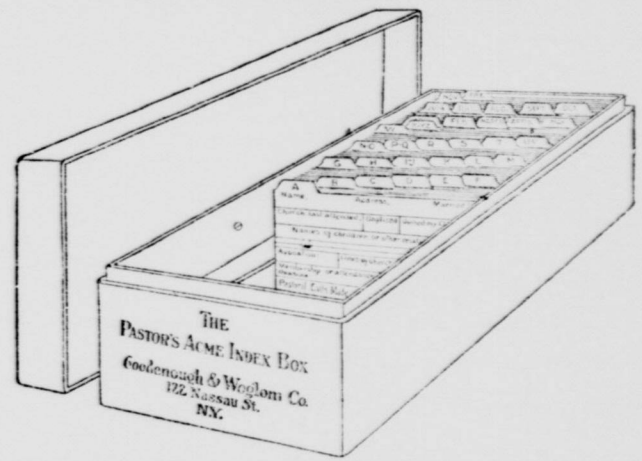
FROM CUBA TO TEXAS.

The changes and surprises of the Methodist itinerancy are many. In my own case it has just been decided that when my present vacation ends I am not to return to Cuba, but to my former field among the Mexicans. By the withdrawal of one the Cuban preachers from our Church, several important changes became necessary in the Cuba Mission. Rev. W. E. Sewell goes from Santa Clara to Cienfuegos, to take the place abandoned by the Cuban, and Rev. H. L. Gray, presiding elder of the San Antonio District, Mexican Border Mission Conference, takes the place vacated by Brother Sewell, and it falls to my lot to take Bro. Gray's place at San Antonio.

Such changes do not surprise the itinerant fraternity, but others may desire some explanation more than the simple fact stated above, and I may say that for a year I have felt that my special work as superintendent of the Cuba Mission was about finished. The mission is now thoroughly organized and efficiently manned by vigorous young men who have acquired the language and the experience in the field, thus rendering the presence and

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NASHVILLE, TENN. DALLAS, TEXAS.

help of a superintendent less necessary than formerly. They are quite capable of developing the mission along the lines already projected and from the centres already occupied, as well as shaping its future policy as the Spirit may lead them.

At our last annual meeting the island was divided into two distinct districts, and will probably be further subdivided, with a missionary in charge of each division. The duties of these district superintendents are by the action of the recent General Conference made analogous to those of a presiding elder, and the office of a single superintendent of the whole island will probably not be established. Indeed, the work has grown to be quite too heavy for any one man to care for, nor in fact is a single general superintendent any longer desirable.

Another reason that prompted me to return to Texas, when this opportunity was given me, is the education of my children. We have in Cuba no first class educational advantages outside of Havana. I could not hope to live always in Havana and be a loyal itinerant. My younger children are not at too impressionable an age to be subjected to certain unwholesome influences that would be inevitable at some interior mission station. This is a very vital consideration to a man who can hope to leave his children nothing but a Christian training, and who feels that should he fail to provide that, whatever else they might secure, he would fail in his highest duty to his own.

In San Antonio the best school facilities will be at my door. Then, also, the matter of my own health has influenced me in this decision. I am now out of Cuba by advice of my physician and I could not hope to work there many years more without coming away every summer, a course too expensive and too damaging to the work, to be considered, and so I gladly go back to the Mexican Border Conference and to San Antonio, Texas, where formerly spent seven delightful years. Yet it is not without a pang that I sever the ties that have bound me and my family for more than six years to Cuba. I have learned to love the beautiful island, the people, the Church, and especially the missionaries.

It gives me the sincerest pleasure to testify in the strongest terms to the high Christian character of our missionaries in Cuba. I do not believe the Church has a more efficient body of men and women in any field than they are. The work they have done bears eloquent tribute to their intelligent and aggressive zeal; the spirit of harmony and cordial co-operation that has prevailed among them, from the beginning, and is undiminished, testifies loudly to their loyalty and consecration. Nothing gives me greater joy than to bear witness to these facts and to the absence among them of all factional strife and jealous rivalries. They are to a man ready to co-operate on any plan and any work that promises results to the Master. They are eminently worthy of the confidence, prayers and support of the Church, and the ex-superintendent earnestly hopes that the Church may give this in ever increasing measure.

I cannot close this letter without another word: The success of the Cuba Mission, is, when all is said, very largely due to the powerful influence and vigilant care of Bishop Candler, whose Episcopal oversight it has had ever since the Spanish-American war. He has visited the field nine times, held all the Annual Conferences, provided for the purchase of all its property, made hundreds of addresses and written thousands of letters in its behalf, raised enough money by special appeals to give the Board of Missions a hundred thousand dollars

worth of property in Cuba and support a corps of helpers, not otherwise provided for, and has watched over its every interest with ceaseless vigilance and unflinching prayer. When the history of the Cuban Mission and the life of the Bishop are written, a large space in each will be occupied by an account of the other.

D. W. CARTER.

Athens, Tenn.

San Antonio District—Fourth Round.

- Travis Park, first Sunday, August. Pearsall, second Sunday, August. Bexar Cir., at Bonton, third Sunday, August. Devine, fourth Sunday, August. Honda, first Sunday, September. Cotulla Cir., at Cotulla, second Sunday, September. Carrizo Springs and Patesville, at C. S., third Sunday, September. Uvalde, Sept. 21. Rock Springs Cir., at Barksdale, fourth Sunday, September. Moore Cir., fifth Sunday, September. Utopia Cir., at Utopia, first Sunday, October. Laredo, second Sunday, October. Eagle Pass, October 19. Del Rio, third Sunday, October. West End, October 23. So. Heights and Comal, So. H., Oct. 24. So. Flores Street, October 25. Prospect Hill, 11 a. m., fourth Sunday, October. Sherman Street, 7:30 p. m., fourth Sunday, October.

W. J. JOHNSON, P. E.

Preparations have commenced for the Torrey-Alexander meetings to be held in Nashville this fall.

REVIVAL MELODIES NO. 2.

"The Songs our Fathers and Mothers Sang." The best song book in print for the money. Bound or shape notes, 15c each; \$1.50 per dozen; \$19 for 100. We prepay express charges when cash accompanies the order only. Address the Author, D. J. Evans, 1709 Wright Ave., Little Rock, Ark.

Wanted—A position as Music Teacher in a Methodist College or any public school in Texas, Oklahoma or New Mexico. Address Teacher, care Texas Christian Advocate, Dallas, Texas.



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value getters when they come to us in return for a vehicle of your choice from our display of Enterprise carriages.

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TERRIBLE ECZEMA ON LITTLE BOY

Mouth and Eyes Covered With Crusts—Face Itched Most Fearfully—Hands Pinned Down to Prevent Scratching

MIRACULOUS CURE BY CUTICURA REMEDIES

"When my little boy was six months old, he had eczema. The sores extended so quickly over the whole body that we at once called in the doctor. We then went to another doctor, but he could not help him, and in our despair we went to a third one. Matters became so bad that he had regular holes in his cheeks, large enough to put a finger into. The food had to be given with a spoon, for his mouth was covered with crusts as thick as a finger, and whenever he opened his mouth they began to bleed and suppurate, as did also his eyes. Hands, arms, chest, and back, in short the whole body, was covered over and over. We had no rest by day or night. Whenever he was laid in his bed, we had to pin his hands down; otherwise he would scratch his face, and make an open sore. I think his face must have itched most fearfully.



ALFONSO HOHRATH.

"We finally thought nothing could help, and I had made up my mind to send my wife with the child to Europe, hoping that the sea air might cure him, otherwise he was to be put under good medical care there. But, Lord be blessed, matters came differently, and we soon saw a miracle. A friend of our spoke about Cuticura. We made a trial with Cuticura Soap, Ointment, and Resolvent, and within ten days or two weeks we noticed a decided improvement. Just as quickly as the sickness had appeared it also began to disappear, and within ten weeks the child was absolutely well, and his skin was smooth and white as never before." F. Hohrath, President of the C. L. Hohrath Company, Manufacturers of Silk Ribbons, 4 to 20 Rink Alley, June 5, 1905. South Bethlehem, Pa.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Better Drug & Chem. Corp., Sole Props., Boston, Mass. Med. Free. How to Care for the Skin.

ies are votional devoted ing ap- confer- r in the heart. t to this and for URT. charge. month. ery prc- nced ex- erience. e to me P. E. istrict. ERS. or is ha- r." And wisdom "But ye poor." us be- ople of ies with for the preached I raised I fifth princes, e throne ed "poor I carried Lord's pardon de those in your invited showed rds that h them? sired to account d, true to great tor reach ly never little if (Chris- the right em (the comfort- y to the preacher the poor they are brother, it among o Christ, we might try that chers do liting the ess you hat finan- kely you ne finan- y a post- And you le, Chris- n, all in and bet- ome what up, dear s coming y believe hat good not paid nent and to so as bee, dear oor man, boy, the children. WARD. r. Young- table ev- r food is sting sto- rs of age r less ev- old, part stomach having Cuts food of ours, I and I invigor and id not af- ed Grape- nths con- y what it y bowels now I am I had long can safe- health to- t, for this made a n by Pos- l about it, that any- of the fa- l to Well-

The Home Circle

DIRECTIONS TO A TRAVELER.

"How far must I follow this dusty way?"
Till the hills grow faint in the twilight gray.
"Must I keep the road till it drops from sight?"
At the line of the sky is a path to the right.
"And what is the name of the cross-road there?"
The name of the finger post is Care.
"And must I travel that new path far?"
Till the West is bright with the Even-Star.
"And how many miles must I journey then?"
Till you reach the Tavern of all Good Men.
"And how many roofs shall I have to pass?"
But one: that Hostelry, thatched with grass.
"And whether thence at the dawn of day?"
The Host, when he wakes you, will point the way.
—Frederick Lawrence Knowles.

THE PUNISHMENT OF THE PROCRASTINATOR.

That is a pretty big word up there but if you have a pretty big dictionary you can easily find out what it means!

Harold was a procrastinator. Rather a big affliction for a little boy, but this is a true story—most of it, the biggest "most"—so I cannot pick out a smaller word.

A boy who procrastinates puts-off-till-by-and-by-what-he-had-a-good-deal-better-do-RIGHT-NOW.

It was a lovely fall afternoon and everybody in the town wanted to be out of doors. The maple trees were red and yellow and some of the branches were pink. The grass had not been greener all summer and in some places where the trees were many, the fallen leaves were knee deep.

"It's just wicked to go indoors ever, when it's like this," grumbled Harold, squirming about on the top of the gate post. "I wonder if mother had to go in a ways when it was just fine and dandy out of doors?" "Yes, um?" This last part of the sentence was in answer to mother's pleasant voice calling from inside the house.

"I shall want you in ten minutes, Harold."

"Oh mother, what for?" There were at least nine question marks in a row at the end of that sentence, wrapped up in the long wince of Harold's voice.

"Something nice, dearie! Mother has a surprise for you. So if you want to see Benny you had better rush right over now. You ought to have gone long ago, when mother told you you could. Two minutes there, two minutes back, and six minutes to talk. Run liddle!"

But Harold did not run, he slouched, he kicked leaves, he swung around every hitching post, he leaped up to catch every overhanging branch and it took him six minutes to get to his friend Benny's, whose house was just around the corner.

Ten minutes went by, fifteen, twenty. Mrs Howard came to the door and called, looking anxiously at her watch. Then she went into the house and put on her hat and walked quietly away. She had indeed a happy surprise in store for her little son but he must learn to undo this ugly habit of procrastination, so she would have to let him lose part of the surprise.

Half an hour later Mrs. Howard came back, two boys walking by her side, with satchels in their hand and all three looked eagerly to see a slender

figure dash madly down the street to meet them. But no figure came.

Then Mrs. Howard herself went to the home of Benny and asked for her son. "Why he left here ever so long ago," said Harold's friend. "He said you wanted him back in ten minutes, but I guess he staid here fifteen."

Where could he be?
The two boys with satchels were brothers and Harold's dearest friends whom Mrs. Howard had invited to spend a week with him. She had wanted him to go with her to the depot to meet them and it was all to be a complete surprise.

The mother felt anxious in spite of herself and called on one or two of the neighbors but no one had seen Harold. The sun was setting—two hours were gone, three, four. Then a search began in earnest and long into the night, friends, neighbors, strangers, policemen, everyone searched for the missing boy. All too sadly had the surprise ended. The dainty supper provided for the travelers went untouched. By midnight, regular parties were organized. Telegrams went flying here and there and never had "Central" been any busier. Lights burned in most of the homes of the little town all night. If the boy was found alive, the church bell was to ring fast and hard as ever it could; if dead—for now they began to think of this—it was to toll very, very slowly.

The night was cool and frosty. A really cold wind came up and dark clouds obscured the sky. Lanterns were brought out. Lenny and Horace, Harold's two friends, each with a lantern, wandered about the town, which they knew pretty well from previous visits, looking in all sorts of places, probable and improbable.

At last they crossed an old tennis court not far from Harold's home. "What good times we had playing tennis here two years ago—remember?" said one of the boys. His companion nodded without speaking, flashing the lantern back and forth.

"Hark, what is that?"
They stood still, shivering with cold and nervous dread. They heard a hoarse, trembling voice—a very wisp of a voice, singing:

"—to thy bosom fly—"

"While the nearer waters—"

"That's him! I tell you that's him!" they shrieked together. "O Harold! Where are you? Holler! Holler loud!"
"Here in the locker."
At the back part of the field was a row of lockers used by tennis players. They were fastened on the outside by strong bolts easily slipped into place. This year they had only been used once.

It took the boys only a second or two to dash back the doors one after the other and there at last they found poor Harold, crouched in the cramped floor space, cold, trembling, exhausted with shouting and crying. Like mad, Lenny, the fastest runner of the two boys, dashed for the church shouting as he ran "Found! Found! Alive! Alive! All right!" while the searchers turned to the tennis court and Horace stood by laughing and crying and shouting to them to carry the boy in their arms, the crowd increasing while the church bell almost split its sides shouting out the glad news.

This is the story Harold told: Having stayed so long at Benny's he thought he would be too late to keep his appointment with his mother, and he went to the locker to get a tennis racket he had promised to carry to a boy from whom he had borrowed it the summer before, and who had asked it of him several times. While he was in the locker—he had stepped inside to inspect a curious spider nest woven on the wall—a little child toddled by and for fun closed the door and locked it, so quickly that he had not time to turn around. The child, not realizing what she had done, ran on home. She was a foreigner, did not understand what was going on, and no one thought to question her.

"I had just made up my mind I had procrastinated once too often," said Harold, munching weakly at the fried chicken and taking trembling gulps of hot milk. "I called and called and called. Then—I prayed. But no one came. I was so tired and sleepy, so I thought I'd sing 'Jesus Lover' and He'd come down and perhaps—if I had to die—"

"But you didn't die, darling!" said his mother, once more kissing the precious tousled head. "These dear boys found you in time. O, darling, it was all that old trouble, pro—"

"Mother!" pleaded the lad, "if you can forget that horrid word I don't believe I'll ever make you remember it again."

And it hasn't been mentioned among them from that day to this.—Ada M-Il-ville Shaw, in Northwestern Christian Advocate.

THOUGHTS ON FRIENDSHIP.

The way to have a friend is to be a friend.
We need sympathy, and therefore we crave friendship.
The friendship is just

secret of all spiritual blessing. The way to get it is to give.

There is nothing so important as the choice of friendship; for it both reflects character and affects it.

We cannot expect the pleasure of friendship without the duty, the privilege without the responsibility.

Little faults of manner, little occasions of thoughtlessness, or lack of the little courtesies, do more to separate people than glaring mistakes.

No friendship is worth the name which does not elevate, and does not help to nobility of conduct and to strength of character. It should give a new zest to duty and a new inspiration to all that is good.

The result of our friendship on others will ultimately be conditioned by the sort of persons we are. It adds a very sacred responsibility to life. Here, as in other regions, a good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

Attention to details is the secret of success in every sphere of life, and little acts of consideration, little appreciations, little confidences, are all that most of us are called on to perform, but they are all that are needed to keep a friendship sweet.

Besides the joy of friendship, and its aid in matters of counsel, a third of it noble fruit is the direct help it can give us in the difficulties of life. It gives strength to the character. It sobers and steadies through the responsibility for each other which it mean. When men face the world together, and are ready to stand shoulder to shoulder, the sense of comradeship makes each strong.

"TRYING HARD ENOUGH."

A few days ago a little boy eleven years old, pink cheeked, happy and full of life, was admiringly looked at by a crowd of boys in Hester street, in this city. This boy's name is Joine Chawin. He is a Jew by birth. Six months ago he was living with his father and mother in Kief, Russia. His father kept a little store. The Cossack servants of the Czar, for some reason, came down on the home of the little boy and killed his father. His mother seized him and ran to the street, but she was cut down by a sword and lay still. The boy, thinking that his mother too had been killed, ran in the street and the Cossacks ran after him. At last he hid himself in some bushes outside of the town. Hundreds of Jews were killed that night. The little boy, scared and heartbroken and crying about his father and mother, lay there all night. In the morning he went to the house of a woman who had been a friend of his mother. She said, "I will keep you, but you must pay me for it." The boy had nothing to pay, but as he was turning away he thought that maybe his sister in New York would help him. "Let me stay here," said he, "until I hear from her. I am sure she will send me money."

The woman said she would let him stay. At once he wrote to his sister and she sent a letter which told him that she had sent money and tickets for him to come to New York, and also for his mother, who had not died when he thought she did. The times were not peaceful and he went about looking for his mother, and found that she had been taken to a hospital and then that she had been taken somewhere else—where, he could not find out, nor could he hear from her.

When the money came and the tickets he found that he must go to Rotterdam. Rotterdam is a place in Holland from which there is line of steamships that sail to New York. He had a little money, but not enough to pay his fare. It is seven hundred miles from Kief to Rotterdam. Think of that!

When he left her he told the woman with whom he stayed that he going to walk. "Walk," said she, "walk to Rotterdam? You might as well try to walk to New York."

This is what the little boy of eleven years of age said, "You don't know me; I can do anything I want to if I try hard enough."

He was sad when he started for Rotterdam, knowing that his dear father and mother were dead and he was going so far to a strange country. But he had a brave heart and walked the whole way in sixty days, and was almost worn out.

When he got there he found a ticket waiting for him, and he took steerage passage on the New Amsterdam. They charge a big sum for the nicest rooms and big sums for almost all the rooms, but in the steerage it costs very little, and it is always full. The steamship landed him in New York after twelve days.

The people coming by sea to live here, from foreign countries, have to go to Ellis Island, and there they are asked many questions, they are weighed and sometimes they are weighed and examined by doctors. This is to find out if they will be able to earn their own living. If they cannot do that, they are sent back; if they can the officers let them stay. So he had to tell his story, and when he did it seemed so wonderful that it was told to the commissioner, who says the new comers may stay or

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DALLAS, TEXAS.

must be sent back. This boy could not speak a word that the commissioner could understand. The Russian language is a hard one to learn, and few who do not learn when little can speak it, and few who hear it spoken know what it means. So he had to have the help of a person called an interpreter. Such a man can hear something in one language and then turn it into another language. When I was in Russia I had to have one. He heard things said in Russian and then turned around and told me what it was in English. The commissioner was so much pleased with the boy that he said you will be a great man. Any boy that can do what you have done can succeed, and the boy said something which the interpreter turned into this, "I am going to do my best. If I only get half a chance I think I will get there."

