

TEXAS CHRISTIAN ADVOCATE

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

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

Vol. LII.

Dallas, Texas, Thursday, August 2, 1906.

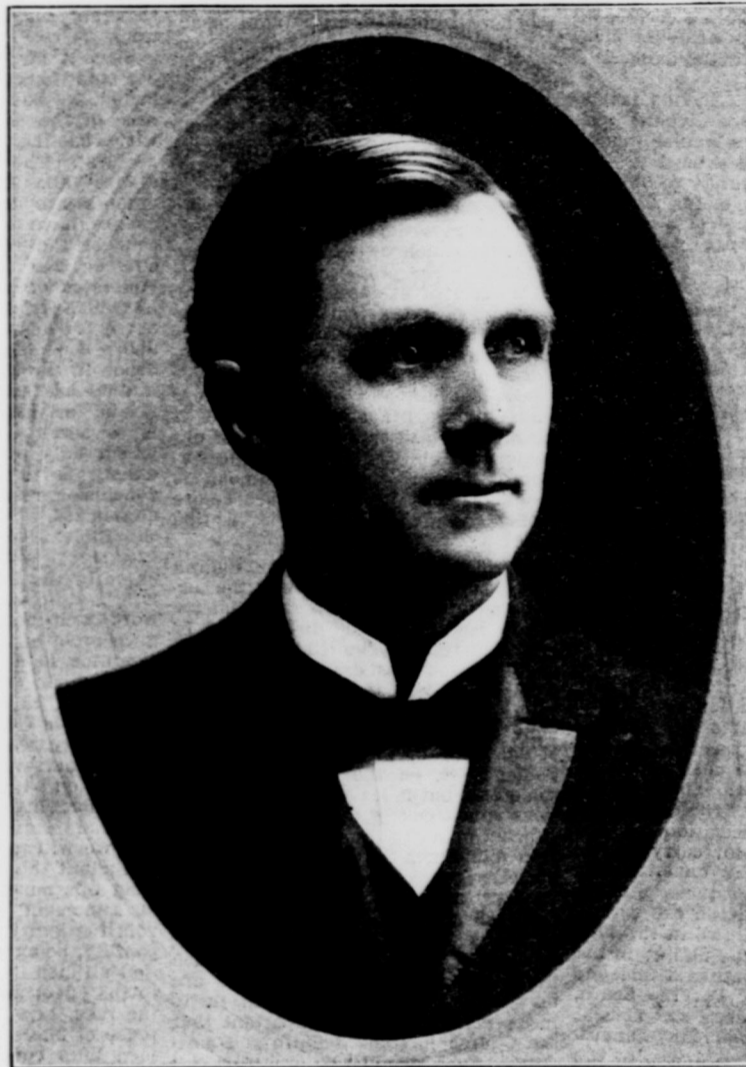
No. 50

Editorial.

THE IMPORTANCE OF THE COUNTRY REVIVAL.

The importance of the country revival cannot be overestimated. Did you ever stop to think of this question? Let us consider it a moment. Who are the men in the leading business and professional departments of city life? And who are the men and women making up the army of employes in nearly all the business establishments and offices of our city life? And who are the men composing the day laborers and artisans in the industrial establishments of our city life? The most of this vast number were born and brought up in the rural districts. The men and women who mostly control the sentiment in the secular, the social, the intellectual and the religious life of the city are country-born and bred. This is not absolutely true, perhaps, but it is relatively true—particularly in our Texas cities and large towns. Nearly all our business men, the most of our physicians, the bulk of our teachers and the great majority of our clerks, type-writers and accountants come to the city from the country districts. From some cause or other, city life is not productive of successful business and professional men. We have to grow the most of them in the peaceful pursuits of farm life. As a result of country-produced men and women pushing their way into the city, our Church records in the city will show that more people come into the membership of our city congregations by certificate than by profession. This is a sad commentary on the evangelical work of our city Churches, but the statement is not very wide of the truth. Many of our city Churches are merely the depository for the country Church members. City life and usage are not conducive to great evangelical revivals. The preponderance of attractions and inducements in the city is antagonistic to the Churches. These things have greater influence over the individual life of people than matters spiritual. Much of our city religious life, even, is wonderfully mixed with worldly amusements; and the average tone of it is not as high as it ought to be by any means. Therefore, the life of the country is very largely the source of business success, and also religious success. Country-raised people are the hope of the State and of the Church. Virtue, sobriety, integrity and domestic morals have, by far, greater security in the country than in the city.

This is why we say that the country revival cannot be overestimated in its importance. It is the feeder of the city Church. And it is easier to have a good revival in the country. The people are more earnest and simple in their faith and religious life. They bring up their children to have reverence and respect for religion. The country is the home of the old-time revival. The fire burns, the people get happy, penitents come to the altar, and mourners are converted. The preacher preaches in the demonstration and power of the Holy Ghost. He may not always be polished, and his elocution may limp, but he preaches a powerful gospel. The people are saved. Then, when the boys and girls of these people drift toward the city,



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as a great many of them do, the city Church is there to receive them, enroll them as members and try to take care of them. Let the country, therefore, look well after the revival. The preacher who holds this post is one of the most important factors in our Church work. He is the man who makes larger contributions to the spirituality and wealth of our general membership than he is often aware of. And he has many advantages, with all his hardships over the man who wears himself out trying to hold down a stereotyped station. His own soul often revels in the baptismal fires of the old type of religion, and his faith often wings its way to the heavenly throne. May he never grow weary in well doing, and may the fruits of his ministry continue to be multiplied a hundred fold. Let all our country sections burn with revival fires, for, in them, is much of the hope of our Church.

OUR DUTY TO OUR SCHOOLS.

This is the time to consider our duty to our schools. That we have good schools in different parts of the State goes without saying; and it follows that as a Church we owe to them a vital duty. Secular schools, while good and indispensable, cannot do the work of the Church schools. They are all right in their place; but the Church schools represent more than secular learning. They are neither narrow nor exclusive; but they are distinctly religious. They give prominence to this idea, and they make it a part of their tuition and influence. This cannot be said of the State school. Yet, the State

or any other denominational school. We feel that they are safe under the control of influences and examples similar to those we have in our homes. We want them to hear our preachers, and come under the power of the old-time revival. It is this that makes a Methodist school superior.

For this reason we have established Methodist schools, and we owe to them a sacred duty. We ought to put our children in them in preference to other schools. We are not consistent if we do otherwise. To patronize them is not only to give our children the benefit of them, but to give the schools the benefit of our patronage. And we ought to contribute of our means to them in order to make them more efficient in their facilities and larger equipment. Our pastors, during the summer season, ought to lay their hands upon our Methodist boys and girls all over this State and turn them toward our own schools; and they ought to keep their eyes upon our people of means, and use their utmost endeavor to turn their liberality toward our own institutions. There are a great many good, old, well-to-do Methodists in Texas who are practically reaching the end of their pilgrimage, and who have means to dispose of it, and it is our duty to impress upon them the wonderful good that they can do in putting their money to their credit in these excellent schools. In this way we can build up sentiment and help our struggling schools. We ought not to let our old Methodists turn their money into other channels without making a strong effort to have them turn it into our educational work. And we ought to preach oftener and more pungently to our people on their duty, in this regard, to our Church schools. Though our Discipline provides for this sort of preaching, yet we do not often hear special sermons from our pastors on this subject. Our people certainly need to have their consciences toned up on this question. And this is a good season of the year to begin this neglected work.

When you go home and snarl and speak harshly to your wife and children the devil peeps from behind the door and grins with delight. You are doing just what he wants you to do. And in doing it you make your home a good abiding place for his presence. Christ has no place in that abode.