His sister had come down to meet him and the commissioner turned him over to her, and she will send him to school.

This then was the reason that all these boys crowded the place in Hester street when they had heard the story. They said a great deal in his praise. Though he had gone through so much in the two months, he had fattened up on the ship, and one little boy went up to him and gently pushed his dirty forefinger in his plump cheek to see if it was real.

I thought this would be a fine story for the boys, and to pay me for the trouble of writing it out for you I want you not to forget what this boy said: "I can do anything I want to if I try hard enough, and I am going to do my best"

Some very wicked boys have thought they could do anything they wanted to, and they tried hard enough to do some wicked things, but the boy who says, "I can do anything I want to if I try hard enough," and then says, "I am going to do my best," is sure to succeed.

Another thing, when you think how good and pleasant it is to have your father and mother to love and care for you, be thankful to your heavenly Father that you never had to pass through what this boy did.—New York Christian Advocate.

HOW TO CURE PECULIARITIES.

Many people become morbid in dwelling upon the thought that they are peculiar in some respect. Some of these people think they have inherited certain tendencies or peculiarities from their parents and are always looking for their appearance in themselves. Now this is just the way to make them appear, for what we encourage in the mind or hold there persistently we draw to us. So these people continually increase the evil by worrying about it and dwelling upon its sad effects upon themselves. They become sensitive about real or imaginary idiosyncrasies. They never like to speak or hear of them, and yet the consciousness that they possess them take away their self-confidence and mar their achievement.

Most of these peculiarities are usually imaginary or are exaggerated by imagination. But they have been nursed and brooded over so long that they become real to the sufferers.

The remedy lies in doing precisely the opposite—dwelling on the perfect qualities and ignoring any possible shortcomings. If you think you are peculiar, form a habit of holding the normal thought. Say to yourself, "I am not peculiar. The idiosyncrasies that disturb me are not real. I was made in the image of my Maker, and a perfect being could not make imperfections, hence the imperfections I think I have cannot be real, as the truth of my being is real. There can be no abnormality about me unless I produce them in thought, for the Creator

never gave them to me. He never gave me a discordant note, because he is harmony."

If you hold this thought persistently in mind, you will forget what seems abnormal to you; it will soon disappear and you will regain your confidence just by becoming convinced that you are not unlike other people. Shyness sometimes becomes a disease; but it is a disease of the imagination only, and can be easily overcome by driving the thought of it out of the mind and holding the opposite thought—by one's just making up his mind that he is not being watched by everybody and that people are too busy about their own selfish aims and ambitions to be observing him all the time.—Success.

THE HORSE IN WAR.

In describing the scenes that followed the surrender of Metz, the correspondent of a London journal says: A touching incident occurred as I was walking down a street. A veterinary surgeon of the ambulance corps came up and said: "Monsieur, my horse is dying for want of food; I have ridden him for four years, he has shared my rations, and latterly my bed; for three days I have had nothing to give him to eat. Give him something; save the poor thing's life and take him for your own, he is a good and faithful beast, you will never regret it." I immediately accompanied the man and on my way I bought two loaves of bread, which we cut up as we walked along. Arrived at the shed where his horse stood the poor beast turned his head toward his master and neighed a welcome, though so weak that he could scarcely move. The man rushing up to his horse, threw his arms around his neck, and while the tears stood in his eyes cried out, "Tues, sauve! Tues, sauve!" (You are saved!—you are saved!)—From Our Dumb Animals.

OUTDOOR LIFE

Will Not Offset the Ill Effects of Coffee When One Can Not Digest It.

A farmer says: "It was not from liquor or tobacco that for ten years or more I suffered from dyspepsia and stomach trouble; they were caused by the use of coffee until I got so bad I had to give up coffee entirely and almost give up eating. There were times when I could eat only broiled milk and bread, and when I went to the field to work I had to take some bread and butter along to give me strength."

"I doctored with doctors and took almost everything I could get for my stomach, in the way of medicine, but if I got any better it only lasted a little while until I was almost a walking skeleton."

"One day I read an advertisement for Postum and told my wife I would try it, and as to the following facts I will make affidavit before any judge:

"I quit coffee entirely and used Postum in its place. I have regained my health entirely and can eat anything that is cooked to eat. I have increased in weight until now I weigh more than I ever did; I have not taken any medicine for my stomach since I began using Postum. Why, I believe Postum will almost digest an iron wedge."

"My family would stick to coffee at first, but they saw the effects it had on me, and when they were feeling bad they began to use Postum, one at a time, until now we all use Postum." Name given by Postum Co., Bottle Creek, Mich.

Ten days' trial of Postum in place of coffee proves the truth, an easy and pleasant way. "There's a reason." Look in pgs. for a copy of the famous "The Road to Wellville."

EPISCOPAL RESIDENCE. An Open Letter to Rev. G. W. Owens and the Board of Trustees.

Dear Brethren—I have read the report of the meeting of your board of June 7, the letter of protest by Rev. Jerome Duncan and the reply by Rev. G. W. Owens as they appeared in the Advocate. I have read also the interview with Rev. G. W. Owens, which was published in a secular paper of about June 8th.

In that interview you stated in substance: 1st. The purchase of this residence will help Oak Cliff. 2nd. We will now invite Bishop Seth Ward to occupy it. Permit me to say I regret the interview if it occurred as reported. First. The Church did not undertake the work to improve values in Oak Cliff or any other community; the Church wanted Bishop Hoss in Texas, wanted his saintly presence and wise leadership. It was for this we contributed our money and appointed our trustees. I am sure you understand that. Second. The Board of Trustees has no right to invite any Bishop to occupy the home; the right to invite has been expressly reserved; only the five Texas Conferences can invite a Bishop to this home. Surely you did not overlook that fact in the Dr. Horace Bishop paper. Third. I fear that interview will increase our confusion which was great enough before it was published. We have a home and have invited Bishop Hoss to occupy it, but for reasons satisfactory to himself he has declined. This fact is both humiliating and confusing. You say we will now invite Bishop Ward to occupy it. You have no right to do so. This will increase our confusion. I am sure you did not intend it, but I fear it will have that result. These and other points lead me to say that I regret the interview. I regard it as unfortunate.

I suppose the facts of your meeting of June 7th, as published in our Advocate, are the facts which the report of your Board to the Conferences will contain. It has been my custom to vote for the adoption of reports made by our committees and Boards to the Conference. They have considered the questions involved and should be able to tell us what is wisest to do. I regret to have to make the report of your Board as an exception to the rule. Possibly I am wrong; it may be that your report should be accepted at once and without debate, but I am not ready to see it done. There are many things in the management of the trust committed to you which I and others do not understand. Perhaps you can explain them to all who are interested in your work. Hoping that you can and will do so, I with the kindest feelings address you this open letter.

I shall use the interrogation point freely. I do so to make myself clear to you, and enable you to answer equally so. First, who held the J. M. Robertson proxy in the meeting of June 7th? There are nine members of your Board. There were present at that meeting five members and one proxy. At the morning session Dr. G. C. Rankin offered his resignation as a member, said resignation to take effect at once. The Board accepted it. At the afternoon session there were present four members and one proxy. At that session Brother Smith moved to delay action as to the re-investment of the money until the next session of the Annual Conference. Brother Lane seconded the motion, but the motion was lost. There were only two members present and the proxy to vote against it. At the same session Brother Owens moved to re-invest the money. Brother Rector seconded the motion. Brother Smith and Lane did not think the money should be re-invested. I do not suppose they changed their convictions at session. If they did not change their convictions they opposed the Owens motion to re-invest, but the motion was adopted. It seems that the motion to delay action was lost and the motion to re-invest was adopted, both of them by use of the proxy. Now I ask who held and voted that proxy?

For some reason that we do not understand the Board was in very great haste to re-invest the money. Bishop Hoss' letter declining your offer is dated May 5th. It reached you on the 27th or 28th, I suppose. June the 7th, about ten days after, your Board met to re-invest the money. There are nine members of the Board. Only five responded to the call and only one sent his proxy. One of the members present resigned with the request that his resignation take effect at once. With four members and one proxy you resolved to re-invest the money and did it. This was great haste on the part of the Board, and we repeat that we do not see the reason for it. The haste was not necessary to provide a home for Bishop Hoss for you had on your table his letter declining it. It was not necessary to provide a home for any other Bishop, for no other has been invited to occupy it; no other can be invited to occupy it before our conferences meet. You have the home, but all you could do with it after your purchase was to store away a little furniture and rent it out. You acted in great haste, but

the reasons for it does not appear. There is another fact in the case which we do not understand. If I remember correctly, you sold the old residence while Bishop Hoss was on the high sea.

The issue of the Advocate which informed us of your late purchase informed us also that Bishop Hoss sailed from New York on June 5th. The money was contributed to provide a home for Bishop Hoss. The Board sold the first home and bought the second and the sale and the re-investment both took place while Bishop Hoss was on the high sea. This may be a mere occurrence, only a just happening so. Perhaps there were good reasons both for your great haste and this mere occurrence, but we do not understand it. I will not ask you any questions concerning it, but would thank you for an explanation, if it can be explained.

The letter of your Board to Bishop Hoss, offering to put the money on hand at his disposal was kind and brotherly. Bishop Hoss, in his letter of reply, which was equally kind and brotherly, declined your offer. Well, why did he decline it? He accepted our invitation to come to Texas, he accepted the home which we bought for him, but now he is out of the home, out of Texas and declines your offer. Why did he decline it? The Bishop in his letter said, first: "In view of conditions and complications, it is not possible for me to accept your offer." Second "I shall feel that I am a freer man if I rent my own home and occupy it." The Bishop's letter indicates that it is still his intention to reside in Texas, but he declines the home and says that he will feel freer in a rented house. Now I ask you first, what are the conditions and complications which forced him to decline your offer, which makes him prefer a rented house to a home bought with money contributed by his brethren who love him and desire to honor him? Second, who is responsible for these conditions and complications?

The Church in Texas invited Bishop Hoss to reside among us. The Church contributed money to buy or build a suitable home for him. The Church appointed you a Board of Trustees, and put the money in your hands that this might be done. But somewhere, somehow, conditions and complications have arisen and they are of such serious character that Bishop Hoss has declined the home. Now I want to ask you, first, what have you done as a Board to remove these conditions and complications which are so offensive to Bishop Hoss? Second, what ministers and laymen have you consulted about the matter and asked to assist you in your work? Third, if the conditions and complications referred to arose by any action of any of our conferences, why did you not report the facts to them and thus give them the opportunity to change the conditions and remove the complications? Fourth, if the conditions and complications arose within the Board, why did you not report that fact to the Annual Conferences and ask them to assist you in your work or change your instructions or release you from duty as trustees?

I have written you this pointed letter out of a brotherly heart. I trust your answer will be clear and satisfactory. I assure you many are interested in this matter. It is often discussed, and there are many such questions in many minds. J. S. CHAPMAN.

P. S.—Since writing the above my attention has been called to the letter of your Board to Bishop Seth Ward, in which you invite him to occupy the residence.

You make it clear that the invitation is subject to the approval or disapproval of the conferences of the State.

Permit me to ask you: 1. What action on the part of any of our conferences do you as a Board look upon as your authority to invite directly or indirectly Bishop Ward or any other Bishop to occupy the home? The conferences have reserved to themselves the right to invite.

They invited Bishop Hoss. They have not met since he declined. They have had no opportunity to express their wish in the matter in any way. I ask, therefore, 2. What right have you to take the initiative to the extent to which you have done? JAS. S. CHAPMAN.

ENDORSEMENT AND PROTEST.

I write to endorse the protests of the Rev. Jerome Duncan against the action of the trustees of the Episcopal Residence for the Northwest Texas Conference, viz: The Rev. G. W. Owens and James M. Robertson, esq. Their action in the disposal of the funds by reinvestment in the Oak Cliff property was clearly without authority from the conference which they represent. They were instructed to reinvest under certain conditions, and if those conditions failed they were clearly without any instruction whatever. Their action was a usurpation of the right of the conference to control its own affairs. Moreover, there appeared in the Dal-

las News a few days since what is claimed to be a letter from the trustees inviting Bishop Ward to live in the Oak Cliff house. Now, I protest as a member of the Northwest Texas Conference against the action of Brothers Owens and Robertson in this matter of being unfair both to Bishop Ward and the conference.

1. Because it is not clear whether or not the letter is a letter of the trustees, or simply a letter by the individuals Robertson, Owens et al.? If there was a regularly called meeting of the board, and a meeting in answer to the call with a quorum present, and by a majority vote the letter of invitation was adopted, then it was an invitation by the trustees; otherwise it was nothing more than an invitation from nine individuals, and with no more official character than an invitation from any other nine members of the Methodist Church would be. If such an invitation was made at a legally authorized meeting of the board, it should have been stated in the letter, but as no such statement was made, we have the right to suppose that no such meeting was called or held, especially as we have the precedent of similar action by these gentlemen on a former occasion, viz: When the Maple Street property was sold, one individual, who was a trustee, made the sale of the property and passed the deed around to the other members of the board to be signed at their homes without ever having any agreement by the board in session to sell the property. Now a name signed to a letter with the word "trustee" appended does not make his act the act of a trustee by any means. He must have the right to do the act as a trustee, otherwise it is not the act of a trustee in any official sense whatever.

Is it fair to perpetrate such an unofficial and unauthorized invitation upon our newly elected and highly esteemed Texas Bishop?

2. The paper adopted by the Northwest Texas Conference was "a plan looking to the securing or erecting of an Episcopal Residence in the city of Dallas, Texas, to be occupied by Bishop E. E. Hoss, or any other Bishop that may be invited by the five Texas Conferences." This was a plan giving the initial right and privilege of invitation to the conferences themselves, not the mere subsidiary function of ratification. My! My!! My!!! What kind of green stuff have these two youngsters been feeding upon that they have completely lost the power of discrimination as to no longer know the difference between the right of original action and the mere function of ratification? If the election of bright, brainy men like Owens and Robertson to the high and mighty office of trustee of an Episcopal Residence has this effect upon them, then it is to be devoutly hoped that the Northwest Texas Conference will elect no more such trustees as long as the world stands. Brethren, the grey stuff is entirely too valuable to be denatured by any such "new fangled" process. But, notwithstanding, our two young trustees have fed on "greens" until they have gone blind in the faculty of discrimination, our young, wide-awake and highly cultured, native Texan called to the Episcopal office knows the difference between the right of unrestrained, spontaneous originality in action and the mere function of saying "me, too." However much he might have appreciated such a tender from the conferences, as no doubt he would have done, it is patent to any clear-headed and thoughtful man that the tender made can only embarrass him.

3. The embarrassment to which our conference may be subjected by this hasty, inconsiderate, uncalled-for and unauthorized invitation is too apparent to need mention. I therefore, as one member of the Northwest Texas Conference, after endorsing Brother Duncan's protest, do solemnly enter my protest in behalf of both Bishop Ward and the Northwest Texas Conference. JAS. CAMPBELL.

HOW SMALL BIRDS MAKE LONG JOURNEYS.

In fair weather small birds make long journeys successfully over considerable tracts of ocean, but the reason is that they are carried on the backs of larger ones. When passing an Autumn in Crete a writer asserts that he distinctly heard the twittering of small birds when flocks of sand cranes were passing overhead on their way to southern shores. On another occasion, when firing a gun he saw three small birds rise from the flock and disappear again among the cranes. A native priest assured him that they came from Europe with them, while it has been found that small birds, never seen in certain parts, have been brought thither at times of migration.

Another cause is that small birds do not make their journeys in one night. They generally rest during the day, searching for food, and thus proceed to their destination by easy stages.—Selected.

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Dr. Anson West, for many long years a member of the North Alabama Conference, and a Trustee of Vanderbilt University, died at his home in Athen, Alabama, July 3. He was an aged and prominent minister in our Church, and one of the truly strong men in our Southern Methodism. For a number of times he represented his conference in the General Conference, and he was everywhere acknowledged to be a leader among his brethren.

Now comes the Pacific Advocate again and perpetrates a caricature on the face of Bishop Tigert. We are not familiar with the laws of California, but if that paper were published in Texas, Bishops Ward and Tigert would certainly have ground for action against it for actual and exemplary damages. In the case of Bishop Tigert there is another ground also. The Pacific Advocate not only makes a mess out of the Bishop's face, but it caricatures his name. It has printed under what purports to be the face of the Bishop, "Bishop John James Tagart." Such is fame! We suggest that our new Bishops get the Publishing House to make stereotyped pictures of themselves with their proper names printed under them, and send them to the St. Louis, the Western and the Pacific Advocates. The readers of those papers are fearfully in the dark as to the appearance of these new officials.

Rev. Granville Jones has been making political speeches in the interest of one of the candidates for Governor, and we have been earnestly invited to meet him and speak in behalf of another one for this high office. Of course we respectfully declined. Whenever the question of local option is involved, or when the politicians take it out into politics, we do not hesitate to go in after it and bring it out the best we can; but when it comes to going out and making partisan speeches before the people as to their duty in voting for certain men for Governor, we beg to draw the line. We are not in that business, and we are sorry that Granville Jones has so far forgotten himself as to be guilty of such impropriety. In fact, Granville Jones has made other mistakes of late for which we are exceedingly sorry, and on account of them local option is suffering, and so are those of us who have heretofore taken his side when the common foe attacked him.

THE ANTIS ARE RESPONSIBLE.

Col. T. M. Campbell was booked for a speech at the City Hall the other night in the interest of his candidacy for Governor. We went out to hear him, but, owing to an attack of sickness, he was not able to be present. However, his friend, Judge Jno. M. Duncan, of Tyler, was present and spoke in his behalf. We were a trifle surprised when Judge Duncan went out of his way to charge on this writer joint responsibility with others for bringing the local option question into the campaign; and we were further surprised at his ill-concealed ridicule of us and of Judge Brooks. As to Judge Brooks and Judge Duncan's attacks on him, we have nothing to say, but, inasmuch as he is making this same speech in different parts of the State, we propose to correct that part of his gratuitous reference to us. Judge Duncan knows, if he knows anything about our position, that we did all in our power to keep the question of local option out of this campaign; but the brewers and the liquor interests in South and Southwest Texas precipitated it. Through one of their organs—the San Antonio Express—the question was raised and directly propounded to Judge Brooks, and that paper stated that it was an issue, and that something akin to the Willacy Bill would be introduced into the next legislature; and Judge Brooks was challenged to state his position on the subject. Since then, the brewers and the liquor dealers have been putting forth every effort to elect men to the different State offices. They have their candidates for Governor, Lieutenant Governor, Speaker of the House, and in many places their candidate for the Legislature. All along the line they are forcing this issue, and when Judge Duncan charges this writer with doing it, he ought to know better; and his sense of propriety, to say nothing of justice, ought to have induced him to discuss issues and not personalities in his political speeches. If he imagines that he can help his candidate by tactics of that sort, then he does not understand ordinary prudence and discretion. Since he has seen fit to take such public liberties with us, it may not be out of order for us to say that, while the Judge is going out of his way to drag us into his political speeches, he is also making the race for Floater in the counties of Smith and Gregg. And the strange part of it is, he is trying to defeat the only labor representative that the working people of East Texas now have in the Legislature. Judge Duncan is not running for Representative from Smith, the county in which he lives, but he is running for Floater, and by doing so he is striving to deprive little Gregg County of her only chance to get representation in the Legislature. Mr. Ward, their present representative, and their candidate for re-election, and a laboring man, has given great satisfaction to his craft; but Judge Duncan, the mouthpiece of Col. Campbell, is doing his best to defeat Mr. Ward. Now since the good Judge proposes to elect one man Governor, and to defeat another for Floater, he might, at least, keep his hands off the editor of the Advocate when he goes over the State making political speeches. Ordinarily, we would not think of mentioning a matter of this sort in the Advocate, but we cannot afford to rest silently under the imputation thus cast upon us by Judge Duncan.

Then we had a law passed by the Legislature making the sale of C. O. D. liquor packages to take place at the point of delivery where the order was made, the goods received and the money paid for them. The liquor people took this law to the Court of Criminal Appeals. Judges Davidson and Henderson held that the law was unconstitutional; but Judge Henderson dissented from the majority decision and stated his reasons. Was he right on that subject? Then we had another law prohibiting solicitors from going into local option territory and soliciting whisky orders. These same two Judges declared it unconstitutional. Hence the solicitor now at work in local option districts. The Legislature gave us other laws on local option, but the most of them have likewise been decided invalid by this court—a majority of it. Do we reflect on the integrity of the court by calling attention to these acts crippling local option? Not by any means. We merely hold that even Judges are neither omniscient nor infallible. Hundreds of lawyers in Texas hold that these decisions are mistaken interpretations of the laws, and so does one member of this court. These Judges are the servants of the people. They are elected by the people, and the people have a right to either approve or disapprove of the work of their servants. To disapprove of them is no reflection upon their integrity, for honest men can make mistakes even upon the bench. When the people vote local option on a community by an overwhelming majority, and the Legislature gives them laws for its enforcement and for their protection, then the people have a right to their expressed desires at the ballot box. If one set of officials can not so interpret the law as to give the people the fruits of their victory, maybe that another set can—particularly when the officials are not a unit among themselves. At least the people have the right to say whether they want the present status of these decisions to stand, or whether they would like to have the laws tested by a different set of officials. As it is, local option can hope for no relief; whereas other officials might interpret the law differently. We have to do something, or stop all effort to get local option in its truest and best form under the decisions of the majority of the present Court of Criminal Appeals. Maybe that this Court is correct in its decisions; but one of its own members and hundreds of good lawyers say that the court is in error. It is now with the people to say if they are satisfied with these decisions, or whether they would like to try other men's judgment on the subject.

Council of Dallas the authority to enact an ordinance giving to saloons the right to close at 9 o'clock Sunday morning and to open at 4 o'clock in the afternoon. That ordinance gave to us a seven-hour Sunday, while the State laws give to us a Sunday from twelve Saturday night to twelve Sunday night. We got the ordinance before the Court of Criminal Appeals on a statement of facts. Judges Davidson and Brooks held the ordinance unconstitutional; but Judge Henderson dissented from the majority decision and stated his reasons. Was he right on that subject?

Then we had a law passed by the Legislature making the sale of C. O. D. liquor packages to take place at the point of delivery where the order was made, the goods received and the money paid for them. The liquor people took this law to the Court of Criminal Appeals. Judges Davidson and Henderson held that the law was unconstitutional; but Judge Henderson dissented from the majority decision and stated his reasons. Was he right on that subject? Then we had another law prohibiting solicitors from going into local option territory and soliciting whisky orders. These same two Judges declared it unconstitutional. Hence the solicitor now at work in local option districts. The Legislature gave us other laws on local option, but the most of them have likewise been decided invalid by this court—a majority of it. Do we reflect on the integrity of the court by calling attention to these acts crippling local option? Not by any means. We merely hold that even Judges are neither omniscient nor infallible. Hundreds of lawyers in Texas hold that these decisions are mistaken interpretations of the laws, and so does one member of this court. These Judges are the servants of the people. They are elected by the people, and the people have a right to either approve or disapprove of the work of their servants. To disapprove of them is no reflection upon their integrity, for honest men can make mistakes even upon the bench. When the people vote local option on a community by an overwhelming majority, and the Legislature gives them laws for its enforcement and for their protection, then the people have a right to their expressed desires at the ballot box. If one set of officials can not so interpret the law as to give the people the fruits of their victory, maybe that another set can—particularly when the officials are not a unit among themselves. At least the people have the right to say whether they want the present status of these decisions to stand, or whether they would like to have the laws tested by a different set of officials. As it is, local option can hope for no relief; whereas other officials might interpret the law differently. We have to do something, or stop all effort to get local option in its truest and best form under the decisions of the majority of the present Court of Criminal Appeals. Maybe that this Court is correct in its decisions; but one of its own members and hundreds of good lawyers say that the court is in error. It is now with the people to say if they are satisfied with these decisions, or whether they would like to try other men's judgment on the subject.

THE HON. T. S. GARRISON.

A man was heard to say on a passenger train the other day: "Yes, Honest Old Smith Garrison wants to be State Treasurer; but he is a crank on religion and prohibition. We want no cranks in public office." The Advocate has nothing to do with the politics of men running for office; but we do believe in good and capable men to fill our places of trust. Smith Garrison is a religious man and he is a local optionist; but he is no crank on either subject. He is a man of fine business qualifications, made his money honestly and handles it honestly. He is the sort of man whom good people can trust, and in whose hands the funds of the State would be absolutely safe. He is not a chroule office seeker, has

never speculated in any department of business, and has never made the sporting element his associates. With the latter class he is a "crank," but with high-minded people he is a first-class citizen who can be trusted on all parts of the ground. The man on the passenger train did speak the truth, however, when he called him "Honest Old Smith Garrison." That far, we will all agree with him; and the country is looking for honest men to-day.

The Denison Gazetteer, which has not always been favorable to the work of Rev. J. W. Hill, has had a lucid interval and speaks thus wisely:

"Brother Hill (the title is not used in a theological sense) is again occupying the editorial chair of the Church News, after an absence of several weeks. The Church News was 'awful' tame while he was away. It lacked the oldtime originality, the snap and ginger that had commanded the attention of all classes, friends and foes, and won patronage. The reading public like a newspaper that has opinions, and the nerve to express them regardless of their popularity or unpopularity. They may ease, but they'll read it all the same."

AN INVITATION TO BISHOP SETH WARD.

The Trustees of the Episcopal Residence have written and mailed to Bishop Seth Ward, D. D., the following letter:

"Dallas, Texas, June 30, 1906.—Bishop Seth Ward, D. D., Nashville, Tenn., Dear Bishop Ward—In common with Texas Methodism, we rejoice at the action of our late General Conference in elevating you to the episcopacy in our Church.

"We feel assured that all Texas Methodism most earnestly desires that you reside and make your episcopal home in this, your native state. You know, without the saying, that we all dearly love you, and feel a great interest in you, not only as the first and only native of this great republic ever elevated to the office of the episcopacy, but for higher and more noble reasons.

"Without further assurance of love and welcome, or other formalities, as trustees of the episcopal residence in the city of Dallas, Texas, a parsonage built and furnished by the five Texas conferences for the use of a resident Bishop, we most lovingly tender you this beautiful and elegant home in which to live, if you will agree to come and live among us, subject only to the ratification of this tender by the said five conferences, and which we feel sure will most heartily and generously be given and ratified.

"If you accept this tender which we make to you wholly without any knowledge or solicitation, directly or indirectly, from you and your action is ratified as aforesaid, we will then execute to you a formal lease of the residence so long as you shall use it as your episcopal home, free of any rent whatever, as this is necessary in order to protect our insurance and retain title to the property in the said five Texas conferences.

"We trust that you will promptly advise us of your acceptance of this tender, and thereby become a full-fledged Texas Methodist Bishop. Most cordially."

Signed by James M. Robertson, A. E. Reector, G. G. Johnson, T. S. Garrison, G. W. Owens, Thomas Gregory, J. T. Smith, W. H. Hughes, A. V. Lane.

PERSONALS.

If Rev. Boeye is in Texas and should happen to read this personal he can write to Will C. House, of Louisville, Ky., who wants to communicate with him.

Rev. O. S. Thomas, the new Commissioner of Education, is going to and fro in the land seeking the whereabouts to help out Southwestern. He is one of our busiest men in his new work.

Rev. D. J. Martin looked in on the office force this week. He is living at Plano, but he works round wherever he has an opportunity to preach the gospel. His health is reasonably good and he is cheerful in spirit.

Dr. John M. Moore preached his final sermon to a large congregation last Sunday at First Methodist Church. His people gave him farewell receptions and he left last Monday night for his new field of labor at Nashville.

The Hon. E. B. Mayfield, of Meridian, is one of the finest men in all that section of country. He is a thorough Christian gentleman, places himself on the right side of all moral questions and he never flinches when he faces a responsibility. He is justly

popular with all the good people and they trust him implicitly. He is not only honest and brave, but he has superior ability and is capable of filling any post of honor and responsibility.

Rev. John H. Reynolds, the young-old man of the North Texas Conference, is doing fine work on the Paris Circuit. He is a superannuate of the conference, but he is doing full work all the same; and he is bringing things to pass on his work. He was in to see us the past week.

Rev. G. A. Nance was among the first to send in his assessment to the Episcopal Residence, amounting to ten dollars, from Haskell Mission. It appeared in the Advocate at the time, but failed to appear in the recent statement of the several amounts.

Rev. C. E. Gallagher, of Holland, passed through the city recently on a visit to Wiley, where he will aid in a meeting. He made the Advocate a pleasant visit, and left good cheer. He started out as a preacher a good many years ago in the vicinity of Wiley, and his visit no doubt will be an enjoyable one all round.

Rev. John R. Nelson writes us that he has reached Nashville all right and is keeping house at 2916 West End Avenue; and he wants all Texans to put up with him when they go to Nashville. That is a precarious proposition, but we will take due notice thereof and all govern ourselves accordingly. He says his work opens up favorably.

Rev. P. R. Knickerbocker, one of our tireless and successful city pastors, has been granted a six weeks' vacation by his people at Grace Church. He left the past week for a visit East, where he will rest and put in the time taking a course of lectures. The editor of the Advocate has promised to fill his appointments during his absence.

In the recent local option campaign in Montague County Rev. J. P. Lowry, of Nocona, did some valiant service. He really had charge of the work, largely in the northern part of the county, and he made things lively for the anti speakers that ventured over that way. As a result of his work and that of those associated with him Nocona gave a splendid majority for local option.

The San Marcos people have given Dr. H. M. Whaling, their popular pastor, a needed vacation and he will be himself away to the Tennessee Mountains for a good rest. Ah, but would we not love to join him in the Tennessee hills! But there is no rest for an editor. He is the pack-horse of the Church. But we congratulate Dr. Whaling and the other brethren who enjoy a few weeks of recreation.

We had a pleasant call from the Hon. R. M. Clark this week. He lives in this city. He has lived here for a number of years; is one of our leading attorneys; a thoroughly upright and reliable man, and true to every trust committed to him. He held an official position in Ellis County as County Attorney some years ago, and his work was eminently satisfactory to the people whom he served. Mr. Clark is strictly a moral and religious man, and his character for integrity is of the highest type.

CHURCH NEWS.

Dr. Walter R. Lambuth recently attended a meeting of the commission on a union of Methodism in Japan at Washington, D. C. The Canadian Methodist representatives asked to come in again, and there is now a fair prospect that the three bodies will merge in the Mikado's kingdom.

The noted Sam Small was religiously reclaimed in the Torrey-Alexander meeting in Atlanta, and is again preaching and lecturing.

Dean Wilbur F. Tillett, of Vanderbilt University, was the recipient of the honorary degree of doctor of sacred theology at the recent commencement of Northwestern University. The exercises of commencement were held in the auditorium at Chicago and the degree was conferred upon Dr. Tillett in the presence of an audience of four thousand people.

Dr. Anson West, 73 years old, long a prominent figure in the work of our Church in Alabama, pastor of the Church at Athens, in that State, died July 3. For about a year his health had been impaired, and the end was not unexpected, though he remained in the active work to the last. He had been a member of many General Conferences was one of the trustees of the Church, and till lately a member of the Board of Trust of Vanderbilt University.

REVISION OF OUR ARTICLES OF RELIGION.

Methodism has been aptly styled the child of Providence. This appellation applies truthfully to her polity or Church government, much of which has been developed by the special environments providentially indicating the best laws to be enacted for the government of the Church and to extend the kingdom of our Lord. It has always been understood that these laws might be changed to suit providential indications. This is clearly provided for in the Restrictive Rules. Not so with our Articles of Religion, for they have always been regarded as unalterable. Hence, the action of the late General Conference on this subject was as unexpected as a clap of thunder out of a clear sky. For largely over a hundred years there had been universal satisfaction in the Church with these Articles, and not even one voice legally raised against them. These Articles have been regarded as being as permanent and as unchangeable as the North Star; so that whatever commotion or revolution might come with regard to Church polity, as Methodism could look to these unchangeable Articles and take their doctrinal bearings.

These Articles have always been the ark of the covenant of every Methodist, both lay and clerical, until Dr. Tillett with Uzza hands touched it for fear it would fall. We are glad, however, to know the Doctor's fears in this respect are not entertained by the great body of Methodists. They believe that God, who has taken care of Methodism thus far, will continue to do so without the interference of meddling hands.

As Bishop Hoess, in his unanswerable letter in the Advocate, clearly shows, so universally were our people satisfied with our Articles of Religion from John Wesley down that not one voice of dissatisfaction was ever heard from the living or dead until it was unexpectedly sprung on the late General Conference.

Now the question is, will the agitation on this vital question, injected by Dr. Tillett, benefit the Church? Will our people be wiser or more pious? Is not the very suggestion of errors in the fundamental doctrines of the Church introduced by a high official well calculated to shake the faith of the weak and ignorant and produce division and strife among the wiser and best? The debates in the General Conference are ample proof of this. Nearly one-half of that body opposed it and were alarmed and grieved at such an unheard-of move upon the part of this General Conference, which had no precedence in the history of the Church. It was so radical and unjustifiable that several of our good Bishops felt it their duty to give, on the conference floor, their reasons for opposing it. They earnestly contended for the faith once delivered to the saints. Now, if the revision is of such doubtful propriety that about half of the General Conference, who are supposed to be among our wisest and best men, and nearly all the Bishops of the Church, who were elected to that highest office because of their acknowledged ability and piety, oppose it, would not the agitators do well to stop and think? If those representative men differ so widely, what may be expected from the rank and file who are not so wise, pious or conservative?

It will not be denied that these twenty-five "Articles of Religion and Restrictive Rules" are at least a part of the constitution or organic law of the Church. In Paragraph 42 of the Restrictive Rules we read: "The General Conference shall have full power to make rules and regulations for our Church, under the following limitations and restrictions, viz: (1) The General Conference shall not revoke, alter or change our Articles of Religion," etc. Then in paragraph 43 of these Restrictive Rules it provides by a two-thirds vote of the Annual and General Conferences for change in any other restriction "except the first," which refers to these Articles of Religion. Now, these are the declarations in the organic law publicly set forth, that the doctrines of the Church should not be "revoked, altered or changed by the General Conference."

Does not the action of the late General Conference in meddling with and seeking to change these articles (as finally passed) release every member of the Church from his obligation to the Church? If it were a civil case, the courts of the country would so hold.

It is a well settled principle in equity that a violation of a specific promise made by a party of the first part releases the party of the second part from all obligations assumed by the party of the second part, upon the conditions of said promises. No law-making body of any government can enact a law in direct contravention of its own constitution which would be binding on any citizen. Therefore no members of the Church would be bound by the proposed revision if finally passed.

Again, in the Discipline page 23, paragraph 43, we read: "Provided that

when any rule or regulation is adopted by the General Conference, which in the opinion of the Bishops is unconstitutional, the Bishops may present to the conference which passed said rule or regulation their objections thereto, with their reasons. In writing; and if then the General Conference shall by a two-thirds vote adhere to its action on said rule or regulation, it shall then take the course prescribed for altering Restrictive Rules." Thus the constitution gives the Bishops this conditional veto power, and it does seem, if there ever was a case where it ought to have been exercised this was the time and the place. But we can not think they intended to indorse the constitutionality of this action by failing to veto it. They did not wish to appear arbitrary in the exercise of their power. For no man who admits that the Restrictive Rules are a part of the constitution of the Church, can for a moment deny that the action of the General Conference was inhibited by said rules. As this action of the General Conference was carried by only a small majority, such veto would have saved the Church from much uncalced for agitation.

Some of the advocates of this radical and revolutionary move, in the debate on the conference floor, went so far as to suggest additional Articles of Faith; others, to avoid the charge of violating the constitution in changing our Articles of Religion, claim they only proposed to explain them by what they say will be more intelligent language. To thousands their explanation would have to be explained, and the question would become more and more involved. Division will be inevitable, and we, like a sister denomination who undertook to explain their creed, will be divided into New School and Old School Methodists. We are glad to see that the editor of the great organ of English Methodism has disapproved of this great blunder of our General Conference, which gives hope of its final failure.

If any one is dissatisfied with our Articles of Religion, would it not be far more commendable for him to quietly step down and out than to inject into the whole Church a proposition which violates the most sacred pledges made in her very constitution? Every preacher under our present regime has the perfect right from pulpit or press to explain to the best of his ability any one or all the "Articles of Religion." But we do most earnestly protest against our Church violating the solemn pledges made to every one who has taken the sacred vows at her altars, that "the General Conference shall not revoke, alter or change our Articles of Religion." Let the Church keep faith with her people.

W. H. HUGHES.

CHANGE OF OUR ARTICLES OF FAITH.

Like Bishop Hoess, and no doubt many others, we were amazed at the uninstinctive proposition to change our Articles of Religion; still more amazed at the changes proposed; if possible, still more amazed at the suggested reasons. I had prepared an article myself when Dr. James Campbell's article appeared, and the two supersede the necessity of saying what I had intended in large part.

I do not want to be misunderstood, though. I would much prefer that our Articles, if changed, were greatly reduced in number, but teaching just what they do in all essentials. In the place of narrowing our creed by extending definitions, if changes were made, I would broaden the one by restricting the other to those Articles that confine them to the absolutely essential principles of the religion of the Bible as accepted by all true Methodists.

I suppose I have had occasion both to study that whole question and practice it more than any living man, for to me it fell necessarily to compile all of our Creed, ten Articles, all our Ritual, and all of our laws, polity, all when we organized the Illinois Conference and that of Indiana—both of which this writer first announced, began and stayed with till Bishop Doggett came in 1866, and received us as a conference, when I, thus released, resumed my work in the St. Louis Conference. Then in the General Conference of 1882 the sub-committee on Revisals, etc., selected three of us to prepare the revision of our Ritual; and they selected the present writer to do it all, subject to the committee in full. That we did; but, when I clearly saw that some of our own men wanted to stop with a half work, leaving in the Ritual some of the most objectionable features, I simply quit, went home, and there substantially it rests now. Our Articles are in better shape now than any committee would leave them by immense odds. And there they will remain for many days.

But any thinker can see clearly that the Ritual does not harmonize with the Creed, nor with itself, but is self-contradictory in most palpable form.