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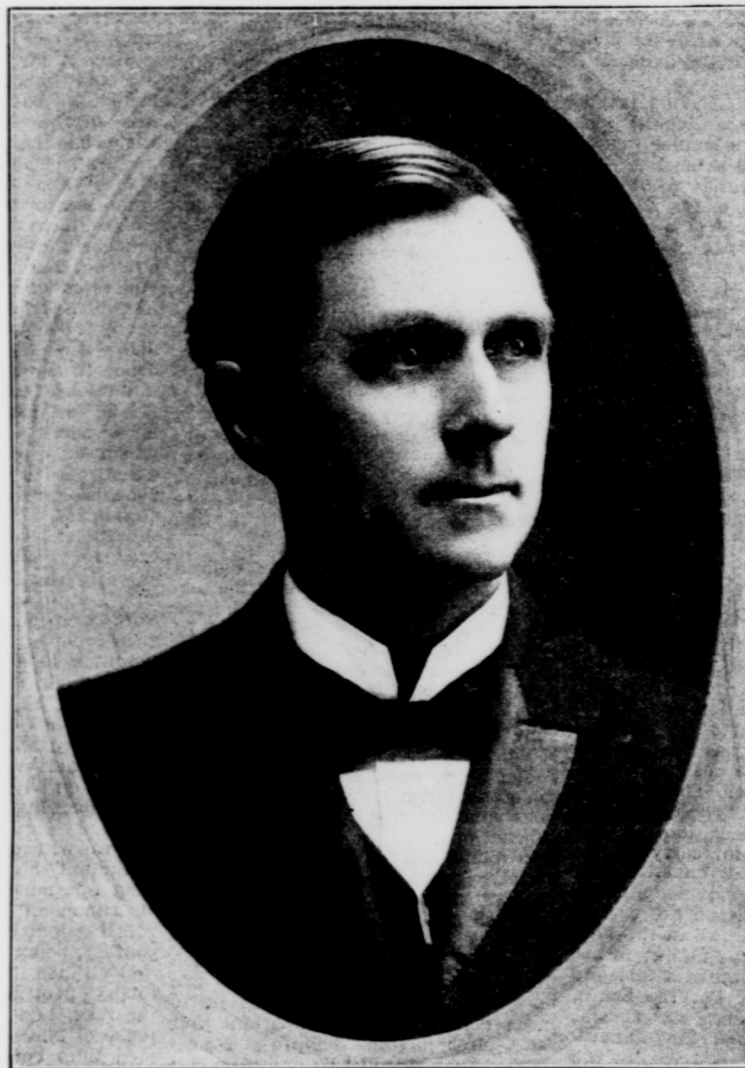
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school does not ignore religion. It recognizes it in a general way, and the most of our secular teachers are men and women who fear God and are followers of Christ. But they do not and cannot lay the emphasis upon religion—especially our Christian religion. We have so many different creeds that it would hardly be the proper thing to have them give dominance to this idea. Many of us would not want to have Roman Catholicism made prominent in our secular schools. Were it done, we would withdraw our children from them. Baptists would not want their children brought under the influence of a strictly Methodist interpretation of many things in the Bible; neither would Methodists want their children taught in the public schools some things held by the Baptists. And, so it is with the other denominations. Therefore, our State institutions recognize, in a general way, the importance of religion, but no special form of religion. Here is where the Church school has the advantage. It teaches the Christian religion distinctively; and, if it is a Methodist school, it teaches that form of Christianity most favorable to the Methodist understanding of the Scriptures. It is not sectarian, but it is Methodistic in its influence and usages. It stands for the Church it represents, and the community esteems it as such. When we send our children to our Methodist schools, we expect them to be trained in the faith of the Church, and we want them held true to our Christian system. That is why we send them to a Methodist school in preference to a State school,

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OUR BISHOPS AND ELSE.

The editor of one of our daily papers has said some very singular and suggestive things about our Church economy and especially our Bishops. He announces himself as a "distinct outsider."

strength every day. The fight is on, and revolutions never go backwards. The saloon and its ally, the tobacco habit, must go.

THE SOUTHERN STUDENT CONFERENCE.

The annual gathering of Christian students at Northfield for prayer, Bible study and consultation as to methods of work inaugurated two decades ago by Mr. Moody, furnished a nucleus which has since been rallied to with great vigor by the Young Men's Christian Association.

Two hundred and twenty-six choice young men, nearly all of them Christians, more than fifty looking to the ministry, about the same number expecting to be foreign missionaries, the rest ready to engage in Christian activities at home, came together for these ten days.

The effect of such a period of really vital emphasis on spiritual things upon an impressive youth could not fail to be profound. It gave one a sense of elation to see these choice fellows, clear-eyed, athletic, wholesome, from State institutions many of them, Baptists, Methodists, Presbyterians and the rest boldly offering their lives to Jesus Christ.

ference would quickly disabuse his mind. A good deal of emphasis was placed on volunteering for foreign mission work—the Student Volunteer Band. A number of young men decided to offer themselves while at this conference.

In the past history of our Church as is perfectly well known, the accessions to the Christian ministry have usually come directly out of great revivals. The Church in our day less and less draws its strength from these periodicals and somewhat emotional upheavals and more and more emphasizes a constant high level of efficiency in Christian work.

As these two hundred and twenty-six students, with the forty or more leaders and speakers who accompanied them, represented practically all the evangelical denominations of the South, emphasis was constantly placed on essential things and non-essentials were pushed aside.

When we get rid of the idea that religion is something that we get from without and grasp the more scriptural doctrine (as we think) that it is something developed from within, and that that something within us is from God and is life, and that that life, like all other forms of life, is germinal and must be evolved or developed by adjustment to law suited to its nature

ence and its general management were most admirably conducted by Mr. Weatherford, Mr. R. M. Harper and their corps of helpers. Prominent visitors and speakers were W. M. Anderson, D. D., Nashville, Tennessee; Mr. B. R. Barber, Calcutta, India; Dr. E. H. Bosworth, Oberlin, Ohio; Dr. C. W. Kent, University of Virginia; Rev. H. F. Leflame, Ocananda, India; A. L. Phillips, D. D., Richmond, Virginia; E. M. Potent, D. D., Greenville, South Carolina; Mr. R. E. Speer, New York City; G. B. Winton, Nashville, Tennessee.

STATUS OF INFANTS AND THE NEW BIRTH.

Of late much has been said relative to the above subjects; and since much that we have seen is not clear and satisfactory, and since competition in the intellectual world and a little friction is good for the mind and the advancement of thought as it is in the business world, I will advance a few thoughts relative to the above caption.

Since a large per cent of our race die before accountability can be predicated, we have one of two results in case of the death of the infants, to-wit: That they are saved or that they are lost. The latter is justly repudiated by all. Those who contend that infants are sinners, by logical sequence, have to admit that a large per cent of the race are saved in their sins or that they are arbitrarily regenerated or made to be born again, by which arbitrary act they are prepared for heaven.

If we will go back to the beginning and admit the infliction of the penalty (and this none will deny) and ponder for a moment, we will see how utterly void the guilty pair was for moral capability, being dead. And thus it was that all died in Adam. Paul, referring to the effect and extent of the fall on the race, says, Rom. 5:18, "By the offense of one, judgment came upon all men unto condemnation."

So we rightly conclude that a man now has moral aspirations and capabilities, they result from the grace of God. Therefore, whatever of good discoverable in man, in rendering homage and obedience to God, is simply man's voluntary use of that grace by which he has the inclination and the ability to place himself under law.

The Psalmist, 19:7, says, "The law of the Lord is perfect, converting the soul." We do not understand here that the law is an active agent, but rather a revealed system of life by which an agent is to govern himself, and so perfect is the law all the purposes of God in redemption are affected: The conversion of the soul.

It being admitted that since the fall, apart from the grace of God, man was incapable of responding to religious demands, neither had he the inclination to do so. But now we know that all men are capable and all have feelings inclining them to right living.

How are we to account for this? Only by admitting that a prior work of the grace of God for the whole race of mankind has been an accomplished fact. And now men acting under incentives and motives resulting from this indwelling grace of God is only his use of that which God had given him. Thus it is he becomes a co-worker with God and the result is the evolution of the new life under the new system.

When we get rid of the idea that religion is something that we get from without and grasp the more scriptural doctrine (as we think) that it is something developed from within, and that that something within us is from God and is life, and that that life, like all other forms of life, is germinal and must be evolved or developed by adjustment to law suited to its nature

as all forms of life are developed, we will be relieved of many of the absurd conclusions to which we are forced by many of the positions we take in the discussion of these subjects.

We think with the views here given we can without embarrassment construct an Arminian system of doctrine which will be in accord with the Bible, agreeable to reason and the free moral agency of man.

If any one wishes to follow me through another short article on the above subjects, hold this until the next week. R. A. ELLIS. Belzoni, Miss.

IS IT PHILANTHROPY?

A few days ago a number of little orphan children, ranging from two years of age to twelve, were brought here from New York by two Sisters of Charity and distributed among the Polish farmers. According to the statement of those who defend the act, these are only a part of thousands that are being placed in Texas, and possibly in other States.

They are American children lately gathered up by the institution sending them out. Some of the little ones speak of home and parents. They are distributed among Roman Catholic families and no others. Neither are they given to childless parents, but to those making application for them. Judging by the viewpoint furnished by the situation here, these children will be brought up—if they live: 1, Roman Catholics; 2, servants and slaves to hard manual labor; 3, to speak a foreign language and no other, even in the very midst of an English speaking people.

Their own children are made to go into the fields at a very tender age—from four to five—regardless of sex. They are kept at work early and late. "Under a blazing southern sun" means something to those that are used to it. It means fever and congestion. How will the tender orphan babes from the North stand it? These people give but little medical attention to their sick. They sometimes send for a doctor once, sometimes in exceptional cases, twice; then if the patient does not recover, "Doctor no good, medicine no good" (if they can speak it), and the doctor comes no more. Some of them have no doctor at all. Perhaps an instance will make this plainer. A father and mother attended church on Sunday morning and left three children at home with fever. One in delirium got up from his bed and ran against the wall, fell upon the floor and died there. So the parents found him when they got home. One of the others died the next day, and the third died the day following. These people had no doctor at all, I am told; but of this I am not sure. Many instances might be given of indifference to the sufferings and death of aged parents and helpless little children. "No work no more, no good, better die." These are not fancies. They are facts. Will these people be kind to the little orphan children put into their keeping?

Not a great while ago many New Yorkers were very indignant because of child labor in some parts of the South. Here is child labor in one of its harshest forms. Little fellows no higher than the plow handles plow all day in the sun. Smaller ones, still, hoe and pick cotton, or maybe herd hogs in the blazing sun all day. Will New York help this child labor along? Will she make servants and slaves of her orphan children, and will Texas permit it?

It is not often that any of our people have opportunity to speak to one of these little ones, but sometimes they do. One of the little five-year-old boys who had just come, said to an American man, "Do you have supper at your house?" "Yes," he replied. "Do you have a white bed?" "Yes." "Well, I want to go home with you," said the little fellow. Can Texas people who have children of their own be satisfied to let this movement of placing the orphans go on? What is the object of it anyway? These people do not need the children. They have large families of their own. They are helping the purpose, whatever that purpose is, and they are getting field hands, or those who will soon be such, if they live. Other orphans are coming soon, for these people have made application for more and they have been promised. If this is charity, we hope charity will begin at home and stay there. It is enough to make the parents of these little ones turn in their graves (if such a thing were possible). It is enough to make Texas parents lie awake at nights. It is enough to make Texas' law-makers stir themselves, or ashamed of themselves if they do not.

T. S. WILLIFORD. Chapple Hill, Texas.

Few men care whether one hand is posted on the good deeds of the other so long as the reporters know all about it.

THE INFLUENCE AND IMPOTENCE OF IMMERSIONISTS. Article III.

In my articles one and two, I have dealt with the hard sayings of Immersionists against the English Version of the Bible, and with their misrepresentations of Pedobaptists. In this chapter we shall notice their unshamed pay our respects to their palpitated condemnation of the translators of the Authorized Version, and the misrepresentations of the rules laid down to control them in their work of translating the Holy Scriptures. Before I began this, however, want to say that the Church of England to which these translators belonged, was at that time an immersion Church, even to the trine immersion of infants, unless they were sickly and unable to bear the ordeal of being dipped beneath the "yielding wave" and they kept up this custom until the beginning of the seventeenth century. John Floyd, on Cold Bathing, page 50, says, "The first liturgy in 1547 enjoins a trine immersion, in case the child is not sickly." (See also Galahar, page 204.) So that before the King James' Version was made, the Church to which the translators belonged, was not only an immersion, but a Trine Immersion Church, so that if any law of language or translation, immersion could have been used, they would have used it. The Immersionists say that the King James translators were bound by such rules as they dared not translate baptizo by its true meaning, to immerse, but transferred the word to our Bible. Let us see how much truth there is in such statements before we take up the sluice of invectives against the learned and painstaking translators. The immersionists say they did not translate but transferred the word baptizo to our Bible. Let us see if this is true from a Bible point of view. (Mark 7:4.) Here the word baptizo is used twice in the Greek, and was translated "wash" and "washing" by these self-same king-bound translators. In Luke 11:38, these same conscience-bound serfs, if Immersionists are true, did violate their iron-clad rule, and translated baptizo to "wash," such naughty boys! But once more the disobedience of these irreverent translators is seen in Heb. 9:10, where they recklessly disregarded their King's mandate and translated "diaphorosis baptismois" "divers washing." My! My! What a bad set these translators were, if as Immersionists say, they were king-bound not to translate, but must transfer the word baptizo, all of which is a mere mirage of a watery brain without one scintilla of truth in it. But these bad boys of King James did translate the word "baptizo" to "wash" "divers washing", etc. Now I submit it to any honest Immersionist scholar who is a scholar, not a smatterer, but a scholar, that the word "wash" without regard to mode, is a more frequently used definition in a general use of the word baptizo, than is immerse or immersion, and is so given by lexicographers. So these King James translators did translate the word "wash" four times, but did not use the word immersion a single time, and for this crime, this unpardonable crime, in the sight of Immersionists, they are dubbed by these same unforgiving Immersionists, Passive instruments to the dictates of a monarch noted for passion, pedantry and self-will." So that "one of the most important ordinances of the Gospel . . . has been covered up and hidden from the great masses of the people by the Popish artifice of transfer." Thus are these translators accused of "wrapping up, concealing the true meaning of the Bible," and of almost any crime of transnation, and all because a few modern Immersionists have "couched eyes" are alone able to tell the truth, the whole truth, and nothing but the truth," and at the same time these honest truth loving, truth telling Immersionists saying, these translators did not dare to translate the word, but like galley slaves had to transfer it, to please the Popish dictates of a tyrant, while the translation of the Authorized Version was open before these learned, honest Immersionists, with the word translated "wash" four times. I leave the reader to draw his own conclusion as to who are the guilty parties, the accused or the accusers. If the above accusations are true, those translators were a set of treacherous slaves, unworthy of the confidence of a thief, and every honest man should spurn them and their work and if the Immersionists are the only people whose "eyes are couched," then they, to be honest, should spurn with contempt the version made by these puppets of a Popish prince, and if they do not, but continue to read, circulate and preach from that "lizard crawling from a Papal swamp," they are as unscrupulous as deceptive, as dishonest as unworthy of belief, as guilty of concealing the truth of God's Word as they accuse those translators of being, yea, they are not only participes criminis in the alleged duplicity of these accused and maligned trans-

lators, but these accusers are de facto guilty of preaching from, circulating and reading a book, which they say is full of "palpable falsehoods," "a lame dog" "can't be trusted," "unfaithful," full of obvious errors, dangerous to every school boy, etc. Yet these simon-pure, learned, truthful, guileless Immersionists have used this fraudulent translation for nearly three hundred years. Such conduct out-Jesuits Jesuitism. But let us see if the facts of history, as well as the translation itself, do not prove those accusations to be false and slanderous to those translators. They constantly affirm that that Popish prince, referring to King James, laid down iron-clad rules that forced the translators to transfer the word baptizo, and not translate it by what they say is its true meaning, "to immerse." Hear Theodocia Ernest, Vol. 1, page 27: King James would not permit the translators to translate all the words, for fear of disturbing the faith and practice of the Church of England; and so they just kept the Greek word—but if they had translated it at all, it must have read dip or immerse, instead of "baptize." Here this misrepresenter says King James would not allow the translators to translate the word, when the facts show they did four times, "to wash." Now let us hear A. Campbell, in his Christian Baptist (page 104.) "They are inserted here (that is the translators' rules) not to introduce the controversy about baptism, but to show what is little known) that King James actually forbade the translators of our Bible to translate the word baptism and baptize, and that these words accordingly are not translated." Now what think you of this statement in the face of Mark 7:4; Luke 11:38; Heb. 9:10, where as we have shown, the word is translated "wash," "washing," as a definition of that same baptizo. These translators must have been a naughty set to so flagrantly break the iron-clad rules of their Popish prince and endanger their heads. Hear another Missouriian Immersionist as he vents his spleen in a paper printed in Cincinnati, May 25th, 1875: "Did not the tyrant King and hypocrite order his packed jury not to translate this old Church word baptizo to accommodate the English hierarchy? If the packed jury of this King had not left the Greek word baptizo untranslated, would he not have cut their heads off?" This is a strong arraignment of the King and jury, too. "Tyrant King!" His packed jury!" But I am sure these naughty translators either cared very little for their heads or lightly regarded the words of their tyrant King," if the above be true, for they certainly translated the word baptizo to "wash," "washing," etc. But let us quote from the beginning of these rules as laid down by King James, and quoted by A. Campbell in the Christian Baptist (page 104): "For the better ordering of the translators his majesty recommended the following rules," etc. Now is a recommendation so iron-clad that a man would get his head chopped off if he failed to follow it? But hear Bishop Harseley, (vol. 2, page 38), of the appendix to Horne's introduction: "When the translators in the time James I began their work they prescribed to themselves some rules, which it may not be amiss for all translators to follow." Thus Harseley, a Bishop of the English Church, deposes as to the rules governing these translators. (See Galahar page 201.) That the King advised certain rules, we cheerfully admit, but that these rules were iron-clad the facts sufficiently refute. That the King or Parliament did not by decree or law enforce the Common Version to be used is proven by the fact that the Wickliffe and the Geneva Bibles were printed and used for years after the King James translators had published the Authorized Version. Mr. Christopher Anderson, a Baptist, in "Annals of the English Bible, pages 400-403, says in regard to the part King James took in the Common Version, "Up to the present moment (1604) the history of the English Bible had maintained a character peculiar to itself. Originating with no mere patron, whether royal or noble, the undertaking had never yet been promoted at the personal expense of any such party." Thus the facts show that James did not even select the translators; that they were selected by others for which they took some time; they then presented their list to King James and he accepted their choice. I will give one more quotation under this division of the question. Mr. A. Campbell, in an address before the Bible convention in Memphis, Tennessee, April, 1852, says: "But it (the King James or "English Bible") originated with and proceeded not from them (King James and his party); it was individual piety, learning, zeal, enterprise, that gave to us our present English Bible." So by a host, not least of whom was A. Campbell, have we shown that liberty of conscience and ripe scholarship, with a burning desire to honor God, was the King James Version born and clothed. Why this howl and denunciation then against