If you wish to see "botched" work, read the nineteen Articles prepared in

Canada recently for the confederation. No wonder the confederation failed. And the plan to absorb the Cumberland Presbyterian Church recently by the North Presbyterian body, did they change their Articles, though in their most essential features repudiated by their wisest men, or simply aim to explain them away by ingenious notes? And the whole move will end in sad disaster. The great men of that noble Church knew the danger of attempting to re-state their faith, and therefore feared to touch what they held to be the moving ark of their faith.

Let it be remembered that our Articles are condensed from the articles prepared by massive intellects, thorough scholars, great theologians and the masters of the English language. They were men, also, used to and skilled in formulating the great principles of civil liberty, political economy and constitutional government, where every word and sentence was duly considered, its bearing carefully examined. This refining process had gone on through ages some of it centuries.

But another advantage they had The English language was rapidly approaching its golden age. Those Creeds, from which ours was refined, were by men trained in the use of a muscular, classic English, not partly made by cow boys, as is ours, Raleigh, Spencer's "Fairie Queene," the Canterbury Tales of Chaucer going just before, the immitable pages of Shakespeare, the Organa of Bacon, the State papers of Coke in law, the breathings of the oaten pipe of Milton already heard, the essays of Locke in such splendid, simple English, and ere Wesley retouched them with a graceful hand the pages of the lion of literature, the easy, exquisite English of Addison and Goldsmith, the muscular English of Burke, Charles James Fox and Chatham thrilled the English ear. It was under such culture our Articles were drawn up. Would it be safe to put the revision into the hands that are quite as familiar with base-ball vocabulary as with these classics? Who proposes to re-write the Declaration of Independence, with its clear, splendid and cultured English? Read Madison's Articles, 1788, advocating the adoption of the constitution, bound up with those of Hamilton and the four of Jay, making "the Federalist," what lucid, clear statements are there of the scope and aim of the constitution they had made in 1787, and Washington's State papers in his ten large volumes, in the very times when Wesley formulated our Articles. As new issues through the war rendered in the estimation of the North three added articles, it was done, but no one proposes to rewrite the others. Nearly all greater principles are put forth in simple, brief style. The Decalogue, the Sermon on the Mount, Magna Charter, 1215, though in homely Latin, it is clear and simple. So was the bill, and so was the Petition of Rights in Hampden's day. Yet, Ed. Coke, the prince of legalists, drew it up, Elliot offered it in Parliament. Bombastic styles always exhibit weakness of intellectual grasp. The Iliad of Homer is the simplest of the Greek productions and the greatest. The book of Deuteronomy was the latest and the greatest product of Moses, and the greatest book or sermon ever delivered till Christ ascended another mountain to complete the message of God to a dying world.

One good man wants sanctification defined. What a Pandora's box of controversy that would let off! Another was an enlarged view of the Church added! My! But that would shake the ecclesiastical mountain. I know not the man in the United States, or committee of men, I would risk on that, with the very crude ideas of so many on the Church questions we have to-day. The statement Dr. Campbell calls attention to tells of the Church, but attempts no definition, wisely so. Better take Anelles' advice to the cobbler, brethren, and stick to your lasts. You know how to preach and aid in saving souls; few men are sufficiently endowed to formulate Articles of Religion, or wrestle with Church questions.

J. DITZLER.

Floresville, Texas.

POLYTECHNIC COLLEGE POINTS.

Everything moves well with the Polytechnic College. The closing of the last session worked the greatest epoch in her history from the standpoint of attendance, thorough work and material improvement. At this writing things are well under headway for the opening of the next term, September 5th, and all indications point to the greatest year in our history.

Work on both the new buildings, the Science Hall and Conservatory, is progressing nicely. They are being built of Thurber pressed brick. They will be three stories high and will be equipped with all the modern conveniences and equipments in keeping with a progressive college. They will cost about \$30,000, and will be ready for occupancy at the opening of school in September.

The Summer School is making a good

record and doing good work. The attendance has reached about the hundred mark. The examinations will be conducted the last of the month, at which time the session will close.

Several of the teachers are off enjoying the pleasures of vacation life. Mr. McMillan and wife are enjoying themselves in Colorado, Miss Wason is in Chicago, Miss Archer is in Boston taking a special course in physical culture, Miss Bonnell is in Mississippi, Dr. Rinker is spending a few weeks at his old home in Illinois, Dr. Boaz and family will go to Corpus Christi August 1st to spend some two weeks, Mr. Hemphill and wife will leave the last of the month for New York.

President Boaz has just returned from an extended trip in the Territory in the interest of the college. He delivered several lectures on the trip and reports a good time with promise of a large number of students.

Business Manager Young is out west on the T. and P. in the interest of the college, and states indications are fine from that section for a large attendance.

Almost every day people from a distance come out to the college prospecting with a view of building and placing their children in college. As a consequence new buildings are going up all over Polytechnic Heights.

The Northern Texas Traction Company have decided to extend the car line from its present terminus at the west of the campus south to the post office and will build a depot at the end of the line. Our citizens are very much pleased with the improvement.

Almost every mail brings requests for rooms in both the young ladies and young men's home. A great number of new as well as old students have arranged for rooms, and from the present indications our rooms will all be taken before school opens.

THE THEOLOGICAL INSTITUTE.

The work of the recent session was by far the most thorough and satisfactory of any one yet held.

The novelty has passed away. The brethren now go there for the purpose of learning.

It is the mecca of Texas Methodism. The social and religious atmosphere is bracing. The lectures and discussions are scholarly and thought-provoking.

Sometimes we would get Stuck (y) in the mire of metaphysics and flounder in the depths of historical criticism, but we always had an Ox (ly) to pull us out and a Wiseman to show us the light.

Dr. Nelms is a fine character and a tireless worker and he does all without thought of fee or reward.

The chapel exercises conducted by Brother Nelms were always refreshing and uplifting. We hope that he will be continued as our dean for many years.

The music and singing by Miss Chapman and her brothers was a charming feature of our devotional hours.

There were about fifty men in the post-graduate course. They meant business and came for real study.

We must be men of our times and know something of the thought of today.

Our people are reading and we must lead the way. No minister who stands before a congregation ought to be ignorant of the many problems agitating the public mind, especially in the field of theological thought. As preachers we ought to look at all sides of every question and investigate them thoroughly; not to drag them into our pulpits, but to be masters of the situation.

Our institute is all right. We are in apostolic succession. In Jerusalem many years ago there were a number of institutes held, presided over by that noted triumvirate, Peter, James and John. In these councils disturbing questions were discussed and settled. The students, notably Paul and Barnabas, went forth bearing certificates of commendation and authority to the distant churches. If it was right then it is good now.

Three distinguished lecturers visited us from abroad. These were the three wise men from the East, following the "lone star" of the southwest. They came bringing us beaten oil, frankincense and myrrh. It is a great part of an education to hear such men as Drs. Saunders, Mathews and Bishop Herod may be mad, but the young child institute still lives.

Our home men are growing in greatness. A new (old) star came to shine on us this summer in the fine personality of Dr. E. D. Mouzon. He did his work well, and is best of all is deeply religious.

Hill (Gulliver) is the upsetter of human risibilities. He bores with a "big auger" and sharpens the bit with lots of wit. A regular ceaseless spouting geyser, he is. The institute could not get on without Hill. He guards the north gates of our great empire. Brothers Bishop and Solomon everybody knows. Their name means just what they spell.

Dr. Hyer hypnotized us, mesmerized us and electrocuted us, i. e., he lectured on electricity, etc., etc.

All in all, the occasion was a "feast

ANNOUNCEMENTS.

STATE SENATOR.

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

REPRESENTATIVE.

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

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

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

DISTRICT JUDGE.

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

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 LEDBETTER as a candidate for re-election second term Sheriff of Dallas County, subject to Democratic primaries, July 28, 1906.

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

COUNTY CLERK.

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

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

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

of soul and a flow of reason." It was good to be there.

If any one is due an apology for writing this, I cheerfully forgive them right now.

S. H. MORGAN

NOTICE.

Pastors and Sunday-school Superintendents of Northwest Texas Conference: Parties are constantly sending me amounts collected on children's day from force of habit, I suppose, as I was twelve years Secretary and Treasurer of our Northwest Texas Conference Sunday-school Board. For several years R. W. Dodson, of Clarendon, has been Treasurer, and kindly send all collections to him in future.

C. S. FIELD, Sec.

CORRECTION.

In my report of Huntsville District Conference, July 12, by mistake on either your part or mine, the name of A. Viser is omitted from the list of delegates to the Annual Conference. His name should head the list, as the vote he received on first ballot was more by odds than any other man received.

W. F. DAVIS.

CORRECTION.

In making the report of the Bonham District Conference, the Secretary failed to give the names of the young men who were licensed to preach. There were two—Brothers Oscar Moreland and McDougal McLean. Bro. Moreland is a son of Rev. J. H. Moreland, of Blue Ridge, Bro. McLean is the youngest son of Dr. Jno. H. McLean.

W. D. THOMPSON, Sec.

FROM DR. STEEL.

Allow me space to say that my work is now arranged so that I can assist pastors in protracted meetings, and I will be glad to communicate with any brother who desires my services. My summer address will be Union City Tenn.

S. A. STEEL.

DEDICATION.

Rev. W. H. Howard, presiding elder, will dedicate our church in Estelline August 12 at 9 p. m. All former pastors are hereby cordially invited to be present and enjoy the occasion with us. We expect to protract our meeting from the second Sunday.

M. D. HILL, P. C.

Epworth League Department

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

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

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

SPECIAL DAYS.

Waco Day.....Saturday, August 4
Houston Day.....Sunday, August 5
Corpus Christi Day Tuesday, August 7
San Antonio Day.....Wednesday, Aug. 8
Austin Day.....Thursday, August 9
Kidd-Key Day.....Saturday, August 11
North Texas Day. Sunday, August 12

AT RECTOR.

Thursday we spent half a day in Ector at the opening services of the Bonham District Epworth League Conference, which met in Brother Ely's Church. Dr. McLean, the presiding elder, and several of his Leaguers from Bonham came up and were present during our stay. The very heavy rain of the day before hindered the nearby interior chapters from being represented in the first day's proceedings, though messages were received from some of them that delegations would be present next day. We were given right of way and presented briefly the general work, incidentally enquiring a little on Corpus Christi. Some of the delegates told us they expected to attend the Encampment. Brother Rosser, of Honey Grove, was present and we had the opportunity of hearing him preach the opening sermon. Although the attendance was small, in the beginning, we are sure the session passed off pleasantly and profitably.

NOTES.

Are you ready for the encampment?

Full information concerning rates, accommodations, etc., may be had by consulting the Advocate of July 12, or writing to any of the cabinet officers for a copy of the general circular just issued.

It will be best for four people to take one tent together, as the tents are of sufficient size to accommodate this number commodiously. The matter of expense is then reduced to a minimum.

Do not forget to bring with you such articles as sheets, towels, hair brushes, combs, tooth brushes, face powder, curling irons, hand mirrors, lanterns, cups, etc. None of these things can be purchased on the grounds.

A meal ticket will cost you \$7.50, good for ten days. You can cut this cost half in two by doing your own cooking. Hundreds cooked last year, and many will do so this year. Charcoal furnaces and other utensils will be on sale at the supply depot. You can catch enough fish before breakfast for a meal if you are at all handy with the line.

All railroads in the State have agreed to sell through round trip tickets. See your agent at once and if he does not know about this arrangement write to us immediately. The round trip rate, good for 15 days, is one fare, plus one dollar. For instance, if the railroad fare from your town to Corpus Christi is \$7.50, one way, then the round trip rate for the Encampment will be \$8.50.

A number of people are already on the grounds. Brother Ragsdale has been there since the first of the month, getting things shaped up. Ev-

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Vaginitis, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. H. Bock, Box 187, Notre Dame, Ind.

everything will be in fine condition by the time of the meeting.

Director Howell writes that he wishes to use the "Glory" song and the "King's Business" at the Encampment. We have secured 1000 copies of these songs for distribution among the singers. If you do not already know them, learn them. You will want to join in singing them at Epworth by the Sea.

Dr. W. E. Caruth, of Corpus Christi, has been appointed Health Officer for the Encampment. The most rigid sanitary rules will be enforced as a protection to the health of those who live on the grounds.

Make your reservations for tents at once. We have only 300. Send your name and a \$2 deposit to A. K. Ragsdale, Epworth by the Sea, Corpus Christi, Texas, and he will reserve a tent for you. The deposit will be credited upon your bill when you go to settle. The tents will all be up and numbered several days before the meeting commences, so that upon arrival you may go at once to your tent if you have secured one in advance. Attend to this matter without delay. It means much to the committee in charge.

A bath house similar to the one we had last year will be erected for the accommodation of those who do not bring their own suits, but as the supply of suits will be very limited, it will be advisable for every one who can to bring a suit of his own.

Uncle Sam will have a full-fledged United States post office in operation on the grounds during the Encampment where postage supplies may be had in addition to one's mail. Have your mail addressed: "Epworth, Corpus Christi, Texas." Each letter should have a return card on it, so that in case of non-delivery at Epworth it may go back to the writer. This is important. Last year many letters were left undelivered and not having return addresses it was impossible to send them to their owners.

We regret to report that Georgia Sexton, who happened to such a serious accident some weeks ago, is not improving as rapidly as has been hoped. His arm, which was broken near the shoulder, was operated upon on last Thursday (the 12th) in an effort to save it, the first setting not being satisfactory.

LITERARY WORK IN NORTH TEXAS.

Since it is the beginning of a new conference year, I take this opportunity to encourage our workers, and to exhort our Leaguers of the North Texas Epworth League Conference to renew the vow that "This shall be the best year in the life of our League." Take for your motto Ephesians 6:14-17, inclusive, then you cannot fail.

It is the work of the Literary Department that I specially wish to stress.

The idea has been advanced that this department is the least important in the entire organization. I do not undertake to argue that phase of the matter. The fallacy is self-evident. It is the seat of knowledge for the young life of the Church. If this be a failure, let the dictators suggest a source of ready information.

If this department exists it must thrive. Then who is to nourish it? It is you, Leaguer, individually. Too long we've looked to our pastors, and to the wiser heads of the Church, to do the work designed for us. Face the situation. It is you who are killing its growth. It is not a question of "Am I to do the work," but a question of personal privilege, "Am I the loser?" Oh, but you say, "We've tried and tried, but they won't take any interest, and it's falling through." Certainly it's falling through. You would have been disappointed if it hadn't failed. Just take a practical illustration. I'm a school teacher, and face the same proposition every day. For illustration, suppose an attendance of forty pupils. I make this simple request of each pupil on an average, twice a day, "Face your desk, please." There are about two hundred days in a scholastic year. There it is before you twice forty times two hundred. Sixteen thousand times the same request is made. Am I to pronounce teaching a failure because of the perseverance it requires to cause a child to see his duty? Do I not have to begin again with the new year?

This is not intended for those who claim the merits of this work, but for those who are deeming the great need of this department, and complaining that each meeting is a struggle. Hundreds of testimonies come to us that "If it had not been for this study I would not have been what I am today." Others claim that it is the chief source of pleasure and edification for their young people. The Literary Department is a success. I repeat it is a success, and shall ever be where the banner of Jesus Christ waves over it. To-

day my report showed that in some of our Leagues there is an average attendance of one hundred, and a thorough study of outline is being made. For the encouragement of Leagues, weak in number, it can be said that a more complete knowledge of lesson is obtained and the purpose is not lost sight of in the excess of entertainment feature. Remember that ministers have gone out from study bands of even less than eight.

The course of study for this year is the same as that suggested for last. Few Leagues, it seems, received the outline, although it was mailed to eighty chapters. We think the study is quite comprehensive. It purposes to cover Church history as we need it today.

A word to the Vice-Presidents. Have your programs well in hand. Let there be as little delay as possible in your meetings. Use your own originality, adhering to outline, according as it suits your League best. Limit your study period to a reasonable length of time. Follow this up with entertainment feature. Do not surfeit your young people on serious matter. Yet you are never to lose sight of end in view; backed up by consecrated lives it is bound "to go." You, as officers, must have a determination of steel. Keep wide awake and prayerful. Those who have not the outline for work please write me for it at once. Keep minutes of your meetings and communicate with me that I may know you. Be sure to subscribe for the Epworth Era, and use course of reading as advised by committee, when your League will support it.

Some of you have watched the old time weaver at his loom as he throws his shuttle to and fro; you studied the stripes when they sprung into life. When two or three dark ones came together, interest lagged; you became disgusted. Perhaps you chafed a little, at the long delay in change. Late as the bright ones materialized you were delighted and wished that they would last longer. But finally, when the whole was done, you gazed in wonder at the effect. The dark stripes brought out the beauty of the lighter shades, which, too, would have been monotonous and less rich but for the relief.

Look you, cannot the humble weaver teach a lesson? The shadows of life serve only to bring out the sunshine. All cannot be success, lest we grow self-confident, and forget who guides the shuttle.

Always remember that this work is alive! Be courageous, be watchful. Finally remember that you are not rewarded of men, but One who is able and faithful to reward you.

(MISS) SADIE CANNON,
Third Vice-Pres. N. T. E. L. C.
Terrell, Texas.

MARK 6:30-31.

The disciples of John the Baptist had buried his body and came and told Jesus. Soon thereafter the disciples of Jesus, or "the apostles" as Mark designates them, returned from their first missionary tour, and recounted their work and success. Elated, possibly, over their labors, it was necessary that the Master draw them apart from the crowds to have a season of rest and prayer. Jesus never thought it a waste of time from any pursuit to retire "far from the madding crowd" for secret prayer and meditation. So constituted are we that in business and social life, we are apt to forget our spiritual needs. We know there are times when we forget even our bodily needs in the press of business, or of pleasure; under some great sorrow we forget to take bread. Invariably we suffer from the neglect. So those who are devotional; those who do enjoy communion with God, are, at times, so absorbed in some pursuit as to forget their spiritual needs. They neglect their secret devotions—prayer, reading the Bible and meditation—and ere they are aware of it there is spiritual languor. They grow luke-warm. Inwardly they suffer. How kind and compassionate the Lord, who knows the danger, and in the midst of our cares, and even our successes says, "Come, ye apart, and rest awhile." The Savior saw in the faces of these men their need of retirement with Him that they might have their spiritual natures renewed and refreshed.

There is danger that we may substitute public worship and the services of the sanctuary, and even family worship for private devotion, for closet-prayer. To be alone with the Lord gives new zest to prayer; quickens our spiritual activities, and affords the supremest joy. This does not make us unmindful of the "crowds" out yonder. But while we feast with our Lord, increases our appreciation of their need, and makes us feel more deeply their condition. Something like the "compassion" of our Lord takes possession of our hearts, and moves us to wish to do something to alleviate their distress.

We cannot come into close fellowship with any one without entering into their views and feelings. So, something of the spirit of the Master

comes into our hearts as we, in our closets, come into loving, warm fellowship with Him. We realize, it is true, our limitations, but like one of old, we cry out, "Lord, thou canst do all things." And the very help we would give them we receive from our Lord through this soul-fellowship. One has said, "We never pray that we do not learn something." It is true. We learn something new of our Lord; we learn new ways of approaching Him; we learn new ways of helping our fellowmen; we learn new ways of bringing men to Christ. Doth not the Spirit also help our infirmities? There is no place that condemns us so much as our neglected closets. Let us be more alone with the Savior. It will be time well spent. When Luther was unusually busy, he couldn't get along with less than three hours in his closet.