the Authorized Version? One answer, and only one, can be given. The Immersionists had boasted much that they had no creed except the Bible, referring to the King James Version, and that it taught immersion; but failing to prove it by that same book, as some of their leading men admit and say, "they virtually confess it" by making a Bible to suit their creed. Hear Rev. Jno. Dowling in a pamphlet entitled "The Old Fashioned Bible;" he was a Baptist, but opposed the Baptist translation (page 32-33): "But turn the word baptize and baptism and Baptist out of the Bible and what becomes of the authority for our name? We are Baptists no longer, for we repudiate the very word; nor can we with the slightest show of consistency expel the word from our Bible and then cling to it as the name of our denomination. . . . You must call yourselves Immersionists; or if that, too, is rejected because it is a transferred word, then you must call yourselves "Dippers." Rev. Dr. Fuller says "The moment we resort to a new translation we sacrifice the whole argument and virtually say, as the book now is we cannot make out our cause. We must therefore follow the Campbellites and the Socinians and others, and make a Bible to suit ourselves." All of which they did, just to uphold a Scriptureless creed. O ye gods of Immersion, to what length will not your children go? And that, too, to keep up the false worship of an ordinance which is not taught in God's Holy Book. Rev. Dr. Malcom, quoted by Dr. Dowling and by Lee, says, "When the world is allowed to say that we needed, as Baptists, a New Version, to sustain ourselves, then is our right arm broken in the fight. I shall spurn from me the proposed publication, and the society which gives it birth." Many more honest Baptists deplored and rejected the society and translation with immerse in it; but it grew, and the Baptists of today perpetuate its life by printing it, circulating it, and giving it their support. Yet they do not preach from it, or quote it in their public services. If it is, as they say, "a true translation, the best ever made," etc., they should use it. And if, as they claim it, the best one ever made, the only one that gives the people "the truth, the whole truth, and nothing but the truth," then they are acting the role of hypocrites if they do not cast away the Authorized Version, which they say is "full of palpable falsehoods," "a lame dog," "a lizard crawling from a Papal swamp," and take their own pure, true, honest, best translation and preach from it. But do they dare do it? Not once. Public sentiment is too strong against their perversion of God's truth, if they were to begin to preach from their own production, many of their honest members who have been led to Christ under the preaching of the Authorized Version would quit their ranks, many more would hunt other pastors, and leave many a Baptist preacher without a flock. As to Mr. A. E. Baten twitting the Methodists about the American Standard Revised Version, I will say Methodists and Affusionists generally do not have to resort to false sectarian translations to sustain their cause. We leave that delightful task to Immersionists who have sectarian translation propellers, prejudicial buoys and a helm of impudent impotence to keep their ship from sinking with its cargo of impotent impudence. This was most clearly manifested when they for years got the American Bible Society to use the money contributed by Pedobaptists and Affusionists to publish a version of the Bible for the heathen, with words meaning to immerse and immersion, and the Baptists knowing this was being done while the American Bible Society for awhile did it in blissful ignorance. And this might have continued for years longer had not Mr. Pearce, another Baptist Missionary, let the cat out of the wallet, by asking the Bible Society to print the Bible in Bengalese for him with words meaning immerse in it, as they had for Mr. Judson in the Burmese language. This opened their eyes to the fact that they had spent thousands of dollars printing a translation of the Bible for the heathens which was translated by Mr. Judson, a Baptist Missionary to Burma, a purely denominational work, printed by money collected from all evangelical denominations to print undenominational Bibles. Now if this is right, God pity the righteous. Yet these Baptists, knowingly, through Dr. Cone, repeatedly asked for money, which was contributed by Pedobaptists and Affusionists to print a Bible with immerse in it; the very thing which we are being asked to do now, contribute to support the American Bible Society and let it continue to publish a Bible translated, as near an immersion one as the translators dared to. The old immersion hand is still in the glove. If this is not a bold piece of injustice, what is it? With a few words about (baptizo) baptize, etc., we will close this article. First, we notice that the word baptizo has thirty-two meanings. That it means to dip, plunge, wash,

The Great National Temperance Beverage Coca-Cola Great corporations are now exerting a powerful influence to promote the growth of temperance sentiment. The position taken by managers of railway companies and other large commercial enterprises, is almost equivalent to prohibition. COCA-COLA has been a great factor in promoting and increasing this sentiment. It has caused thousands of young men to give up the habit of drinking beer and other intoxicating liquors. COCA-COLA is delightfully invigorating, delicious to the taste, contributes to healthy activity of mind and body. 5c On Sale at Soda Founts, or in Bottles, 5c 1500 Acres Rich Land Near Childress, Tex. Fine Cotton, Corn, Wheat, Oat and Alfalfa Land. Want one-half or one-third cash and balance in four annual payments at 6 per cent. LAND CAN BE MADE TO PAY FOR ITSELF. None of this land, for the present, is more than \$11.00 per acre. Address Box 414, Childress, Texas. immerse and to submerge, no scholar will deny. That this is its exclusive or chief meaning no honest scholar will affirm; that immerse is its Bible meaning no man can prove. Dr. A. Carson a Baptist of much learning, says: "All the lexicographers and commentators are against him in his position that it means to dip only." Hear Dr. Cone, the President of the Baptist Bible Union, in a speech before the American Bible Union in 1851: "Since the English word baptize, according to our standard lexicographers means to sprinkle, to pour, asperse, christen," etc., the American Bible Union must come up to the help of the Lord against the mighty; take off the Popish cover from his pure word; disabuse the public mind, led astray by doctors and dictionaries! I wonder if Dr. Cone and his cohorts were Old Hardsbells and despised much "larnin'." The doctors and dictionaries troubled him, as they do many others today. All Immersionists agree that in a figurative sense baptizo means to sprinkle or pour in the Bible. This is enough. The Bible says water baptism is a figure, and if its figurative meaning in the Bible is to sprinkle and pour, then to sprinkle and pour water on any one is the Bible mode of baptism. But let us see if the Bible calls water baptism a figure. (See Heb. 9:10): "Which stood only in meats and drinks, and divers washings," "diaphorosis baptismois, rendered by the Baptists in their version "various immersions," by A. Campbell, "divers immersions," which Paul in speaking of in verses 8-9, called a figure (verse 9), "Which was a figure for the time then present," etc., thus showing that Paul called baptism a figure. But let us hear Peter in 1 Peter 3:21. "The like figure where unto even baptism doth also now save us (not

AN well. This is by keep... Periodically... AN y's ls system and woman... Friends and... nch, Bowness, Female... New York... Co. Mixed use... Co. at... s, Dal-lubsters... CATION... IAR, IND I SOUTH... ive mat... DCK, General... IT AT THE... IES... MOST... E A... pam-... and... mnet... mco.

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Rev. John R. Nelson has issued the
promised book containing the papers
and addresses of the program speak-
ers at the late Educational Conven-
tion. It is a handsome, paper bound
volume, gotten out in good style, and
it contains most interesting reading.
The circulation of that book among
our people will help make educational
sentiment, and this is the sole object
of its production in this form. The
great majority of the addresses are of
a high order, as they were prepared by
men of large accomplishments in their
line. It ought to be in the hands of
all the people.

Many a good Church enterprise has
been blocked because the people could
not agree on a location. Some, purely
through sentiment, want to hold on to
the old place after it has ceased to
serve the best interests of the Church,
and others want to move somewhere
else for the new building. Often they
can not agree, and thus the building
project comes to a close. This is not
right. A majority of the people
ought to control in all such matters.
This is good local self-government,
and we ought to conform to it in the
Church as well as in the State. What-
ever is best for the Church ought not
to be obstructed.

Thirty-five years ago, when we
were on our way to enter the Holston
Conference at Asheville, N. C., we
stopped and spent a Sunday in
Athens, Tennessee. While there we
were entertained in the devout home
of old Timothy Sullins, one of the
saintliest ministers whom it was ever
our privilege to know. We have never
forgotten the advice he gave us as
he bade us good-bye. He said: "My
young brother, I have had large ex-
perience in the ministry, and I have
always found it to be a good rule to
live above little things. Do not notice
them. Keep yourself under the im-
pression that when you go into a
house the people are glad because you
have come; and when you leave that
they are sorry because you are gone.
That was always my rule in my ac-
tive ministry, and if it were not true
I never did find it out. Do not let
your feelings lie around loose, for if
you do somebody will tread on them
and hurt them. Keep your spirit
sweet, try to love everybody, even if
you differ from him, and never carry
old grudges against your brethren;
keep in touch with young people, and
do not neglect God's poor. If you
will observe these suggestions, you
will be useful and happy in your min-
istry."

SUNDAY IN GALVESTON.

Sunday in Galveston is observed by
the God-fearing people, but the
masses of population down that way
pay out little attention to it, except to
use it as a day for hilarity and amuse-
ment. And the thousands brought in
to that city by Sunday excursions add
their irreverence to the day. We are
not surprised to see our pastor at the
Central Church, Rev. Glen Flinn, take
the matter up in his pulpit and give
to it vigorous treatment. He is not
only preaching a series of strong ser-
mons on the subject, nearly all of
which are being published in the
News, but he goes into the columns
of the daily papers and insists on a
decent Sunday. But the masses of
Galveston people are given over to
Sunday pleasures. This has been their
character for years in the past, and
the habit seems to grow on them as
they advance. And the railroads fill
the city on Sunday with out-of-town
people by the hundred, and this makes
the Sunday question a hard one to
handle. What is to be thought of so-
called Church people who will take
advantages of these cheap Sunday ex-
cursions to rush to Galveston? And
they do not go there to respect the
Church service, but to join the multi-
tudes in perverting and prostituting
the Sunday to ignoble purposes. If
our Christian people do not take
this matter in hand, and if they do
not all strictly refrain from Sunday
desecrations, we will soon have no
Sunday in Texas. With the Dallas
Fair degrading the day in North
Texas and Galveston turning it in-
to a day of revelry down on the sea,
we are certainly falling on perilous
times for Sunday. Yet Christian
sentiment is dominant in Texas. Will
not our preachers lift up their voices
and cry aloud concerning this mon-
strous evil?