W. WOOTTON.

Rosebud, Texas.

WATER BAPTISM.

On page 3 of third number of your paper in one article I find the word immersion seven times and the word immersed one time, and the reader is lead to believe that Peter taught and practiced immersion for water baptism. Also that Paul practiced and taught immersion for water baptism.

Will the editor of the Monitor, in his next issue, give one passage, chapter and verse in the whole Bible of sixty-six books where any one of these four words can be found in the King James' translation of the Bible, or in the Revised Version of 1881?

First, immerse; second, immersed; third, immersing; fourth, immersion.

I have been a reader of the Bible for sixty-five years and have never been able to find any one of these words in the versions or translations named, nor in any Bible but a denominational or sectarian Bible as the Holman Bible of Philadelphia and the American Bible Union. If they can not be found and the King James' version and the Revised Version are the Word of God, to use them must be to sin against the Holy Spirit, which can not be forgiven in this life or the life to come, and is misleading people of all ages. (The above was written to the Denton Monitor.)

All of the types and shadows of the Jewish economy are against immersion in any form. See Exodus 29:7, 20, 21; 30:31, 32; Leviticus, 8th chapter, 7th, 10th, 11th, 12th and 15th verses. To wash with water, as in verse 6, typified the cleansing power of the Holy Spirit. I call your attention specially to the 20th verse of Leviticus 8. I would also, in all kindness and brotherly love, ask you to closely and carefully read the entire 14th chapter of Leviticus. Leprosy, whether in a person or a house, was a type of sin and uncleanness. See how it was cleansed under the law. Then, in connection with this Hebrews, 9th and 10th chapters, how would it do in Hebrews 11:28 to substitute immersion?

CHAS. B. MARTIN.

Denton, Texas.

If the Baby is Cutting Teeth.

Be sure to use that old and well-tried remedy Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the best sed for diarrhoea. Twenty-five cents a bottle.

The best work is done by people who do not know its greatness.

After the grip, or other serious illness, Hood's Sarsaparilla is the medicine to take to restore the appetite and strength.

Consecration is more than complacent satisfaction with ourselves.

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

Address F. J. CHENEY & CO., Toledo, Ohio.
Sold by Druggists, 75c.
Take Hall's Family Pills for constipation.

The new day will not come until we are willing to sit up nights for it.

IMMIGRATION

From EUROPE THROUGH THE PORT OF NEW ORLEANS.

Our Foreign Immigration Office, No. 107 Carondelet Street, New Orleans, in charge of Mr. F. M. Welch, Foreign Immigration Agent, is now equipped for the handling of all matters pertaining to Foreign Immigration. Mr. Welch will give special attention to the filling of orders for labor for the "Home Seekers" arriving on each ship. Orders placed with him should state the number wanted, the kind of work, and the wages, with a statement of the cost of board, etc.
E. P. TURNER,
Gen'l Pass'r Agent, T. & P. Ry.,
Dallas, Texas.

EXCURSION TO MEXICO.

The attention of the Leaguers is called to the low rate Excursion to Mexico at close of meeting at Corpus Christi via Texas Mexican and National Railroad Company of Mexico; rate to Monterey and return, \$9.50; to Mexico City and return, \$25; to other points, proportionately low.

This will form a pleasing sequel to have never visited Old Mexico, and the annual gathering. To those who have never visited Old Mexico, it will prove a memorable event. Mexico, with its cool and invigorating climate, the many historic points of interest, mountain scenery—every turn brings new and pleasing attractions. For further particulars, address

E. MUEZENBERGER,

Gen'l Agt. Nat'l Lines of Mexico,
San Antonio, Texas.



Will bale more hay at less cost than any press made. Every farmer should own one. Write for price and catalogue.

PARLIN & ORENDORFF IMP. CO.
Dallas, Texas.

by our method. For the sake of the advertiser it gives us, we let you have all the profit. For particulars address PETER BEAT-RICHARDSON CO., Wholesale Druggists, Louisville, Ky.

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Manufacturers of

Pure Linseed Oil Ready Mixed Prepared Paints Ready for use; guaranteed to be the highest class and best goods made.

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This firm needs no endorsement—their goods speak for themselves.
Sold by all Reputable Firms in the State of Texas.

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Manufacturers of the

Celebrated Austin White Lime and dealers in

Cement, Plaster, Hair, Fire Brick, Etc.
AUSTIN TEXAS.

EPWORTH ORGANS

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

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

A COOL MOVER

FOR HOT DAYS.



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

NORTH or EAST

Write for particulars on our low rates to the best places.
C. W. STRAIN,
G. P. A., Fort Worth, Texas.

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Corns, in spite of squeeze-toe fashions would be rare if all lovers of comfort and common sense would make it a rule to change shoes at once on their return from a long walk, and for the rest of the day give nature a chance in extra wide and extra low-heeled canvas shoes—Health Culture.

TYLER DISTRICT CONFERENCE.

The Tyler District Conference met July 3, 1906, with the Athens Methodist Church. It was in session for three days, having time to dispatch all its work, but none to spare. Everything moved in peace and harmony from start to finish. We were expecting Bishop Key, but when press of business kept him away, Brother Solomon, our presiding elder, was equal to the occasion.

Two were licensed to preach: one a man of family, the other a young man. Two were recommended for admission; one for deacon's orders.

The lay delegates are:

- KNOX HENDERSON. J. J. FAULK. W. H. BARTON. CONE JOHNSON.

A notable action of the conference was the asking for \$300 for a mission in the eastern part of Henderson County and offering to supplement this with \$135 raised by individuals. It looks like they were in earnest.

A resolution was adopted commending the Texas Christian Advocate and its editor for its general efficiency and specially for its fearless and noble work for local option in Texas.

The preaching was of a high order and left a fine impression behind. S. W. Lowe opened the conference. Then came H. A. Matney, "Uncle Dick" Thompson, B. C. Ansley, J. B. Sears, J. W. Mills and W. F. Packard. We were visited by Rev. W. Thompson, Agent for Superannuate Homes of the Texas Conference; O. S. Thomas, the Commissioner of Education for S. W. U.; Prof. A. B. Phillips, from Alexander Collegiate Institute; Rev. I. Z. T. Morris, whom everybody knows; Rev. T. S. Armstrong, of the Northwest Texas Conference; Rev. J. B. Sears, Missionary Secretary of the Texas Conference.

The conference agreed unanimously to meet with the people of Overton next year.

The people of Athens found a real pleasure in entertaining the conference. They will be ready for it again when their time comes and will welcome it with enthusiasm.

CLYDE B. GARRETT

SAN ANTONIO DISTRICT CONFERENCE.

This district closed a most spiritual and prosperous session at Uvalde, Monday, June 25. It was a feast of good things from first to last. Our presiding elder, Rev. W. J. Johnson, who is now closing a successful quadrennium on this district, was very satisfactory as presiding officer. He shows no partiality to any of his brethren, and all his preachers are his "pets." They all sincerely love him.

Rev. J. T. Farris, of Hondo, preached the opening sermon Wednesday night. Rev. E. D. Mouson, D. D., of Travis Park Church, preached for the Home Mission and Parsonage Society Thursday night.

The District Conference convened Friday morning, with the presiding elder in the chair. The writer was elected Secretary, and Rev. V. G. Thomas was elected Assistant Secretary.

All the sermons preached during the conference were exceptionally fine. They had the spiritual glow, and were marked with an earnest purpose to touch the hearts of the people and make them better. The discussions on the different reports brought out many helpful and suggestive points, which gave occasion for much speech-making, especially to those who are always "set for the defense of the gospel." However, no bones or husks, but juicy meat and whole kernels were handed out to those who were fortunate enough to be present.

The entertainment of the delegates and visitors was par excellence. The pastor, Rev. C. W. Perkins, knows just how to provide and take care of a District Conference. As a matter of course, this scribe and another weakling had the very best home in town.

A decided and marked improvement all over the district in almost every department of our work was reported, and unless "Time should turn backward in his flight," we may safely predict that San Antonio District will make the best report at conference this fall she has ever made in her history. We have a district of varied resources, and some of these days we are going to abound in wealth. If we continue to make progress in spiritual things, and make the salvation of souls our main business, the Church undoubtedly will have a glorious future in this rapidly developing Southwest country.

The following resolution was unanimously adopted, viz:

"Whereas, According to the law of our Church the present term of our be-

loved presiding elder, Rev. W. J. Johnson, expires with the close of the present conference year, therefore

"Resolved by the San Antonio District Conference, That we express our appreciation of his untiring labors and efficient work in our district during the four years now closing."

A. J. WEEKS. V. G. THOMAS. E. T. CAMPBELL. O. A. MILLS. J. J. FRANKS.

About five hundred accessions to the Church membership during the present conference year were reported. The following delegates were elected to the Annual Conference:

- JAMES McLYMONT. D. W. BARNHILL. REV. T. G. WOOLS. J. L. HILL.

Alternates:

- J. B. Flannery. V. M. West. A. W. Evars.

Wilmer B. Wheeler was granted license to preach. B. B. Hall and E. Y. S. Hubbard were recommended for admission to the Annual Conference.

The Home Mission and Parsonage Society and Epworth League Conference each had a very interesting half day's session in connection with the District Conference. They will likely report their meetings in due time.

The District Conference will meet at Pearsall next year.

The following resolution was adopted and ordered published in the Advocate:

Whereas, The leaving of members of the District Conference before adjournment has disrupted several committees in the present session of the conference, and

Whereas, Such untimely departure of members otherwise disturbs the work of the conference and breaks the continuity of normal Christian influence on the community, and

Whereas, Such conduct of members makes the impression that the District Conference is worthy of only temporary attendance, adjusted to the claims of all business and pleasure and general convenience, therefore

Resolved, That the remnant of the conference in session do protest most earnestly against this untoward and mischievous custom.

2. That it is the sense of this conference that it is the duty of every member of the District Conference to make all preparation necessary to remain throughout the sessions of the conference before leaving home.

3. That the presiding elder be requested to confer earnestly and seriously with all the pastors and other members of the next District Conference relative to this matter, and see that every member learns of these resolutions.

(Signed) J. H. Harrison, A. J. Weeks, J. J. Franks.

A. B. DAVIDSON, Sec.

CALVERT DISTRICT CONFERENCE.

The twenty-fourth session of the Calvert District Conference met at Kosse, June 29 and adjourned the 30th, with Rev. R. A. Burroughs, presiding elder in the chair. All pastors were present except one.

J. W. Hoke was elected Secretary, and the committee on missions named by the chair as follows: G. A. LeClerc, W. W. Watts, H. P. Kellogg, G. W. Walkup and J. H. Cook. The meeting was high classed in many respects and showed deep interest by those in attendance.

Too many absentees were noted, but the ardor of those present made good for the deficiency. Reports showed marked improvement in finances and repairs of church property, but the spiritual state of the Church not as high as hoped for. Rev. Joseph Sears, of the Palestine District, was with us for one day and preached Friday at 11 o'clock to an appreciative audience.

J. H. Shiddell, J. F. Peel and J. W. Hoke compose a committee to dispose of the District Parsonage at Calvert and consider propositions to change location of same. A question was raised as to whether the name of the district would be changed to take the name of the place securing the parsonage. After a lively discussion resolutions to that effect were brought forward but tabled.

Dr. Harrison, President of the San Antonio Female College, was the only school man with us, and proved himself to be a very earnest, interesting and capable man, indeed, and we speak for him and his co-laborers a successful institution.

Calvert was chosen as the next place of meeting. Delegates to the Annual Conference elect were:

- A. T. WALKER. C. WARD. J. S. WATSON. J. W. HOKE.

Alternates:

- W. O. Harris. Dr. Cummings.

A resolution was passed to meet not earlier than July 15, beginning

WEDNESDAY AND ADJOURNING FRIDAY.

Our beloved presiding elder has served his appointed term of four years on the district and a unanimous vote of thanks was tendered him for his well directed efforts in the field, efficiency in the chair and beautiful life among us.

With the best of feelings and bright hopes for the future we adjourned at noon.

J. W. HOKE, Sec'y.

FROM NATH THOMPSON.

Always enjoy the Advocate's coming, but especially here of late.

Isn't that fine news from Sonora and Ozona? You see we used to be about there. Wish Brothers Payne and Nunn would give themselves and their folks our love and echo "Praise the Lord," for we find pleasure in your profit and would joy with your joy.

Brother H. G. H. you are a sight for a young man. Please send me your address after you settle in New Mexico. Later on I might want to know about soil, snakes, prickly pear, etc.

Dr. Rankin, I want to tell you right now that I like the richness and range of your editorials.

Well, the General Conference is over. You all come mighty nigh anointing a fellow who had been hunting stray donkeys, but I am not going to say which one.

Miss Sara and I had the pleasure of entertaining Bishop Tigert in our home the other day. He came to preside over the Oxford District Conference, the first in his life. In the home, conference chair and pulpit, he was all a real Methodist would want. Pretty soon he is going to have as much experience as education about Methodism, and will make one of our most useful Bishops.

One of the best things on the Bishop I have heard, is while Book editor he held a meeting in New York where about forty folks were converted. He has my permission to pass.

Some of our big men are too busy, though petrifying the Church, to condescend to the low level of getting sinners converted.

"Restatement of faith." I won't say anything on that subject. Like the rest of the average Methodists, I don't see much on either side for wasting time of "raising a ruckus." I will at least wait till the vine "draps" her bloom before I thump the melon.

By the way, before I leave Bishop Tigert. He goes Wesley one better on horse heaven. He says hens are immortal, because their sons never set.

Did you ever hear of the trustees who ran their school by rules? Well, one day idle Sam put a fly in Sal's syrup. The teacher started to whip him, when he claimed there was no rule "agin" it. Sure enough there wasn't, so the trustees met and made another rule, that it was wrong for Sam to put flies in Sal's syrup.

I see the last General Conference passed an additional rule that a Bishop may appoint a preacher a Y. M. C. A. Secretary. I tell you we are progressing on the quadrennial installment plan.

I see they also condescended to allow a conference to have an evangelist, provided he wouldn't save any souls outside his own patch.

"The world is our parish"—General Conference Delegates. We want our Church to develop no Moodys nor Torreys. Sam Jones and George Stuart made themselves despite our law, and we will repress as far as we can all such calls of providence and the common people. If God develops a soul winner beyond his conference bounds, and can not be longer repressed, we put him out of the itinerant brotherhood, in the local ranks, and if he gets to the General Conference he must come as a layman.

My mother used to kiss me good-by and say "Remember whose boy you are." That was rule enough for me; I knew her spirit.

Brethren, let's quit this rule multiplying business and all of us get a clean-hearted, full-hearted, sloshing-over ease of religion, and be worthy sons of Methodism ("Christianity in earnest," doing all the good we can, to everybody we can, everywhere we can.

Instead of holding on to the tail end of progress with our heels stuck in the ground, walk up by the side of Providence, ready to respond to every movement of his to capture a world for Christ.

Give our Generals a right, under the advice of the conference concerned, to appoint a man to do anything that ought to be done.

Yours for taking in new territory, UNCLE NATH.

Nervousness and Nerve.

The more nervous a man is, the less nerve he has. That sounds paradoxical—but it isn't; for nerve is stamina. Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take. If you get tired easily, mentally or physically, take Hood's—it will do you good.

HAS FAITH.

I am necessarily away from home a great deal, but occasionally I see a copy of the Christian Advocate, and found a very interesting number of it here at Memphis, Texas.

While I am not a Church member, I was reared under the influence of the Methodist Church, and reverence its teachings. A former pastor of the old First Methodist Church in Dallas, General L. M. Lewis, united my wife and me in marriage.

I have been attracted to and enjoyed the article in the Advocate by one of its contributors, giving his reasons for believing in Christ; and in this connection, I want to add that I believe in Christ, because I must believe, and it is so satisfying to me. If the spirit of "unbelief" should abide with me, it would be as a specter rising before me

in my daily walk, and haunting me through the long hours of the night. I would be without hope for the future, and feel that I was shut out from all that was good of the present; realizing that when death should come, that my body and my being, like that of the brute, would mingle with the garbage of the earth and be forgotten.

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live."

W. L. EVANS.

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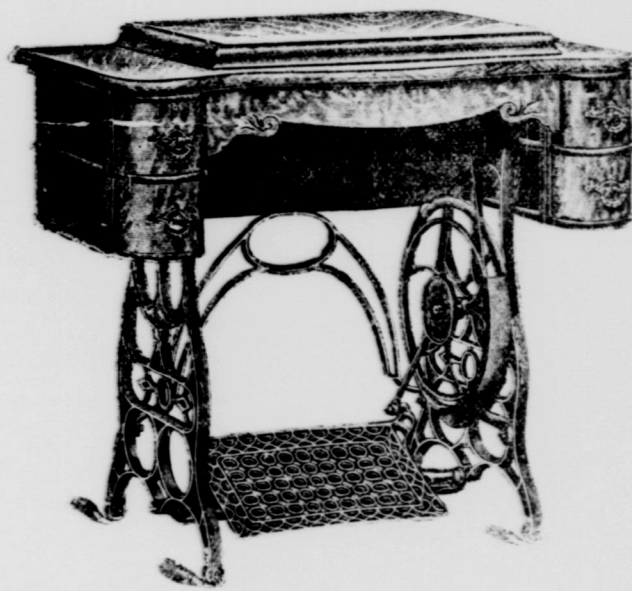
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This is an Automatic Lift drop-head stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing head of the machine is automatically lifted to place and locked firmly, 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-sawed 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.

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The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence R. Howell, 170 Mason St., Dallas, Texas.

UNION DISTRICT MEETING.

The district meeting of the W. F. M. S. and W. H. M. S. of Gatesville district, convened in Gatesville, Texas, June 6, 1906. The meeting opened with a fine sermon on "Home Missions," by Rev. J. W. Holt, of Hamilton.

Wednesday morning's session was devoted to the work of the Home Mission Society, and was presided over by the District Secretary, Mrs. S. H. Lumpkin, of Meridian. A very helpful devotional service was conducted by the President. Enrollment of delegates followed, and reports from auxiliaries were heard.

Mrs. J. W. Blair delivered a beautiful address of welcome, which was happily responded to by Rev. J. W. Holt.

Miss Irene Schley read a very thorough paper on "Immigration."

It was voted and carried that the pastor and visiting ministers should have the privilege of the floor.

Brother Story made a very helpful talk on "Woman's Work." He was followed by Rev. Holt with some very pertinent remarks touching especially on the Christianizing of immigrants.

A fine paper was read by Mrs. Rowland on the "Deaconess Work." This was followed by a talk on the work from Mrs. Lumpkin. She spoke of the consecrated life of Miss Fannie Mann and of the great need of trained workers.

The body joined Mrs. M. W. Hatchett in a prayer for a candidate from the Gatesville District for the Scarritt Bible and Training School.

Mrs. R. N. Saunders illustrated by means of a large map the extent of the work of the Woman's Home Mission Society, showing the number of parsonages built and aided, the location of schools, rescue homes, and city missions. She told of the progress of the schools and the great work of prevention and rescue that was being carried forward by the homes and missions. She also gave an explanation of a fund tree, showing how the funds of the society are made and spent.