**THE S. S. PARK MEMORIAL
SCHOOL FOR MEXICAN BOYS.**

The Woman's Board of Foreign
Missions spent several years, under
the guidance of Miss Holding, in build-
ing up a fine school property for mi-
sionary purposes at Laredo, Texas. They
finally succeeded in erecting and
equipping several elegant structures
on their fine campus, and they had
one of the most successful schools
down there on the border. It was
reaching the better class of young
Mexican people and fitting them for
life, under Methodist tuition and train-
ing. Among the group of buildings,
was one for boys, the others all be-
ing for girls. We visited this semi-
nary last February, a year ago, and
we were surprised to find such ex-
cellent facilities for educational work
among the Mexicans—and right here
on our own border.

But about one year ago, as our
readers will remember, a terrible
cyclone visited Laredo and wrought
havoc with this school property. The
buildings were either blown down or
badly damaged, and the whole cam-
pus looked like one scene of desola-
tion and ruin. But the ladies went
to work and now they have very nearly
repaired the damage, except in the
case of the school for boys. This is
still in ruins, a cut of which will be
seen in this issue. It will take \$5000
to repair and put this structure in
shape for use. The good women have
reached their limit. They can do
nothing more. So they have given
the management of the school the au-
thority to raise money for the pur-
pose of replacing this building from
the outside. They have asked, among
others, the Texas Advocate to open a
subscription for this purpose. We
have agreed to do it, since we think
it one of the most worthy enterprises
of the Church. At the time the cy-
clone struck these buildings, Mrs. S.
S. Park, our great Texas woman
worker for missions, was lying at the
point of death in one of them; and
by the time the storm was over, her
spirit had taken its flight. So the
good women have agreed to name the
building for boys, now to be helped.
"The S. S. Park Memorial School for
Boys." This is very appropriate
since she gave her life to service of

this character. We ought to raise
\$1000 for this cause. Therefore, for
the next few weeks we are going to
ask our readers to come to our help
and contribute to this enterprise. Who
will be the first to send us a contri-
bution? Forward it to us at once, and
we will acknowledge it in these col-
umns. Let's help these good women
restore this property.

No preacher ought to hang on to a
family after they have moved into
another pastor's charge. He ought to
send them their certificates at once
and notify his brother preacher of the
change. Occasionally, a preacher will
retain the names of people long
after they have moved into the juris-
diction of another charge, rather than
go up to conference and report a loss.
This is an injustice to the preacher
into whose charge the people have
moved and it is an injustice to the
man who will succeed to the charge
from which they have gone before his
arrival. Whenever people move out
of one pastoral work into another,
their certificates ought to go with them.

Too much talk is not good for the
Church. If a little trouble brews, it
is not best to air it in public. Keep
your family and your Church troubles
in your own circle, and not let the
world gaze in upon them. By and by
they will adjust themselves, and then
no reproach will follow. But if they
become the property of the public,
however satisfactorily they may be
settled afterward among ourselves,
the publicity given to them leaves a
bad taste in the mouth of public opin-
ion. Hence all our Church misunder-
standings and crinations ought to
be restricted to the appolated sphere
of their settlement. Too much talk
and too much writing about them
magnify them and put them further
than ever from a sane solution.

Rev. L. A. Webb and his good people
at Mineral Wells have had a hard
tussle with their church debt. They
built an excellent property while
Bro. Oswalt was their pastor, and
they paid for a good portion of it;
but a troublesome debt had to be car-
ried over. It looked like for a while,
that it was going to get the better of
them; but they have made a final
effort and almost mastered the situa-
tion. In fact they have it practically
in sight, and they are rejoicing over
their success. And we rejoice with
them; for we have the finest location
in the city and a good plant. Mineral
Wells is an important point and to be
firmly rooted there is no small ac-
complishment. Hence we congratulate
Bro. Webb and his people on their
heroic enterprise. They have
wrought well, and may the Lord
continue to prosper them.

A sensitive man has a hard time
with himself and with other people.
He will manage to convince himself
that he has been slighted when no
one ever dreamed of slighting him,
and his feelings are always in danger
of being hurt. Such a person does
not know it, but he is selfish. He
thinks so much about himself that he
imagines a great many people are
trying to neglect him or injure him.
If he is not careful he will become
morbid and suspicious, and that sort
of person, whether man or woman,
will become miserable. It is always
best for us to cultivate the habit of
believing that people generally like us,
and if it is not true to begin with,
we will make ourselves so agreeable
that it will become so in the end.

A conference gossip is no advantage
to the Church. He does not mean any
harm, but he has a nose and a taste
for news and by some means he gets
it, and he does not always get it just
as it is. But it is a sweet morsel to
him, and such is his generosity that
he does not want to enjoy it all by
himself. So he tells it here and
there, and by and by it is exaggerated
beyond all proportion. It is better not
to know too much that is not strictly
true. The man who follows this news
dispensing business makes a heap of

trouble without intending it. It would
be better for him to read his Bible
more, pray more fervently, and think
no evil of his brethren. Then he will
talk less and find out a great deal
less.

STAMFORD DID GRANDLY.

In our last issue we noted the fact
that Stamford had won the location of
the new school enterprise for that sec-
tion of the Northwest Texas Confer-
ence. Several other places made
large bids, but Stamford more than
distanced them all. We have never
known people to show more commend-
able liberality, as the following items
will testify:

Cash	\$27,000 00
Convertible into cash on 60 days' notice	10,000 00
Deferred payment	40,000 00
Total money bonus	\$67,000 00
Money interest in land other than site (minimum es- timate)	\$10,000 00
Total money	\$77,000 00
Site estimated at	\$10,000 00
Park not estimated.	
Savings in building material not estimated.	
Cheap sewerage.	
Respectfully submitted, R. L. PENICK, Chairman Educational Com. Stamford Commer- cial Club. F. S. HASTINGS, President, Stamford Commercial Club. W. E. LAFON, Secretary, Stamford Commercial Club.	

The following are the land and money
interest in land bids referred to in
body of Stamford bid:

Exhibit A.—From Dr. W. N. Bunkley and others, of Stamford. Offer 10 acres of beautiful land in Bunkley Addition and outright gift of 100 lots, as per a map attached to bid. The committee placed the following valua- tion on the Bunkley bid:	
... campus	\$ 8,000
Land gift	10,000
Total	\$18,000

They were outspoken in their appre-
ciation of the offer and the beauty of
the site, and were only drawn to the
other offer on account of the 20-acre
campus and park offer. Dr. Bunkley
also gave without condition \$700 in
money and has the gratitude of every
subscriber for his magnificent offer.

PERSONALS.

Rev. T. H. Morris and his people at
Palestine are forging ahead with their
new church enterprise. When com-
pleted, it will be a splendid structure.

Rev. Franklin Moore, of Lancaster,
preached two good sermons for the
Trinity people in this city last Sun-
day. The pastor, Rev. H. D. Knick-
erbocker, is off on his vacation.

Rev. J. B. Turrentine and his good
wife, of Texarkana, after a few days
of rest at Mineral Wells, passed
through the city on their return home
the other day and made the Advocate
a good visit.

Rev. V. A. Godbey is closing his
fourth year at Beaumont, and by the
time he has rounded out, he will leave
an elegant church building and a
well organized congregation. He and
his people have done finely.

Rev. C. V. Oswalt, of Missouri Av-
enue, Fort Worth, is doing a good
work at that important charge. This
is one of the most heroic congrega-
tions in Texas, and their pastor has
wise oversight of them.

Rev. J. T. Smith, of the Pittsburg
District, has had a few days of rest
at Mineral Wells recently. He is one
of the hardest workers in the Church,
and if any man deserves a rest occa-
sionally, it is Brother Smith.

Rev. J. D. Odom was in the city the
other day and dropped in to see the
Advocate force. He reports Ferris
in a good condition. Said Brother
Mulkey had a fine meeting down there
recently.

Rev. J. W. Downs, of the Marshall
District, called pleasantly to see us
recently. He had been recuperating
a few days at Mineral Wells and was
on his way home. Brother Downs
had quite a sick spell while at the
General Conference, and he is just
now feeling like himself again.

Rev. J. D. Young, Agent for Poly-
technic College, made us a pleasant
visit recently and reports everything
bright for the school. Two new build-
ings are in process of erection, and
will be completed by the time the col-

lege opening next fall. One is a
Conservatory building, and the other
Science Hall. They will be three-story
bricks, and they will add very ma-
terially to the group of buildings on
College Hill.

We had a pleasant visit recently
from Rev. R. S. Armstrong, D. D., of
Fort Worth. He is busily engaged with
plans for the further enlargement of
facilities for Polytechnic College. Dr.
Armstrong will preach next Sunday
morning and night for the Grace
Church congregation in this city.

Rev. George S. Sexton, of Houston,
is pushing his church enterprise at
St. Paul. This will be a \$75,000 ed-
ifice when finished, and it will be a
credit to South Texas, and to the city
on the Bayou. Brother Sexton leaves
no stone unturned in his effort to
make that movement a great success.

Rev. James W. Moore and the
Shearn people have not yet fully de-
cided on their location for their new
and handsome church structure at
Houston; that is, they have not yet
secured the lot they have in view.
That will be the finest church building
in our Texas Methodism, and we con-
gratulate our old parish in their en-
terprise.