Miss Minnie Saunders gave a very beautiful and appropriate reading. After this the session closed with music and the benediction.

Wednesday afternoon Rev. W. F. Junkin, a Presbyterian missionary to China, at home on leave, delivered an address on "Mission Work in China." The intense interest of his audience showed the power and truth of his words. He seemed acquainted with and spoke with warm approval of the W. F. M. S. work in China. This earnest, eloquent address will live in the memory of those who heard it. The Gatesville auxiliary is grateful to Mr. Junkin for the hearty sympathy and willing help he gave in the meeting. At the close of this address the entire audience adjourned to the residence of Mrs. Saunders, where a delightful reception was held in honor of the visitors.

Wednesday evening Rev. W. P. Garvin preached a sermon of deep thought on foreign missions.

Thursday morning the session was devoted to the work of the Foreign Mission Society. Mrs. Saunders, District Secretary, presiding.

The exercises were opened at 9 o'clock with a service of praise and thanksgiving.

After reading the minutes, the reports from the auxiliaries were heard. Mrs. Saunders read a fine paper on the work of the society and told, in her interesting way, of her visit to the annual meeting in Abilene.

Mrs. Blair read an excellent paper on the work in China. Mrs. Lumpkin gave a ready and intelligent talk on Indian Missions. Mrs. Hardeman read a paper written by Miss Valeria Valma. This paper was read at the annual meeting in Abilene. Miss Valma is a Brazilian, now a student of Granbury, in course of training for a missionary to her native land. Mrs. Hatchett gave an interesting paper on Mexico, and Miss Maggie Saunders gave a fine description of the Laredo Seminary. Miss Ethel Schley gave a splendid reading.

The following resolutions were submitted:

1. That we give thanks to our Heavenly Father for his kind and loving providence, and unto him shall be all the glory.

2. To the good people of Gatesville we tender our grateful thanks for their kind, hospitable and royal entertainment, for their cordial welcome to their town and homes, as given by Mrs. Blair, and to their reception committee, who anticipated our every need.

3. To Miss Irene Schley and others, who from time to time furnished special music.

4. To Brothers J. W. Holt and W. P. Garvin for their inspiring sermons which were indeed messages of love and encouragement.

5. To Brother J. W. Story, our host, for his patient and untiring attentions

to us from the time of our arrival till our departure.

6. To the ladies of the auxiliaries for the pleasant social hour spent at the residence of Mrs. Saunders.

7. To all other denominations who attended our services and encouraged us by their presence.

8. To Rev. W. F. Junkin for his splendid talk on China and the fine work which inspires each to live a better life and do more for the cause of missions. Signed

MRS. S. H. LUMPKIN,
MRS. J. P. MONROE,
MISS MAGGIE SAUNDERS.

Brother Story closed the meeting with a prayer and benediction.
MRS. CORINNE COMPTON, Sec.

DISTRICT MEETING OF THE WOMAN'S HOME MISSION SOCIETY.

The district meeting of the Woman's Home Mission Society of the Terrell District convened in Kaufman, June 20 and 21, 1906. The first business session opened at 9 a. m., Thursday, Mrs. A. S. Holmes, District Secretary, in the chair. After singing that sweet song, that ever thrills the hearts of God's children, "Nearer, My God, to Thee;" Mrs. Holmes read as a scripture lesson, II Peter 1:18. Her spiritual comments were an inspiration and a fitting preparation for the work before us, bringing to us the lesson of the blessed result of faithfully using the wonderful opportunities open to us. Rev. O. S. Thomas offered a very earnest prayer in behalf of this branch of Church work and of the women who so zealously labor in it. The chair then appointed Mrs. O. F. Walton secretary. The meeting opened with a larger attendance than ever before, and a number of ministers present gave encouragement to our work. Delegates from the following auxiliaries answered to roll call: Mesquite, Crandall, Kemp, Rockwall, Terrell, Kaufman, Seagoville, Forney and Mabank.

Mrs. H. Goolsby in her own charming manner extended us a very gracious welcome. A fitting response was made by Mrs. T. P. Ware, of Terrell, in behalf of the district, expressing hearty appreciation of the cordial welcome. Kaufman is noted for her hospitality, and never did she give greater proof of it than on this occasion. Her guests were most beautifully cared for, and at the noon hour she served the many "visitors within her gates" to a most tempting and delightful lunch.

During the morning session several leaflets bearing on our work were read, which resulted in a profitable discussion on some important questions relative to best methods of securing largest results in auxiliary work. Then followed a discussion on Bible studies and readings, in which a number took part, emphasizing the need of a closer study of God's Word and a greater knowledge of the object and aim of the Home Mission Society, if we would become efficient, effective workers. Realizing that our work is retarded more by ignorance than any one thing, a strong plea was made that each woman should subscribe for "Our Homes" and the "King's Messenger." Rev. R. B. Moreland, of Seagoville, closed the morning session with prayer. Devotional services of the afternoon session were conducted by Rev. W. D. Douglas, of Mesquite, reading the 6th chapter of Matthew, and stressing the thought that the greatest equipment for Christian work is a consistent life and trust in God. The afternoon session was devoted to interesting papers on the various departments of our work and discussions of same, much prominence being given to the new enterprise projected by our Conference Society, the building of the dormitory at Denton. Mrs. G. F. Powell, of Terrell, our Conference Third Vice-President, read the leaflet on "Duties of Third Vice-Presidents" with instructions to local Third Vice-Presidents, urging them to do efficient work in their respective auxiliaries. The following carefully prepared and most instructive papers were read. Paper on "Supplies," read by Mrs. Vance, of Rockwall, "Parsonage and Supplies," by Mrs. Pryor, of Forney; "Press Work," by Mrs. J. Lee Smith, of Seagoville, and "Our Funds," by Mrs. T. P. Davis, of Terrell. Miss May Wood, a deaconess of Chicago, gave a very interesting talk on the "Deaconess Movement," giving us much valuable information on the subject.

The following resolution was presented and adopted:

Whereas, The Woman's Home Mission Society of the North Texas Conference has entered a Deaconess Dormitory at College of Industrial Arts, Denton, which has been endorsed by our Woman's Board, by the Federated Clubs, and the Faculty and Regents of the College of Industrial

Arts. Therefore, we, the auxiliaries of Terrell District, heartily pledge our enthusiastic support to this new work of our Conference Society, and further we resolve to go home and tell the good news to our women, and bring to our annual meeting of the Conference Society liberal offerings.

MRS. THOS. P. WARE,
MRS. FANNIE VANCE,
MRS. J. LEE SMITH.

The District Secretary then gave an excellent address, showing the progress and development of the work and urging the auxiliaries to greater efforts. Our women are becoming more interested each year, and this year's report shows an increase in interest, membership, funds and above all else, we think, in spiritual growth.

It was decided to continue the District Parsonage Fund, also the boxes to the Mission Home and Training School. Seagoville was chosen as the next place of meeting. The evening services were given over to the Dormitory Question. Our much loved Mrs. W. H. Johnson and Dr. F. B. Carroll each in a forceful presentation of the importance of the work were listened to with the closest attention, and by their clear and intelligent presentation of the different phases of the movement helped wonderfully to quicken the interest of the audience. Resolutions of thanks to the pastor and people of Kaufman for the hospitality so lavishly bestowed, were read by the Secretary and adopted by a rising vote. Closing prayer by Rev. J. R. Wages.

As a result of this meeting, many lessons of courage, hope, faith and love have been gained, and we trust may prove to be such a spiritual blessing that will enable us to go forward in the discharge of every duty, until when our work shall have ended, our Father can say of us, "She hath done what she could."

MRS. O. F. WALTON,
Recording Secretary.

Terrell, Texas.

DISTRICT MEETING OF THE W. H. M. SOCIETY.

It has been the custom of the presiding elders of the Houston District, Texas Conference, to assign a part of a day during the Annual District Conference for the presentation of the work of the Home Mission Society of the district.

Following this precedent, the present presiding elder, Rev. Sam R. Hay, appointed the afternoon of June 21 for the Home Mission Conference.

The District Secretary, Mrs. A. L. Metcalf, made a report of the work done during the year ending June 21, showing quite an advance over any previous year in all lines of work undertaken.

There are now fifteen auxiliaries in the district and eight of them were represented by delegates; the others were represented by the pastors of the Churches to which the auxiliaries belong.

The auxiliaries represented by delegates were: Shearn, McKee Street, Washington Street, Tabernacle, McAshan, Houston Heights, Brunner and St. Paul; the last is the youngest auxiliary in the district, but it is a working auxiliary and sent a fine report. The presiding elder made some commendatory remarks about the efforts of the Houston Heights Auxiliary, attributed the organization of the Methodist Church, South, largely due to their work; work done under great difficulties and amid much discouragement.

The Galveston pastors made good reports for the auxiliaries belonging to their charges. The Rev. Glenn Flinn gave some interesting facts and figures about the conditions in Galveston.

The population of Galveston is 35,000; foreigners, 6,000; white population about 25,000; Protestants have fifteen Churches and 3100 members; about 2000 regularly attended the Churches in the winter, and about 1000 in summer; Catholics have 9,345 members, including, of course, all baptized children; the Lutherans are quite as strong; there are 258 saloons and beer joints, one to every 135 people; Galveston virtually has no Sabbath; immigration is turned toward Galveston as never before.

In order to stem this tide of intemperance and ungodliness, the First Church has secured a "Wesley House," a deaconess, and both Churches are trying to evangelize the crowds of ignorant, ungodly people that are invading our land.

The Home Mission Society of the Texas Conference has adopted the support of the "Wesley House" in Galveston as the specific work of this conference and every effort is being made to advance the work in Galveston.

It is all right and the bounden duty of the Church to send the gospel to foreign lands, but if they do not preach the gospel to the heathen at our very doors, they will be worse than the heathen themselves. It behooves every patriotic citizen to aid in this work, for unless these hordes of ignorant, ungodly people are Christianized the very foundations of our

government will be overthrown as the Sabbath has been abolished in Galveston.

Greater interest was manifested than ever before, and a larger attendance both of delegates and members of auxiliaries than at any previous meeting; but, owing to some misunderstanding, much of the time was consumed by speeches wholly irrelevant to the subject under consideration, and much of interest and importance was necessarily omitted.

PRESS CORRESPONDENT.

DISTRICT MEETING W. H. M. SOCIETY.

On June 19 the District Meeting, W. H. M. Society, Weatherford District, was held at Courts Memorial Church, Weatherford, Mrs. J. B. Price in the chair. On roll call of auxiliaries twelve were found to be represented and visitors to the good number of thirty; many of the Weatherford District preachers being also present.

A hearty address of welcome was given by Miss Lancel Aldridge, which was gratefully responded to by Mrs. N. B. Owens, of Whitt. A deep current of religious fervor pervaded the meeting and all hearts seemed aglow with desire to carry on in the best way this work for the Lord. It was a piece of rare good fortune or management on the part of our wise and earnest District Secretary to have present Mrs. J. T. Bludworth and Mrs. Nat G. Rollins, who were just returning from the annual meeting of the conference society at Taylor, and who added greatly to the meeting by their wise suggestions and helpful talks.

Reports from the auxiliaries were for the most part full of encouragement and promise, as was the report of the District Secretary, Mrs. Price, who labors zealously year after year to bring up every part of the work.

Fine papers and addresses were made on the following subjects: "Best Method to Revive a Home Mission Society," "Benefits Derived by Pastors," "Press Work and Opportunities Improved and Neglected."

Sisters Rollins and Bludworth spoke of their respective departments, and the latter gave an account of the board meeting held in Asheville, N. C. Mrs. J. M. Richards gave an interesting account of the annual meeting at Taylor. The reports of committees were brought in.

On Extension of Work, Mrs. Eugene Moore, of Strawn, told of the great need of a missionary for the mining towns of the district, Thurber and others, where are many foreigners without any religious instruction. On motion, the district decided to take up the matter of employing a missionary, and a committee of arrangement for same was appointed, consisting of Mrs. Eugene Moore, Mrs. J. B. Price and Rev. J. B. Patterson.

The exercises were interspersed with fine instrumental and vocal music by Weatherford ladies.

Our presiding elder, Bro. Boone, made some helpful talks and suggestions, and finally declared the meeting to be one of the best he had ever attended of his kind, and insisted that the next be held with the District Conference, which was left to be decided by the next presiding elder and our District Secretary.

A most bountiful and delicious dinner was spread by the ladies of Courts Memorial Church, which feature was also highly enjoyed and appreciated.

The meeting adjourned in the late afternoon, followed at the night service by a fine Home Mission sermon by Bro. W. A. Manly, of Aledo. Doubtless each one present went away strengthened for further service for the Lord.

A.

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

Mrs. Johnson, our President, having kindly given you in our Woman's Department not long since a report of the annual meeting of our Conference Society at Abilene, we now put before you as members of this Conference Society the reports of the committees. They contain the plans of work for the year, and the sooner you have them in hand and put them in operation the better will be the results. They should be studied and kept at hand for reference.

At this interesting period of activity in our organized work there is a flush of matter on the press, and we owe it to our always patient and accommodating editor of our department to divide space as far as possible.

Appropos to this, your new Press Superintendent will refrain from any words of formal salutation which might appear all the more fulsome, as they would be addressed almost without exception to the women who are her well known and beloved counselors in home missions. She does not feel that she has come to gather in strange fields.

"To the Spirit select there is no choice, He cannot say 'this will I do, or that.'"

A hand is stretched to him from out the dark. While grasping without question he is led. Where there is work he must do for God."

I hope the District Secretaries will be prompt in sending in lists of press Superintendents and Corresponding Secretaries.

The bulletins are in hand ready to be sent out.

MRS. S. C. FOLLIN,
Press Superintendent, Conf. Soc.
Fort Worth, Texas.

REPORT OF FINANCE COMMITTEE. W. F. M. Society, Northwest Texas Conference.

1. We endorse the pledge for the salaries of two missionaries, \$1250, and \$50 for the Trueheart Lectureship.

2. That in view of the necessity of a permanent scholarship in the Scarritt Bible and Training School, which now requires \$3000, we make special and earnest efforts to secure that amount this year. We also recommend the continuance of the Easter offering, Birthday offering and the surplus of the pledge raised. That the District Secretaries by prayer and faith devise means to raise the necessary amount as early as possible.

3. That auxiliaries be again reminded of five cents per adult member for publication of minutes.

4. We feel the necessity of urging that all the auxiliary Treasurers must send their funds to the Conference Treasurer, otherwise their societies do not get credit for them. We urge that the proportionate amount be sent each quarter, not waiting till the last quarter to make collections.

5. That \$5 per quarter be allowed the Conference Treasurer for office expenses.

6. We again urge societies to make prompt payment of Conference Extension Fund in the first quarter if possible.

7. We recommend \$5 be appropriated for the Conference exhibit.

MRS. C. J. HARPER.

COMMITTEE ON EXTENSION.

Realizing that the strength and loyalty of the "home base" is fundamental to the success of the foreign mission campaign,

Resolved, 1. That we endeavor to organize foreign missionary societies in each charge and bring the call home to the individual members of the congregation to become a part of this great movement.

2. That we urge our women to observe especially the "Morning Watch" and the use of the Prayer Circle as a direction to their prayers for all departments of our mission work.

3. That we redeem our pledge of last year for 1000 new members; to this end, let each member take upon herself one Church member who is not interested in our work as a subject of prayer.

4. That we request the Third Vice-President of the Woman's Board to arrange for us, with the other conferences in her territory, a series of district meetings when and wherever deemed best.

5. That we adopt for our conference the provision of the board for two Secretaries, to be known as the Corresponding Secretary and the Statistical Secretary.

6. That the duties of the Corresponding Secretary be to conduct all correspondence of the conference and to promote the general interest of the conference work. The duties of the Statistical Secretary be to distribute all literature and report banks, to record and make all statistical reports.

7. That the installation exercises and transfer cards find a permanent place in the auxiliary.

8. That auxiliary societies continue to elect three Vice-Presidents, these to be made heads of departments best suited to the needs of each auxiliary.

9. That we seek the best methods for accuracy and prompt auxiliary reports, and recommend that auxiliary Treasurers make out these reports, and the Corresponding Secretaries to conduct all correspondence of the society.

10. That report blanks be printed for the use of District Secretaries.

11. That District Secretaries send quarterly reports to the Conference President.

12. That District Secretaries ascertain from each auxiliary in her district the amount of its pledge before coming to the annual meeting; that in the absence of an auxiliary representative, she will be able to make the pledge for them.

13. That the District Meeting be well planned, and the time be spent in earnest spiritual interchange of plans and methods, by the use of maps and charts for the increasing interest throughout the district.

14. That the conference make appropriation for an exhibit of curios from foreign fields, with maps, charts and suggestive methods of work for use in conference district meetings.

15. That we stress the invaluable reinforcement that comes to our work

North Texas Female College

"KIDD-KEY" Conservatory of Music and Art.

Sherman, Texas.

We have added the great Violinist, MR. IGNACE EDWARD HAROLDI to our Conservatory Faculty. He is considered by many the foremost Violinist and Teacher of Violin in America. It gives us pleasure to place within reach of our patrons and the public the teaching of this great artist.

For information, address

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

from the Scarritt Bible and Training School, and should a suitable candidate present herself for training, after the close of this annual meeting, and receive recommendation from the Executive Committee, that her expenses be paid from the permanent school fund.

16. That the Executive Committee hold monthly meetings at its own discretion.

Young People's And Juvenile Work.

Realizing that the hope of the Church is in its children and young people, and that the work among its young people is so largely dependent on competent leadership, therefore be it:

Resolved, 1. That the Church shall pray earnestly for the Lord to impress more of the women of the Church to accept the work of Lady Managers.

2. That members of auxiliaries hold themselves at all times in readiness to render any assistance necessary to the Lady Managers and Juvenile or Golden Links societies in their work.

3. That the social life of the young people receive due attention. Social meetings, etc., being given, thus winning and holding many to an interest in the work who might not otherwise be attracted to it.

4. That in the study of the various mission fields free use be made of maps, charts, pictures, prayer calendar, leaflets and all missionary literature available.

5. That each Lady Manager be urged to make an effort to put a copy of the "Little Workers" in each home where there are juveniles.

6. That each member of the societies be furnished with a mite box and trained to systematic giving, and to payment of the monthly dues from money earned by themselves for this specific purpose.

7. That the securing of Life Certificates or some other special work be encouraged, thus giving a greater stimulus to the work by having a special object in view.

8. That each society be urged to hold a special Easter service and take the Easter offering for the benefit of our permanent scholarship in Scarritt Bible and Training School.

9. That we very much deplore the lack of interest among our boys, and urge that every possible means be used to enlist them in the work during the next year.

MRS. D. HOLVEY.

Publication And Literature.

1. Knowledge gives power and an informed membership means a working body. We need to cry from the housetops the news of our successes

and even of our failures, so, in order to create a more wide-spread interest we gladly accept the offer of the Texas Christian Advocate and render gratitude to the editors for continued courtesies.

2. We recommend that a leaflet, explaining the purpose of the birthday dollar be prepared and distributed during the present quarter, hoping that this will so popularize our permanent scholarship in the Training School that we will soon be able to complete that fund.

3. We urge officers to have the quarterly leaflet read in the auxiliary meetings and passed on from one to another, inducing many to read each copy.

4. We advise the continuance of Monthly Bulletin in Texas Christian Advocate, and recommend the Conference Press Superintendent be allowed office expenses and \$50 per annum to cover expense of publications, books, etc., necessary for her information.

5. That Auxiliary Press Superintendents shall present both general and conference bulletins and other items of missionary information, making use of blackboard, and securing space for reports relative to foreign work, in local papers, and shall report quarterly to Conference Superintendent, giving progress of the work.

6. We urge each auxiliary to appoint an efficient, wide-awake agent for the Missionary Advocate and Little Worker.

7. That each auxiliary be urged to take up the United Mission Study Course and the Golden Links, the Young People's Go Forward Movement Study Course, supplemented by any missionary reference works available.

8. That auxiliaries make a thorough study of the annual minutes, giving special attention to the committee reports, and using the Quiz on Board Minutes, which will appear in Woman's Advocate not later than October, and that the questions and answers on our mission fields in Advocate each month be used in auxiliary meetings.

9. We recommend that the Hand Book, sets of pictures of missionaries and mission stations, with maps; all the publications of the board be studied in regular meetings.

MRS. A. C. JOHNSON.

PITTSBURG DISTRICT CONFERENCE.

This conference convened in Dangernfield June 26th, at 2:30 p. m. The first session of this very interesting conference was consumed in organization, the appointment of committees and in otherwise preparing for the work before us.

That evening the spiritual tune of the conference was pitched to a high key in a thoughtful and spiritual sermon by Rev. M. F. Daniel, of Texarkana. The second day of the conference was given to the consideration of the interest of the Woman's Home Mission Society. A number of most excellent papers were read bearing on the different phases of the work and not a little new interest was stimulated in organizing new societies and generating zeal for the more perfect organization of those now in existence.

The pastors' reports from the various charges revealed the fact that in quite a number of them we have already had good revivals, and where we have not the prospects for such are most flattering. Notwithstanding the fact that the protracted season is just now beginning with all of our country appointments, we already report more than half a thousand additions to the Church. We believe that the number of accessions will far exceed that of last year.

The report of the Committee on Finance showed that there had been raised this year for churches and parsonages \$3,255.75, and that the amount remitted by this district on the conference collections to date exceeds that of any other district in the conference, and we take it that the preachers' salaries are about in proportion.

Every interest of the Church was scrutinized, and while there were some very spirited discussions, yet the finest possible spirit prevailed. The preaching was done by Brothers M. F. Daniel, C. B. Cross, J. T. Smith, Ross Williams, J. B. Turentine, Ed Morgan, W. H. Vance, J. T. Kirkpatrick, Jesse Willis and G. E. Cameron. With the exception of the last named I am sure that a more satisfactory series of sermons have not recently been delivered at any District Conference. The most refreshing characteristic was that they were all attended with the Divine presence. Indeed the good spirit was powerfully present and more than once our services closed with shouts of joy.

One half day of the conference was devoted to the Sunday-schools. A most excellent program had been prepared for this feature of the conference and we had speeches touching almost every phase of the Sunday-school work. Brother Abernathy, our efficient Sunday-school man gave us a thorough exposition of a well organized school. At no time have we heard a more practical or helpful discussion bearing on this great interest of our Church. Our presiding elder, Brother J. T.

Smith, is investing his usual determination, thoughtfulness and enthusiasm even in the most minute matters of his district and the result of his efficient and tireless labors is everywhere evident.

The attendance of the preachers and delegates was quite good and it was generally conceded that it was one of the best District Conferences any of us have ever attended. The complaint that is so often heard in many parts of our connection that we are not producing any preachers will not apply to this district, as four were licensed to preach, viz: J. A. Weems, J. J. Bell, Willie Frazer Smith, and L. E. Green was received as a local preacher from the Methodist Church. J. B. Bell, Willie Frazer Smith and L. E. Green were recommended to the Annual Conference for admission on trial.

Delegates to the Annual Conference: J. H. SNIPES. REV. R. R. MORRIS. D. H. ABERNATHY. C. M. HENDERSON.

DeKalb was chosen as the place for the next conference.

We voted the good people of Dangernfield our heartiest thanks for their hospitable entertainment and each of us returned to our respective charges to endeavor to make full proof of our ministry until we shall meet in Tyler about the last of November.

G. E. CAMERON, Secretary.

A LETTER FROM CHINA.

Huchow, China, April 28, 1906.

Dear Brother Rogers—Misses Veb Tsung Tsung and Wang Tsy Wei, disciples by the grace of God and the love of our Lord Jesus Christ, write this letter to you. To the saints in Christ in America, grace be unto you, and peace from God our Father and the Lord Jesus Christ.

We have heard through Mr. Pilley that you would be pleased to help us in the expense of our Sunday-schools. When we received this news we were very happy, and we give thanks to God because He has opened your heart to love us Chinese, especially the souls of our Sunday school scholars.

We wish to write you about the condition of our Sunday-schools. On our West Huchow circuit we have two Sunday-schools. One is at the west gate of the city of Huchow, which convenes every Sunday at 10 a. m. We have three teachers and more than fifty scholars. These include old and young, both men and women, boys and girls. Most of these are idol worshippers.

We have only seven or eight who are members of the Church. We have had no definite Sunday-school lessons, for we have had no money to buy literature. We are using catechisms, the Bible and hymn books. The interest in our Sunday-school is very good. We have not been opened here a year yet. We pray that the Lord will bless us in an abundant harvest of souls to the glory of God.

We also have one Sunday-school at Sgeon, about forty miles from Huchow. This one convenes every Sunday afternoon. We have here but one teacher and more than sixty scholars. Our Sunday-school lessons are about the same as at Huchow. The condition of the schools are exceedingly good, which is the result of most of them being faithful, warm-hearted and energetic members of the Church. We beseech you, brother, pray for our two Sunday-schools that our labors may produce an abundant harvest.

The expense of our two Sunday-schools will be about forty eight Mexican dollars a year, twenty-four of United States money. If our brother is able to help us beyond these two, we have on the West Huchow Circuit many towns and villages where there is no Sunday school. In these places are poor children almost without number who cannot read and who know nothing of our God. We trust our Lord will give us the opportunity to read these children to God and be saved. We also send greetings to all our brothers and sisters in America.

We ask that you remember us Chinese constantly in your prayers that the time may not be far distant when we, as a kingdom, may put away the darkness and superstitions and turn to the true light of God. (Translation by Rev. Ed Pilley, Huchow, China.)

The above is in reply to a letter I wrote to Brother Pilley proposing to support a Mission Sunday-school if he would put us in touch with one.

The Chinamen sent me some gods and wrote about them, which description I wish I could send to the Advocate, but without the gods, might not be interesting.

I made up fifteen dollars in our Sunday-school to support one of these in China. Our people were glad of the opportunity.

Why not every charge almost in America take a Sunday-school in the heathen land to support? It could be easily done, and who can conceive the results?

M. W. ROGERS.

POSTOFFICE ADDRESS.

Rev. W. M. Leatherwood, Corpus Christi, Texas.

Epworth Leaguers, Look!

ALL

S. A. & A. P. Trains Stop at Epworth

(The Encampment Grounds.)

BE SURE

To Ask for Tickets via the S. A. & A. P. Ry.

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SAVE the extra expense for transfer of self and baggage from the City to the Encampment Grounds. Through Sleepers and Chair Cars. The only Road that runs to the Encampment Grounds.

GEO. F. LUPTON, General Passenger Agent.

HUGHEY & TURNER SCHOOL, Weatherford, Texas.

Vanderbilt University, Nashville, Tenn., Office of the Chancellor, June 29, 1906.—I take pleasure in endorsing the work of the Hughey and Turner School of Weatherford, Texas. During the past year we have had with us from this school a student who has made excellent grades and given in every way proof of thorough instruction in all the subjects required for admission. It was also my privilege to visit this school some months ago, and the impression made on me by all that I saw at that time was distinctly favorable. Vanderbilt University has recently granted to this school the privilege of entering students to the freshman class on certificates without examination. This privilege is only granted after careful investigation. I feel that no parent would make a mistake in sending his children to this school. J. H. KIRKLAND, Chancellor, Vanderbilt University. Fall session opens September 11, 1906. For further information, write to J. P. Turner, M. A., Principal.

METHODIST TRAINING SCHOOL FOR CHRISTIAN WORKERS.

In May, 1904, "The Missionary Training School" was inaugurated by the Board of Missions of the Methodist Episcopal Church, South. Two midwinter terms have been conducted with an enrollment in both of one hundred and thirty-seven students. During the past year over fifty thousand and missionary booklets were circulated. The General Conference at Birmingham endorsed the enterprise by authorizing the permanent establishment of the school under the auspices of the Board of Missions. In pursuance of this action, the school has been reorganized as a connectional institution. The new name which has been adopted is "The Methodist Training School for Christian Workers."

The scope of the school as now organized is: First, to conduct annually a nine months' session for the purpose of training Christian workers of both sexes; second, to hold a Preachers' Institute each year for the benefit of pastors and missionary workers who are actively engaged in Christian service; and, third, to develop a Bureau of Missions for the purpose of collecting and disseminating information on social, religious and missionary subjects, especially by developing a permanent Educational Missionary Exhibit, where ministers and other students may come from time to time for study and investigation.

The next session of the school will open September 19, 1906, and close June 19, 1907. The nine months session is divided into three terms, which are approximately three months each, so that a student may take one, two or three terms a year and get credit for the work done. The school will aim to give thorough and practical training to missionaries and other Christian workers for definite spheres of service in the Church. The constant object of the teachers will be to develop skill in the performance of Christian service rather than to store the mind with book knowledge.

The doors of the school will be open to all missionaries, preachers, and other Christian workers of both sexes. Special advantages will be offered young women who desire training for city, home and foreign missions.

Further information can be secured by writing the Superintendent, James E. McCulloch, No. 422 Sixth Ave., N. Nashville, Tenn.

UNANSWERED LETTERS.

July 12—B. A. Snoddy, sub. S. B. Sawyers, sub. J. L. Massey, sub. H. M. Cosby, sub. T. R. Moreland, sub. Sam'l Weaver, sub. J. A. Dorsey, sub. W. Wootton, sub. I. E. Hightower, sub.

July 13—W. B. Wilson, sub. Zoro B. Pirtle, sub. R. F. Dunn, sub.

July 17—W. C. Howell, sub. D. F. Pully, sub. C. R. Wright, sub. Geo. H. Phair, sub.

July 18—J. F. Holmes, sub. W. W. Moss, sub. E. T. Tally, o. k. W. H. Matthews, sub.

A PLEASANT AND PROFITABLE VISIT.

I have just returned from a ten days' visit to my old home and friends at Oak Forest, Gonzales County, where I had the pleasure of attending a revival meeting conducted by the Rev. Lee Vincent, pastor in charge of Belmont Circuit, ably assisted by our presiding elder, D. K. Porter. With the exception of two sermons Brother Porter did the preaching from Sunday morning till the succeeding Friday night. During his stay at Oak Forest he devoted his time earnestly, faithfully and loyally to the Master's work, and left Saturday morning for a 23-mile drive to Soda Springs, this county, to hold Quarterly Conference that evening. Brother Vincent closed the meeting Sunday night. The visible results cover twenty accessions to our

Church, several to join the Baptist Church, and the membership greatly revived.

Our Baptist brethren gave us their hearty co-operation and assistance in making the meeting a success.

Brother Vincent (the boy preacher) is serving his first appointment as a supply on the Belmont circuit. He is well equipped for the work, gains the confidence and esteem of the people as he becomes acquainted and has the promise of a bright future before him as a successful minister of the Gospel.

A few points worthy of special mention was the perfect order and close attention during the services; the constant attendance of the members at a time when their services were badly needed in the crops; the hearty co-operation of members of other denominations and the perfect accord existing between preachers and people. If the people were a little late in assembling the preachers didn't scold and if the sermon was a little longer than usual the people didn't grumble.

Altogether it was a grand meeting. The total good results eternally alone can reveal.

In conclusion I will say to our old pastors and friends who may chance to read this that but few of the old guard are left at Oak Forest, now, Brother Wm. Cardwell, Brother and Sister Heuston and myself being all that were at the meeting. Some have moved off and some have answered the call of the Master and gone up higher. But God has raised up others and now the good work is being carried forward and Zion's banner upheld by the Ainsworths, the Patts, the Chandnow, Arthur Holmes and wife, Johnnie Scroggins and wife, good old Deacon Wade and a host of others too numerous to mention. May God bless and keep them all in his earnest prayer.

W. E. HOLMES.

Luling, Texas.

To frost a cake evenly to the very edge, and to prevent the icing from running down over the sides, double a piece of oiled paper three inches wide, and pin it closely around the cake, letting the band come up half an inch above. Then spread the icing thickly and evenly, and do not take away the band until the icing is entirely dry.

WHERE WILL YOUR GIRL STUDY MUSIC?

It was Poe who advised the encouragement of the artistic in education, thereby increasing the individual's chances of realizing happiness. Probably no other interest in the world affords more pleasure to a greater number of people than music. Yet it is in the study of music with the stimulus of brilliant instructors and fellow-students of talent that one feels its real fascination; realizes its power to increase social prestige, shape material success.

The College of Music of Cincinnati combines the seriousness of a high artistic aim with the vivacity, the charm and color of life in a big colony of clever people. The courses offered are varied and are based upon the broad, conservatory spirit that makes music vital—that shows a pupil how to use his talent. The setting of the College is particularly attractive—the title of "The Amerca Munich" being justly held by this city of musical advantages. A list of graduates of the College during the 28 years of its existence would include many names well-known to you; musicians eminent in concert work or distinguished as teachers of music and elocution.

An offer calculated to widely extend the College's field is made for the forthcoming year. To the first pupil from any given locality—your town, to give this a personal turn—presenting himself for registration, the College will offer very generous and unusual terms of tuition. For the catalogue and full information address The College of Music of Cincinnati, Cincinnati, Ohio.

NORTHWEST TEX. CONFERENCE.

Waxahachie District—Third Round. Maypearl, July 21, 22. Ovilla, July 27. Red Oak, July 28, 29. Palmer and Boyce, Aug. 19, 20. Forrester, Aug. 22. Bristol, Aug. 24. JAMES CAMPBELL, P. E.

Gatesville District—Third Round. Riesel, July 21, 22. Hamilton, July 28, 29. Jonesboro, at Sardis, August 4, 5. Killen and Nolan, August 11, 12. McGregor, August 18, 19. Copperas Cove, August 22. S. W. TURNER, P. E.

Waco District—Third Round. Riesel, July 21, 22. Mart, 8:30 p. m., July 23. Morgan and Walnut Sprgs, July 28, 29. Mt. Caim, 11 a. m., July 31. Peoria, Aug. 4, 5. Whitney, 11 a. m., Aug. 6. West, 11 a. m., Aug. 8. Aquilla, Aug. 11, 12. Lorena, 11 a. m., Aug. 15. Hubbard City, Aug. 19. J. G. PUTMAN, P. E.

Dublin District—Third Round. Iredell Cir., at Brotton Chap., July 21, 22. Fairly and Lanham Cir., at Grayville, July 24. Hico Sta., at Hico, July 26. Dunan Mis., July 28, 29. Glen Rose Mis., Aug. 1. Granbury Sta., Aug. 5, 6. Bluff Dale Cir., Aug. 8. Carlton Cir., Aug. 11, 12. Eastland Cir., at Staff, Aug. 15. Cisco Cir., Aug. 18, 19. Cisco Sta., at Cisco, Aug. 19, 20. Carbon Cir., Aug. 22. Desdemona Mis., Aug. 25, 26. E. A. BAILEY, P. E.

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

Corsicana District—Third Round. Cor. Cir., at Eureka, July 21, 22. Dawson, at Harmony, July 22, 23. Horn Hill, at Ben Hur, July 26. Mexia, July 27. Brandon, at Bynum, July 29, 30. Rice, at Chatfield, August 2. Kerens, at Roane, August 4. Barry at Dresden, August 6. Alma, at Tinkle, August 8. 11th Ave., Corsicana, August 12, 13. Blooming Grove, August 19, 20. Irene, at Emmett, August 25, 26. JOHN M. BARCUS, P. E.

Clarendon District—Third Round. Hansford, at Ochiltree, July 21, 22. Stratford, at Spurlock S. H., July 25. Dalhart, July 28, 29. Hereford Station, August 4, 5. Hereford Mis., at Vega, August 8. Umbarger, August 11, 12. Higgins, at Second Creek, August 16. Canadian, at Cataline, August 18, 19. Panhandle, at Alanreed August 22. Rowe at Lelia, August 24. Miami, at Pampa, August 25, 26. Tulla, Sept. 1, 2. Silverton, Sept. 3, 4. Broncho, Sept. 7. J. M. SHERMAN, P. E.

Colorado District—Third Round. Colorado Station, July 21, 22. Gail, at Durham, July 28, 29. Tahoka, at Lynn, Aug. 1. Gomez, at Brownfield, Aug. 4, 5. Gains County, at Cottonwood, Aug. 11, 12. Dunn Cir., at Camp Sps., Aug. 18, 19. Snyder Station, Aug. 19, 20. Midland Station, Aug. 25, 26. Stanton and La Mesa, at Tyson, Aug. 27. Big Springs Station, Aug. 28. J. T. GRISWOLD, P. E.

Georgetown District—Third Round. Salado Ct., at Corn Hill, July 21, 22. Belton Sta., July 27-29. Rogers Ct., at Heidenheimer, July 28, 29. Holland Ct., at Mills Chapel, August 1. Hutto Ct., at Round Rock, August 4, 5. North Georgetown Ct., at Berry's Creek, August 11, 12. Granger Ct., at Jonah, August 15. Georgetown Sta., August 18, 19. J. S. CHAPMAN, P. E.

Brownwood District—Third Round. Proctor, at Oak Grove, July 20.

Comanche cir., at Sidney, July 21. Comanche, July 22, 23. Bangs, at New Hope, July 28, 29. Santa Anna, July 29, 30. Glen Cove, at Midway, Aug. 4, 5. Indian Creek, at Winchell, August 10. Cole mis., at Junction, Aug. 11, 12. Coleman, August 11, 12. R. B. BOLTON, P. E.

Vernon District—Third Round. Quail, at Quail, July 21, 22. Wellington, July 22, 23. Crowell, at Margaret, July 28, 29. Paducah, August 2. Turkey, August 7, 8. Matador, August 10, 11. Estelline, August 14, 15. W. H. HOWARD, P. E.

Weatherford District—Third Round. Gordon, at Gordon, July 22, 23. Crystal Falls, at Grogan, July 28, 29. Ranger, at Cedar Springs, Aug. 1. Wayland, at Harpersville, Aug. 4, 5. Breckenridge, at Eolian, August 6. Palo Pinto, at Mt. Zion, Aug. 8. Whitt, at Salesville, Aug. 11, 12. Peaster, at Peaster, Aug. 15. Springtown, at Peden, Aug. 18, 19. Graham mis., at Salem, Aug. 25. Graham sta., Aug. 25, 26. Throckmorton, at Rocky Pt., Aug. 28. Eliasville, at South Bend, Aug. 30. Farmer, at Hawkins' Chap., Sept. 1, 2. E. F. BOONE, P. E.