Rev. C. W. Hearon, of our Northside
Church, Cleburne, has just closed a
most remarkable revival. The first
week he aided by Rev. J. H. Stuart,
of Fort Worth, and after that he had
the meeting on his own head and
heart. It was an old-time revival,
with the altar and the mourner in evi-
dence. The Cleburne Enterprise
speaks in high terms of Brother
Hearon and the revival.

CHURCH NEWS.

Rev. Walter Holcomb, the evangel-
ist, is spending his summer lecturing
to Chautauquas in the North.

Rev. Paul H. Linn has broken dirt
for the new \$125,000 Central Church
in Kansas City.

During the quadrennium ending
April 25, 1906, \$185,272.98 was con-
tributed by the various conferences of our
Church to the Superannuate Endow-
ment Fund.

Bishop Tucker, of Ugarda, preach-
ing in England, said that some people
withheld support from missions be-
cause they doubted their success.
When he went to Ugarda sixteen
years ago, there were only 200 bap-
tized Christians; now there is a
mighty host of 60,000.

Bishop Hendrix has recently re-
turned from an official trip in West
Virginia, North Carolina and Missis-
sippi, dedicating churches in several
States. On Tuesday, July 10, at Her-
nando, Miss., he dedicated his 195th
church, and has engagements in Kan-
sas, Missouri, West Virginia and Ken-
tucky within the next two months to
make the number of dedications over
two hundred.

The following are the educational
statistics of our Church for 1905-1906:
Increase over preceding year in new
buildings erected or completed, 8;
increase in cost of building, \$198,058;
increase in value of grounds and
buildings, \$1,153,763; increase in to-
tal endowment, \$171,459; increase in
number of students looking to minis-
try, 97; increase in the number of
students, nearly 1,000.

The Board of Trustees for the Su-
perannuate Endowment Fund met
July 17 in Nashville. Rev. A. F. Wat-
kins, D. D., was elected to fill the
vacancy caused by the death of Rev.
Anson West, D. D. Bishop J. J. Tigert
offered his resignation as a member
of the Board, and Prof. W. F. Tillett,
D. D., was chosen to succeed him.
Dr. Tillett was elected President of
the Board, Judge John L. Nolen, Vice-
President, and Rev. John R. Stewart,
Secretary and Treasurer, with the
duties of Field Agent.

AMONG THE MONTHLIES.

The August Scribner's is a beauty
The front page is highly ornamental
and most attractive. The contents
are made up mostly of fiction of a
very high order. It is a "Fiction
Number," and the readers are given
the very best that the high class writ-
ers can furnish. This periodical
spares neither time nor money in
making it one of our foremost publi-
cations.

The Methodist Quarterly, under
the editorship of the Dr. Gross Alex-
ander, is before us. It is his first
number as the new editor. He gives

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to it a new appearance; and it is filled with well written communications. Among the writers are, Dr. Lipscomb, Bishop Hendrix, Dr. Godbey, Dr. Tillett, and several others. Then follows the special work of the editor. All in all it is a fine number, and it carries with it a spicy flavor. We think the General Conference put the right man in charge of our Review.

THE AMERICAN REVIEW OF REVIEWS.

The special features of this number are character sketches of Dr. William T. Harris, the retiring Commissioner of Education at Washington (by Dr. James H. Canfield) and Aladyin, the peasant leader in the Russian Duma (by Kellogg Durland); important illustrated articles on 'Rio Janeiro: The Scene of the Pan-American Conference' (by John Barrett) and 'The United States of Brazil: The Great Republic of the Tropics' (by G. M. L. Brown and Franklin Adams); 'Oregon as a Political Experiment Station' (by Joseph Schaffer); 'The Traffic Manager and the Shipper' (by Philip S. Fiske); 'Free Alcohol in the Arts and as Fuel' (by Charles Baskerville); 'The Opening of the Shoshone Reservation' (by N. H. Darton); 'Ellen Terry's Fifty Years on the Stage'; and 'The Historical Pageant at Warwick, England.'

A CALL TO LEAGUERS TO RAISE \$5,000.00 FOR THE REBUILDING OF THE BOYS' DORMITORY AT LAREDO SEMINARY.

The cyclone of April 25th, 1905, which swept over the Mission School at Laredo, Tex., unroofing five of the large buildings, and nearly destroyed three of them, spent the greater part of its fury upon the Boys' Building, which was left a pitiable wreck. When the Woman's Board of Missions determined to rebuild they found it impossible to provide funds for the restoration of more than three of the buildings, while the citizens of the town, though they too had suffered heavy losses by the cyclone, undertook the repairs on Emory Hall. By almost herculean efforts on the part of builders and co-workers with the principal, all was in readiness for the opening of school by Sept. 1st, except the Boys' Home, which stood like a horrible spectre, reminding all of their narrow escape from death, and of God's greatness and power.

From the opening of the fall term the school was full, teachers and children were crowded into every conceivable place, more than sixty charity pupils were refused admission the first day. That the Boys' Department might be continued, the girls were crowded out of Emory Hall and the few boys who could be accommodated found lodgment there. This building is too small, and in no way suitable for boys. The year's trial prove it to be utterly impossible to continue to take boys without the restoration or their home. Realizing this fact, the Woman's Board of Missions voted at their last annual meeting that the building might be restored by means of free-will offerings, sent direct to Miss N. E. Holding, and that it should be known as the S. S. Park Memorial in memory of the saintly woman who died in the building a few minutes before the cyclone, and who gave the best of her life to the cause of missions.

Should the Boys' School Be Continued? Does Mexico, with its twelve millions of inhabitants, just emerging from the power of Rome and from the blackest ignorance and superstition of which an enlightened nation can imagine, need men, true, noble, Christian men? Or shall we, their neighbors, to whom they look for aid in all of the arts of civilization, as well as in religious influence, refuse them the open Bible, and leave them in the shackles of a polluted Catholicism, and the erroneous teachings of French infidelity? (Alas! that the latter condition is so prevalent among the higher class.)

Do our Church people at home know that the Parent Board of Missions has only one small school in the republic, and it a theological school, attended by not more than two dozen pupils, and that the Woman's Board provides home influence for boys at only two stations, Chihuahua, Mexico, and Laredo, Tex.? Where are the Christian men to come from, who are to lead in the uplifting and enlightening of the nation? Surely the good people of our Christian land, with their great numbers of fine schools and churches, will not see this school, which has done so much for boys in the past, and whose influence extends all over Mexico, blotted out for the lack of \$5,000.00. What is that small amount to the wealthy Churches of the South?

The fact that the school is situated on American soil is a great inducement to the wealthy Mexican gentlemen to place his son in it. The high class

people are eager to send their boys to the States that they may learn English, as well as the push and enterprise for which we as a people are noted. For this reason were the Seminary prepared to take a greater number of boys, and were it properly advertised that a fine business course could be obtained there, any number of high-class, good-paying pupils could be secured. They pass us by the hundreds every year, seeking English schools, usually Catholic ones, for the Catholics are enterprising enough to send their agents down into Mexico soliciting pupils. Why not let us show greater zeal?

In the name of my Master I call on our Christian people to redouble their efforts and to give generously towards



THE RUINS OF THE BOYS' MISSION SCHOOL AT LAREDO, TEXAS.

this cause, that our Boys' Home may be re-established and our Savior's name glorified.

At the International League Convention in Denver last year the Southern Board voted to recommend this undertaking to the League chapters as their special work.

Will not the young people of our Leagues undertake this noble work for the Master? A small donation from every League in Texas alone would easily raise the \$5,000.00 and make it possible to carry on the glorious work.

Could you know the great need of Christian leaders in Mexico today, you would not let this appeal pass you by unheeded. That God may put it into the heart of every one who reads it to help is the prayer of yours in our Master's service.

H. K. NORVILLE.

ABOUT THE STATE FAIR.

To the Managers of the "State Fair," Dallas, Texas: Dear Sirs—The undersigned were appointed at the last session of the Northwest Texas Annual Conference, convened in Hillsboro, November 15th to the 20th, 1905, to express to you the sentiment of the Conference respecting the opening of the Fair on the Sabbath day. In view of the fact that this is a Christian government, that the integrity and perpetuity of the government can be preserved only by preserving intact the cardinal principles of Christianity as expressed in the Bible, constitutes this a question of great moment. The Sabbath is an integral element of our ecclesiastical economy. Its preservation is absolutely indispensable to the perpetuity of our Holy Religion. So much so that any infringement must from the logic of facts, enervate our strength, weaken our influence and superinduce immorality and correspondingly affect our civil government. Our ecclesiastical and civil governments stand or fall together. If this position is correct, then the closing of the gates of the "Fair" on the Sabbath is a question in which we are all concerned, viewed from any standpoint. This is not a new question. You are doubtless well aware of the fact that it has been discussed from time to time through the press, the pulpit and in the United States Congress, and in the legislative halls of other nations as well.

We would respectfully call your attention to the fact that Congress made an appropriation of \$5,000,000 to the late "World's Fair" at St. Louis upon the condition that the gates should be closed on the Sabbath. As a Christian people we can not sit idly by, and with stolid indifference, permit this safeguard to our morality and civil liberty, to be swept from us by the aggressions of the greed of gain.

With your gates thrown wide open and with the co-operation of the railroads reducing the rate of travel to a mere bagatelle, the Sabbath will be profaned by multitudes of people. This will tend to blunt the moral perception of the public, foster crime, and deplete the majesty and strength of all law, civil and Divine. In presenting this succinct statement of the case we beg to state that this view of the question is not confined to the Church. The greatest statesmen, the most renowned

jurists, the most eminent physicians and the ablest exponents of political economy have contended for the septenary arrangement of time, and the sanctity of the Sabbath. We will detain you with only a few utterances among the many from the learned of our own country.