Fort Worth District—Third Round. Crsion, at Bruce, July 21, 22. Godley, at Bono, July 23, 24. Blum, July 28, 29. Covington, Aug. 4, 5. Cleburne, Main St., Aug. 5, 6. Kennedale, Forest Hill, Aug. 11, 12. Polytechnic, Aug. 12, 13. Mulkey, Aug. 14. Central Aug. 18, 19. Missouri Ave., Aug. 25, 26. Glenwood, Aug. 25, 26. Rosen Heights, Aug. 26, 27. North Fort Worth, Sept. 1, 2. First Church, Sept. 2, 3. Smithfield, Sept. 8, 9. Riverside, Sept. 9, 10. O. F. SENSABAUGH, P. E.

NORTH TEXAS CONFERENCE. Sulphur Springs Dist.—Third Round. Cumby cir., at Oakland, 3d Sun. July. Klondike, at Bethany, 4th Sun. July. Winnsboro sta., 8:30 p. m., July 25. Cooper sta., 8:30 p. m., July 27. Lake Creek, at Velasco, 5th Sun. July. Yowell cir., at Pecan, 1st Sun. Aug. Purley cir., 2d Sun. Aug. Mt. Vernon, at Hopewell, 3d Sun. Aug. Birthright, at Birthright, 4th Sun. Aug. Sulphur Bluff, 1st Sun. Sept. Como cir., 2d Sun. Sept. Bonanza, 3d Sun. Sept. C. B. FLADGER, P. E.

McKinney District—Third Round. Frisco, at F., July 21, 22. Weston, at Liberty, July 28, 29. Prosper, at Zion, Aug. 4, 5. Kenner, at Alpha, Aug. 11, 12. Allen, at Harrington, Aug. 18, 19. Anna, at Melissa, Aug. 25, 26. McKinney, 11 a. m., Sept. 2. Plano, 7:30 p. m., Sept. 2. Farmers Branch, Sept. 8, 9. Princeton, Sept. 15, 16. I. W. CLARK, P. E.

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

Dallas District—Third Round. Lewisville Sta., July 21, 22. Cedar Hill and Duncanville at C. H., July 28, 29. Argyle at A., Aug. 4, 5. Trinity Sta., Aug. 11, 12. Cochran and Maple Ave., at M., Aug. 18, 19. J. L. MORRIS, P. E.

Paris District—Third Round. Whiterock Sta., July 21, 22. Annona and W. M's. Chap., at Garland Chap., July 28, 29. Avery Mis., at Coleman Sp., Aug. 4, 5. Shady Grove, at Marvin, Aug. 11, 12. Paris Cir., at Reno, Aug. 18, 19. Roxton Cir., at Howland, Aug. 25, 26. Emberson Cir., at Chicota, Sept. 1, 2. Clarksville Cir., Sept. 8, 9. E. H. CASEY, P. E.

Bowie District—Third Round. Blue Grove, July 21, 22. Bellevue, July 22, 23. Iowa Park, July 28, 29. Wichita Falls, July 29, 30. Holliday, August 4, 5. Archer, August 5, 6. Crafton, August 11, 12. Gibtown, August 18, 19. Decatur Circuit, August 25, 26. Decatur Station, August 26, 27. T. R. PIERCE, P. E.

Gainesville District—Third Round. Dexter, at Blackjack, July 21, 22. Bonita, at Liberty, July 28, 29. Greenwood at Rush Branch, Aug. 4, 5. Wesley and Bethel, at Zion, Aug. 11, 12.

Saint Jo, at Dye, August 18, 19. Aubrey, at Oak Grove, Aug. 25, 26. Nocona sta., September 1, 2. Myra and M., at Marysville, Sept. 8, 9. J. A. STAFFORD, P. E.

Sherman District—Third Round. Bells, at Everharts, July 14, 15. Preston, at Casion's, July 21, 22. Pilot Grove, Blackmans, July 28, 29. Whitewright, August 4, 5. Pecan and Friendship, at F., Aug. 5, 6. Southmayd, at Ethel, Aug. 11, 12. Sadler, at Basin Springs, Aug. 12, 13. Pottsboro, Aug. 18, 19. Gunter, at Maple, Aug. 15, 26. E. W. ALDERSON, P. E.

Bonham District—Third Round. Ladonia Sta., July 21, 22. Gober, at Center Point, July 21, 22. Lannius, at Allen, July 28, 29. Lannasco, at Carson, Aug. 4, 5. Brookston, at High, Aug. 11, 12. Ector, at Mt. Pleasant, Aug. 18, 19. Trenton, at Blanton, Aug. 25, 26. Dodd, at Windom, Sept. 1, 2. S. Bonham, Sept. 8, 9. Bonham Sta., Sept. 15, 16. JNO. H. McLEAN, P. E.

Terrell District—Third Round. Rockwall, July 21, 22. Terrell, July 29. Crandall at Sego, Aug. 1. Rosser Mission, at Tolosa, Aug. 4, 5. Mabank, at Mabank, Aug. 6. Garland, Aug. 12, 13. Mesquite, at Mt. Gomery, Aug. 15. College Mound, Aug. 18, 19. Pleasant Md., at Rose Hill, Aug. 25, 26. Kemp, at Becker, Sept. 1, 2. Chisholm, at Chisholm, Sept. 8, 9. Kaufman, Sept. 16, 17. O. S. THOMAS, P. E.

WEST TEXAS CONFERENCE. San Antonio District—Third Round. Moore cir., at Anchorage, 3d Sun July. Hondo, at Tehuacana, 4th Sun July. Laredo, July 23. West End, July 25. Prospect Hill, July 26. South Flores St, July 27. Travis Park, 11 a. m. 5th Sun July. 8:30 p. m., 5th Sun July. W. J. JOHNSON, P. E.

San Marcos District—Third Round. Waelder and Thompsonville, at Waelder, July 26, 27. Lockhart, July 28, 29. San Marcos, Aug. 4, 5. D. K. PORTER, P. E.

Beeville District—Third Round. Middleton, July 21, 22. Oakville, at Oakville, July 28, 29. Rockport, at Aransas Pass, Aug. 4, 5. F. B. BUCHANAN, P. E.

San Angelo District—Third Round. Brady Sta., night, 3d Sun. July. Pontotoc at Conch's Chapel, July 17, 18. Mason Cir., at Bethel, 4th Sun. July. Menardville, July 25. Junction City, 5th Sun. July. Wilburn Cir., at Varga, 1st Sun. Aug. J. D. SCOTT, P. E.

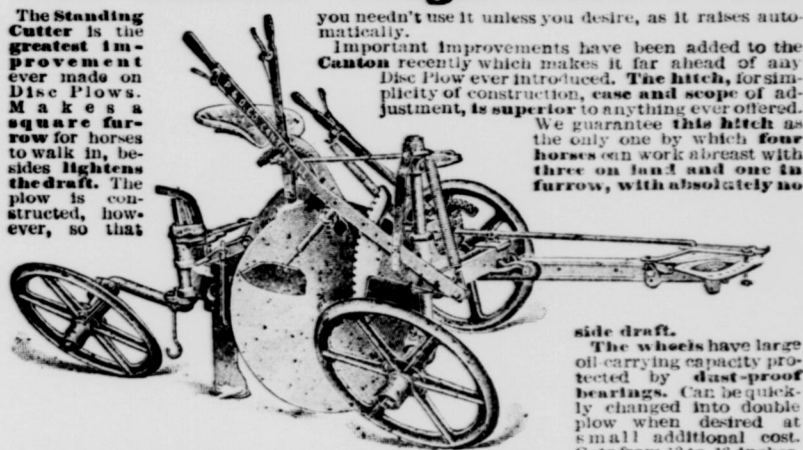
Cuero District—Third Round. Natchez, at Mis. Val., July 21, 22. Cuero, July 28, 29. J. C. WILSON, P. E.

Llano District—Fourth Round. Liberty Hill, at Leander, July 28, 29. Loerne, at Comfort, Aug. 4, 5. Center Point, Aug. 11, 12. Kerrville, Aug. 12, 13. Bandera, 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. Bertram, at Briggs, Sept. 15, 16. Kingsland, Wolf's Crossg, Sept. 22, 23. Marico Falls, Sept. 23, 24. Blanco, Sept. 30, Oct. 1. Johnson City, Oct. 6, 7. Willow City, at Walnut, Oct. 13, 14. Cherokee, at Valley Sprgs, Oct. 20, 21. THEOPHILUS LEE, P. E.

TEXAS CONFERENCE. San Augustine District—Third Round. San Augustine, at Union, July 21, 22. Timpson Sta., July 24. Nacogdoches Mis., Smith Ch., July 27. Nacogdoches Sta., July 29. Melrose, Shady Grove, Aug. 1. Burk, at Ryan's Chapel, Aug. 3. Ketyts, at Ketyts, Aug. 4. Lufkin Sta., Aug. 5, 6. Gary Mis., at Bethlehem, Aug. 11, 12. Carthage Sta., Aug. 12, 13. Cushing, at Libert, Aug. 17. Caro, Aug. 19, 20. Minden, at Locklin, Aug. 20. Tenaha, Concord, Aug. 23. E. L. SHETTLES, P. E.

Calvert District—Third Round. Travis, at Ward's Chapel, July 21, 22. Brewer, at Union, July 28, 29. Fairfield and Dew, at Dew, Aug. 4, 5. Hearne Station, August 11, 12. Jewett, at Oakwoods, Aug. 18, 19. Centerville, at Pleasant R., Aug. 25, 26. Rogers Prairie, at Hennessy, Sept. 1, 2. Wheelock, at Concord, Sept. 8, 9. Franklin Station, Sept. 15, 16. Petteway, Sept. 22, 23. Calvert Station, Sept. 29, 30. R. A. BURROUGHS, P. E.

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Tyler District—Third Round. Colfax, at Holly Springs, July 21, 22. Edom, at Edom, July 22, 23. Mineola Cir., at Davis C., July 28, 29. Big Sandy, at Hawkins, July 29, 30. White House, at Omen, Aug. 4, 5. Mt. Sylvan, at Union Chap, Aug. 11, 12. Grand Saline, August 13. Troup and O., at Bethel, July 18, 19. Brownsboro, at Red Hill, July 25, 26. Marvin, September 1, 2. E. W. SOLOMON, P. E.

Pittsburg District—Third Round. Winfield, July 21, 22. Mt. Pleasant, July 22, 23. Linden, July 28, 29. Park, at Eylau, Aug. 4, 5. Dalby, Aug. 11, 12. Atlanta, Aug. 18, 19. Redwater, Aug. 21. Queen City, Aug. 25-26. District Conference at Daingerfield, June 26 to July 1. J. T. SMITH, P. E.

Huntsville District—Third Round. Montgomery, at Stoneham, July 29, 30. Waller, at Macedonia, Aug. 4, 5. Hempstead, at Courtney, Aug. 11, 12. Cold Spgs., at Evergreen, Aug. 18, 19. Dodge, Aug. 25, 26. Prairie Plains, Sept. 1, 2. Millican, at Wellborn, Sept. 8, 9. H. C. WILLIS, P. E.

Marshall District—Third Round. Kilgore, at Hopewell, July 21, 22. Kellyville, at Mims Chap., July 28, 29. Henderson Ct., at Good, Aug. 4, 5. Henderson Sta., August 5, 6. Church Hill, Aug. 11, 12. Harrison Ct., at Karmack, Aug. 18, 19. Arlestone, at Arlestone, Aug. 21. Coffeerville at Center, Aug. 25, 26. JAS. W. DOWNS, P. E.

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

Beaumont District—Third Round. Amelia, at Bolivar, July 21, 22.

Paestine District—Third Round. Grace Ch., Paestine, 8:30 p.m., July 22. Neches Cir., at Field's Ch., July 24, 26. Willard Cir., at Onalaska, July 29. Concord Cir., at Co. Line, Aug. 1, 2. Larue Cir., at Oak Grove, Aug. 4, 5. Alto Cir., at Mt. Zion, Aug. 7, 8. Grapeland Sta., Aug. 12, 13. Elkhart Cir., O'Neal's Ch., Aug. 14, 15. Rusk Sta., Aug. 18, 19. Jacksonsville Cir., at Taum's Chapel, Aug. 21, 22. JOS. 3. SEARS, P. E.

INDIAN MISSION CONFERENCE. Duncan District—Third Round. Duncan Station, July 21, 22. Minco and Tuttle, July 22, 23. Duncan Ct., at Corum, July 29, 30. Comanche Station, July 30, 31. Indian Work, August 4, 5. N. L. LINEBAUGH, P. E.

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SAN ANTONIO DISTRICT CONFERENCE.

Report of Committee on Periodicals and Literature at San Antonio District Conference, Uvalde, June 25, 1906. Ordered published by the conference.

A. B. DAVIDSON, Secretary. Complete reports from all the charges in the district save three, one of which is entirely without organization, make the following exhibit:

- Total No. Nashville Advocate, 40.
 - Total No. Texas Advocate, 286.
 - Total No. Go Forwards, 116.
 - Total No. Epworth Eras, 149.
 - Total No. Reviews, 4.
 - Total No. Books distributed, 175.
- Forty Nashville Advocates in a district of 3525 members, with 286 Texas Advocates, indicates a feeble connectional spirit along with a relatively strong local and sectional spirit, or perchance a local dissatisfaction concerning the management and quality of the General Organ, amounting to an effective condemnation, whatever may be its basis.

We recommend the cultivation of fidelity to connectional interests whatever may be the quality and intensity of the local disapproval.

With 149 Epworth Eras in a district of 3525 members and 271 members and 9 Epworth Leagues reported last year we cannot claim a healthy interest in the development of this institution of the Church.

With 116 Go Forwards circulating in the membership of a district of our dimensions in numbers and territory, we have to confess with humiliation a too feeble missionary interest.

The spirit and attitude of the pastors of the district in the matter of distributing our literature among the people with only 175 books reported distributed by the pastors during the year, and these of a very narrow range, calls for serious consideration and wise deliberation in order to the promotion of the spirit of loyalty and healthy interest in the institutions of the Church.

A total of 4 Reviews taken in the district indicates a widespread indifference to this periodical, of which we do not propose any interpretation.

Only one charge reported a local Bible society, and this charge reported \$16 collected, while the greatest amount reported collected in any other charge was \$3; a fact that commends with sufficient emphasis the property of having local Bible societies. All charges report assurance for the collection of the assessments.

A total of 69 students in our schools and 23 in other schools does not make a showing in the matter of education creditable to our people. It may indicate an indifference on the part of our preachers in this particular, or a lack of understanding how to proceed in awakening an interest in education among our young people.

We recommend that every pastor acquaint himself thoroughly with the spirit and purpose, as well as quality of, our schools and study the local peculiarities of their people and recommend the school best suited in each case and write to the President or Principal of such school recommended with statement of facts and names.

Likewise we recommend a similar acquaintance and familiarity with other institutions of learning in order to wise and effective assistance in directing those who may elect other than our own schools.

We also recommend that our pastors invite the schoolmen to lecture and preach on education in their respective charges and visit among the families where there are young people.

(Signed) JOSHUA H. HARRISON, For Committee.

EDUCATION.

In the Advocate of June 28th, in the Educational Department, is a brief and general review of the educational institutions directly or indirectly in connection with the M. E. Church, South, in Texas, and which is very

creditable and commendable. At the same time this writer wishes to ask how it is that in the recognition and adoption of all the other departments of a finished education directly aiming at and leading to the professions, as generally understood, there is nothing aiming at or leading to the profession that must of necessity be the life work of seventy-five per cent of our people, the profession of agriculture, and of agriculture in its broadest meaning? True it is classed as industrial, but why? Only, I suppose because it has the distinguishing honor to educate both brain and hand; and he who would regard it as secondary is certainly ignorant of the deservedly superior position it occupies. What profession requires such an extended knowledge, such close observation, well balanced acumen and comprehensive, rightly directed and persistent application? The agriculturist should be the best educated man living, a biologist, chemist, botanist, physiologist, microscopist, mycologist, meteorologist, and physically the highest type of manhood. "Yes, laugh at me.

"All their trained, Of various life caught back upon his arm Reorganized and constituted Man The microcosm."

And the highest manifestation of that microcosm, the rightful successor of Adam the first, a master of the field. I am sure I need not say to these leaders of the educational thought and activities of the Church that the so-called industrial education is a foregone conclusion; that it is taking its place in educational systems world wide, and that it is destined to be introduced into our common schools in the near future.

Permit me, therefore, to commend to the Educational Board or others in authority the desirability of introducing this into curricula of your schools and colleges.

But apart from the direct training of students for this profession, the one great want now is teachers qualified to teach this in our schools. You are educating teachers; why not round them out for the work that is now waiting for them? But there is another thing: More or less of your schools and colleges have adopted military discipline largely for the physical training of your students; has it ever occurred to the Church, and especially the ministry, that military discipline is exceedingly inconsistent? You deplore war and yet you train for it. Come now, will not the physical structure and mental process be more naturally developed, and fitted for duty and work by the healthful athletics and disciplinary measures of an agricultural training? Try it. There is another thing, and though on a lower plane, is yet commendable. That agricultural tuition can be made self-sustaining. The financial agent of each school or college certainly know exactly what it costs to board and otherwise provide for the students, and these students would not only earn largely their own expenses, but contribute a quota to general expense. I know of one hundred young girls who in just such

an industrial school earn their own expense and work their way successfully through their college courses. My second son never cost more than two suits of clothes and some of his underclothing each year, and he graduated with the highest honors from one of the best agricultural colleges on this continent. Don't say this work belongs to the A. & M. College; ask how can the A. & M. College reach the hundreds of thousands of young persons that should have an agricultural education? WM. LOMAS.

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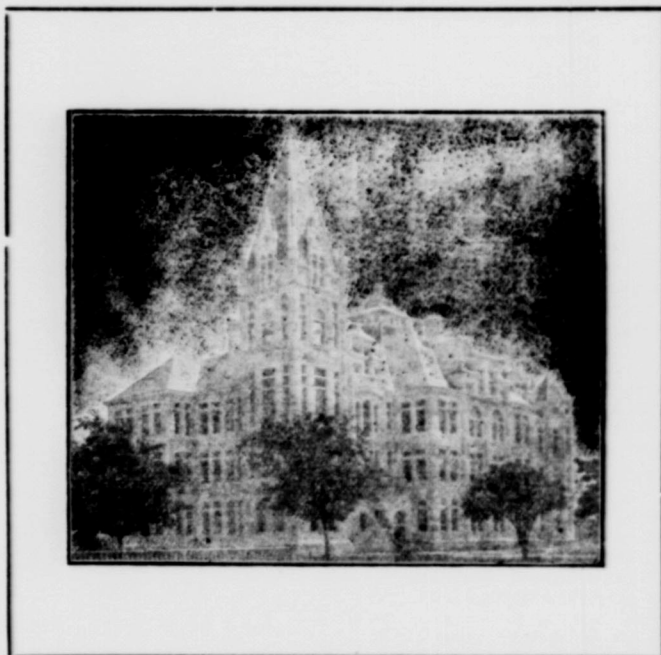
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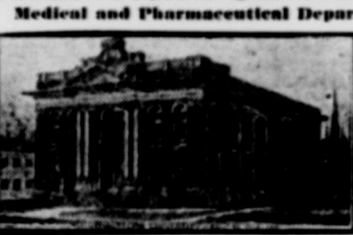
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