The father of our country, George Washington, said: "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." Chief Justice Strong has given expression to this very striking statement of the case: "There is abundant justification for our Sabbath laws, regarding them as a mere civil institution, which they are, and he is no friend to the good order and welfare of society who would

break them down, or who himself sets an example of disobedience to them. They appeal to each citizen as a patriot as an orderly member of the community, and as a well wisher of his fellow-men, to uphold them with all his influence, and to show respect for them by his conduct and example."

The words of Justice McLean, of the Supreme Court of the United States are to the point: "Where there is no Christian Sabbath, there is no Christian morality; and without this, free institutions can not long be sustained."

To these weighty and important statements we desire to add the important testimony of Hon. John Randolph Tucker: "Ah, my friends, break down the fence of Christianity, and liberty and law and civilization will perish with it. I wish to testify my belief, that the institutional customs of our fathers, in remembering the Sabbath day to keep it holy, as the conservator of their Christian religion, is the foundation of our political system, and the only hope of American freedom, progress and glory. Just in proportion as man is governed by his sense of right and duty, or by the religious principle in some form or other, is he capable of and fitted for duty. But, on the other hand, in proportion of his disregard of moral law, or the law of conscience, does the need of external power increase. Liberty must grow less, and power tend to despotism. When the constitution and laws of a country, therefore, protect religion, they conserve that internal power over the man which saves liberty and makes despotism impossible." In view of the great importance of this question we feel that it is due us and our constituency to cite the above authority. For it is an easy matter for men to bring the charge of Puritanism against the advocates of moral reform. Were it necessary we could quote from many eminent men in support of the position we maintain. In presenting to you this petition, we come as the representatives of 80,000 Methodists living in the bounds of our Conference, and who through their representatives at the late session of the Conference passed resolutions, the substance of one we now quote: "If the managers of the 'State Fair' at Dallas expect the patronage of the Christian people of this commonwealth, they must respect Christian sentiment by closing their gates on the Sabbath." In this utterance we believe we voice the sentiment of the 200,000 Methodists in the State, and the great multitudes of members of other Churches. With a desire to conserve the very best interest of the people of this great State we beg to submit this petition. We are much in favor of promoting the material prosperity of the State, and with the gates closed on the Sabbath we will from time to time give such encouragement to this enterprise as we may have opportunity. Respectfully yours,

J. B. GAMBRELL.

SUNDAY AND THE FAIR.

I wish to express my views and feelings in regard to our State Fair and Dallas Exposition, on the Sunday business, or running on Sunday.

1st. I believe that it should be closed each and every Saturday night at 12 o'clock, and not open until Monday morning.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work.

But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. Oh, that I might speak these words in such a voice that it would echo from east to west and from north to south and find a lodging place in every ear and heart of father and mother, brother and sister, son and daughter, man, woman, boy and girl, and that we would unite together and lift high the banner for our Sunday.

God speed the day when we, the Christians of this country, may have a law that will protect our Sunday from the fairs, baseball, skating rinks, football, open saloon, rolling, etc.

I think the time is at hand, and the Christian people all over the State

ought to rise up and condemn these abuses and they ought to withhold patronage of such places or institutions until these abuses are corrected. Therefore, I hope that our Church (M. E. S.), Sunday-school and League will be ready to respond to the call and others will follow.

In conclusion, Who am I, and whither am I drifting. Where will I spend eternity? Ask yourself this and go do your duty. MONROE WILSON. Garland, Texas.

Committee. THE IMPENDING CONFLICT. I read with pleasure the comments on the management of the State Fair I take it that every citizen of Dallas is interested in the progress of the city, but it is perfectly evident that

ought to rise up and condemn these abuses and they ought to withhold patronage of such places or institutions until these abuses are corrected. Therefore, I hope that our Church (M. E. S.), Sunday-school and League will be ready to respond to the call and others will follow.

In conclusion, Who am I, and whither am I drifting. Where will I spend eternity? Ask yourself this and go do your duty. MONROE WILSON. Garland, Texas.

A RIGHTEOUS MOVE.

To check the political ambitions of the Labor Union leaders, the National Citizens Industrial Association is submitting to political candidates throughout the country two questions: "Have you pledged your support to the Labor Trust or to any other trust, organization, or corporation seeking special legislation?"

"Will you or will you not represent the citizens as a whole and seek to protect them from class legislation, whether by organized capital or organized labor when such legislation is in the interests of the few to give power over the many?"

The plan provides that the names of candidates who stand for labor or capital trusts shall be supplied to the different citizen's associations now organized in over 500 towns and cities in order that citizens of all parties, who are opposed to class legislation and organized trust methods of seeking to control legislation can vote for anti-trust candidates at the coming election.

The citizens propose to support public men of either party who stand free from pledges to any organization. They refer to the effort of the labor leaders to secure the passage of an anti-injunction bill, as a direct step towards anarchy and an effort to take away the power of the courts and transfer it to the labor trust or a capital trust, whichever might choose to revenge itself on workmen. To strip the courts of power to restrain organizations from attacking men or property would place citizens and communities in jeopardy, from any organization, either of labor or capital, which might choose to use violence. Labor in its proposed attacks upon other workmen and property; capital if it should see fit to hire men to attack union workmen.

This movement of citizens is based upon the theory of government that the community must protect its members from control of the people by any organization, class or trust.

LIGHT WANTED.

We have just read the article of W. H. Hughes on the revision of our Articles of Religion. Will some one be kind enough to tell us what is the particular purpose of this move? What particular article or what part of the articles of our Church is it proposed to revise? We ask for information. Neither our people nor preachers know exactly or approximately what is involved in this move. We are in the dark on this subject. Everybody seems to be satisfied with our doctrines as they now stand. What is it Dr. Tillett can not teach and what change does he ask? If he cannot teach our doctrines as they stand, perhaps another can. But we are simply asking for definite information as to the changes sought. We have been told by the editor of the Advocate that no harm is likely to come of this move, that all are satisfied with the doctrines of the Church, that it is only a change in the statement of our Articles of Religion. We want something more definite than this. We want to know what articles they would change and what change they propose to make. We call in question no one's motive, but we are forced to fear there is a bug under the chip. It is an unheard of thing that we are asked to make a change and not know what is to be changed and to what it is to be changed. We can't say on which side of the question we stand till we know what the question is. This strikes us as a novel situation. If any one knows exactly what the movers in this work want and ask at the hands of the Church, he will confer a favor on many of us by putting it out in direct and definite terms. Before we discuss a proposition we desire to know what it is and what it involves. I. ALEXANDER.

PERSONAL.

We are informed by Rev. J. D. Young, Business Manager Polytechnic College, that Friday, August 10, will be "Polytechnic College Day at Epworth by the Sea."

The Polytechnic College will maintain a booth in which will be a rest and reading room, stationery, etc.

A CHILD FOR YOUR HOME.

At Columbus, Texas, there are three nice, bright little girls of a good family. I want to find good homes for them. Their ages are five, seven and nine years. Application must be made through your pastor or P. E. For further information address,

C. S. MILLS, Columbus, Texas.

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. Lohmberg, 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.

AT EPWORTH-BY-THE-SEA.

We reached Epworth-by-the-Sea Wednesday morning last (July 25), and found everything fairly humming. Allan Ragsdale met us with saw and hammer in hand, dressed in a regular working man's garb. We have been told that he has been going this way ever since his arrival on the 5th, and that it has come to be a saying among the campers that this man, like the proverbial Chinaman, "no sleepee, no catee." He looks like he had been running for office, but he is happy and cheerful and is as full of energy as a fello' out on his first courting expedition. His one hobby is to "feed the people." He says if he can do this and do it right, they will forget all their other troubles, if they should happen to have any. He carries a big sign around with him, however, which says, "Don't Worry."

There are a great many people on the grounds and others are expected in on every train from now on. The crowd is going to be something immense, and we believe that ten thousand will be too low rather than too high an estimate of the attendance. So far 1500 people have engaged and paid for accommodations and this one week in advance of the opening of the meeting. As not more than one person out of six writes in advance for reservations, this would indicate an attendance already assured of 7500.

Of course, we can not take care of so many on the grounds, but the citizens of Corpus Christi are coming to our rescue and opening up their homes, so that we have hope that all will be cared for. We can feed all who come, having increased the size of our dining hall and erected a large lunch shed near by for use in case of emergency.

A business office has been erected away from the auditorium, and in this Uncle Sam will establish his postoffice. A bath house on the style of the old one has been erected further up the beach; in fact, the same lumber used in the old one has been put into this one. It will accommodate most of those who come without their suits.

A number of cottages are in course of construction and the work on these and on the administration building give the grounds the appearance of a magic city. In connection with this a large force of men is at work erecting tents, so that all sections of the ground present scenes of activity.

Sanger Bros., of Dallas, have just complimented us by the gift of a huge flag to float above the auditorium. It came through the hands of Mr. Alex Sanger and meets the full appreciation of the Leaguers.

By the time this appears in print the Leaguers will be on the move toward this place and we await their coming with the expectations of the greatest religious gathering in the history of the Epworth League.

G. W. T.

A New York teacher of instrumental music was one day telling the father of a pupil, a lad of ten years, of the progress made by the boy in his studies. "I think he is improving a great deal," said the professor. He will certainly learn to play the piano." "Is that so?" asked the father, much gratified. "I didn't know whether he was really improving, or whether I was getting used to it."—Harper's Weekly.

REVIVAL MELODIES NO. 2.

"The Songs our Fathers and Mothers Sang." The best song book in print for the money. Round or shape notes, 15c each; \$1.50 per dozen; \$16 for 100. We prepay express charges when cash accompanies the order only.

Address the Author, D. J. Evans,
 1700 Wright Ave., Little Rock, Ark.

BAPTIDZO.

Appropos the Baptist Standard, Dallas, Texas, of April 19th, 1906, has many nice things and true, by J. B. Gambrell, about the Educational Convention and Methodism, under the heading, "A Notable Methodist Meeting," said, while listening to and observing them, was thinking he could give them pointers. Maybe so. Also said as New Testament ideas carry the world would move toward the Baptists. Maybe so, but how about the Bible, the word of God? He also says, we hope all the Methodists will get educated in Greek enough to know the meaning of baptidzo, and in the end land on the right side of Jordan. We claim to have started on the right side of Jordan.

So a lay sermon on baptism may be in order just here. Not being accustomed to preaching, need a large text, so will take Matt. 18th chapter, part of 16th verse, "That in the month of two or three witnesses every word shall be established"; and St. John 17th chapter, last part verse 35. "And the Scripture cannot be broken." In 17 chapter Acts, we find God left himself not without witnesses, neither did Christ. When he went upon the mount and was transfigured he took Peter, James and John for witnesses, and we believe they saw and heard what they afterward told about what took place there.

Psalms 52:6: "I have said ye are God's." The Scripture to which reference is made that Christ said cannot be broken and all Scripture is given by inspiration of God and is profitable for reproof, doctrine, instruction, etc., have we any instruction as to what Christ would have done, or will do when he comes? Let us see (Isa. 41) "I will pour water upon him that is thirsty, and floods upon the dry ground, and I will pour my Spirit upon thy seed, and my blessing upon thy offspring." Were there any thirsty when Christ's messenger came? The Scripture says John came preaching the baptism of repentance for the remission of sins. And they went to John confessing their sins and were baptized of him in Jordan. Ezekiel says He would sprinkle clean water on you and ye shall be cleansed, etc. Sprinkle and pour are synonymous, as evidenced by Isa., chapter 52, in telling of Christ's suffering, marring etc., says so shall He sprinkle many nations; 53d chapter says thus, "He poured out his soul unto death." Thus He sprinkled the nations, and is still doing so. On the day of Pentecost it was pour and sprinkle His spirit and fire. We see the tongues of fire as they were sprinkled from above and fell on their heads, dedicating, giving the tongues or nations of earth to Christianity, a prophecy indicating what should be. Isn't it being done? Peter learned the lesson in connection with Cornelius, and when Peter was called to account for his part in the case in his rehearsal, said the Holy Ghost fell on them as on us at the first, and what was I to resist God? Then held they their peace, saying, then God hath granted unto the Gentiles repentance. Why? Because He had baptized them, he granted unto us repentance, baptizing us through John. Baptism to those people meant the same thing, i. e., granting repentance. If they had been immersed for baptism they would have had grounds for objecting to Peter's calling the falling on of the Holy Ghost baptism, saying it was not immersion, therefore means something else, but the Spirit of the Most High prompted them to acknowledge it, as Peter stated.

The blood of Christ cleanseth us from all sin; yes, cleanse, and another Scripture says, Draw nigh to God in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with clean water. If the heart is cleansed by sprinkling, the body should be, to announce same to others. Therefore, wash and sprinkle mean the same thing. Then use only serves to avoid repetition of same word, thereby relieving Scripture of this monotony. So we see the water that was and is used in connection with Christianity signifies cleanse and cleansing. Ceremonially, by sprinkling has plenty of witnesses, although it was called baptism. And how did Christians get their name? Why, He who said I would sprinkle you with clean water said, I will give you a new name and you shall leave your name for a curse to my people. Was it done? Yes, the Scripture cannot be broken. Did everything foretold but sprinkle the clean water. Do I hear it? Yes, we are told that John the Baptist buried them in the liquid grave and that that is baptism, and to establish this they give us one lone witness—namely, St. Paul (in Rom. 6:4), and try to back him up by Philip and the eunuch, but long before they came on the stage of action Christ said the Scripture cannot be broken, which said pour and sprinkle the water. Did Philip and Paul honor Christ? If so, they did not break the Scripture. The baptism of Rom. 6-4 makes us alive to righteousness, the evidence of which is walking in

newness of life by it. We are made partakers of all that Christ is and went through, which is the baptism of the Holy Ghost, which comes from above, falls on us etc., How should it be symbolized? Why, like the Scripture said, for it can't be broken. We may break off from the Scripture, but it remains the same—says He who spake as never man spake, not even the scribes, for He spake as one having authority. So we don't need to learn Greek to learn what baptidzo is. The place where a thing is done does not prove how it is done. Then why did John baptize in the Jordan? That will take another little sermon.

Whoever will, let him take the water of life freely. (Rev. 22:17) We need no symbol of death; there is no death. St. Paul said, "I speak after the manner of men, because of the infirmity of flesh." So did Christ to Nicodemus and the Apostles, saying our friend Lazarus slepeth, but had to finally say he is dead to make them understand. God will pour out his Spirit in the last day, sprinkling each. Awake the sleeping. Change the rest who have not slept, baptizing them with immortality. The song, only a dream, comes near expressing it, and the awaking some to everlasting joy; some to everlasting woe. Christ said to Nicodemus, you must be born again, and he said, how can these things be? Christ said, "Art thou a master in Israel and knowest not these things? How can one be born again unless he gotten again? Likewise the Virgin Mary to the angel: How shall this be? Answer, the Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee. Therefore, also that holy thing which shall be born of thee shall be called the son of God. Beloved, now are we the sons of God, etc. Said St. Paul: The giving of life comes from above, or the highest falls on us, wherefore the water birth is but a symbol and "answer of a good conscience toward God."

Now we will examine their witness. It is universally conceded that the testimony of a witness is measured (weighed) by the credibility character of same. Sir, what is your name? Paul (an apostle of Jesus Christ). Been baptizing in his name? I have baptized a few. I believe you call it a burial. Yes, sir. Is that the only way water is used in connection with Christianity? Yes, sir. You have advised people not to become entangled again in the law, have you not? Yes, sir. That is all done away. Sir, isn't it a fact that you went to Jerusalem and were purified after the manner of the law, and you gave the above advice? (Acts 21:17-29). You can have the witness.

If one of them should do that way now they would thrust him out and lock their door upon him. Brother Paul, in the night time they thought they had a vision of the burning-martyr with thy Lord in baptism, but it was a nightmare they had and a dummy they saw, otherwise I would claim the David act on their giant witness. In the American Standard Bible, so-called, which I see they endorse (Acts 19th chapter, verse 3): And he said unto what were you baptized? They said into John's baptism. Then said Paul, John baptized with the baptism. Why didn't they make you say John baptized into the baptism of repentance? Seeing that repentance and Jordan were not the same thing they let it stand as it was, as it would not work over to any advantage. Truly, the legs of the lame are not equal."

Yes, Methodism is still doing business at the same old stand and the above may encourage some of them. If it does no other good, I tender this in the name and spirit of Him who said the Scripture cannot be broken. And he silenced his and our adversary with Scripture.

Psalms 89:34, my covenant will I not break, nor alter the thing that is gone out of my lips.

Incidental evidence (St. John 1st and 25th verses) Why baptizeth thou, then, if thou be not Christ nor Elias, neither that prophet? What prompted this questioning of John but the fulfillment of prophecy, i. e., pouring or sprinkling of water by Christ or his messenger? Immersion would not have called forth the query, because not mentioned in prophecy. Also John's disciples and Jews' contention about purification doubtless was not of mode, but place and elements, i. e., temple (place), water, blood, etc., (elements) says Jew as by the law. John says, behold the Lamb of God. The sacrifice for your cleansing—for a type he used clean water unmingled with blood, etc. The antitype has come. J. W. GILLASPIE, Carthage, Texas.

The weary mother had finished setting the batch of dough to rise in the kitchen, and was resting herself in the parlor, when the silence was disturbed by her six-year-old son, who came running upstairs, crying, "Mamma, mamma! there's a mouse jumping into your bread pan!"

"Did you take him out?" frantically cried the good housewife.

"No'm, but I done just as good; I threw the cat in, an' she's diggin, af- ter him to beat the band."

THOUGHTS ON HEAVEN GATHERED FROM THE BIBLE.

A sermonette from the point of the pen: "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge."

Heaven is undoubtedly a "verity." It is alluded to several hundred times in the sacred Scriptures, commencing with the first chapter and first verse of Genesis and running through the whole tenure of the Scriptures and closing with the last chapters of Revelations. The allusions to heaven are very numerous, as "heaven," "the heavens," "in heaven," "under the heavens," "kingdom of heaven," etc. Heaven seems to be the central idea of God's universe, and headquarters, so to speak, of the Deity himself—the abode and home of the Godhead, and the family of God of cherubim, seraphim, angelle beings and sanctified saints from the earth.

We sometimes inquire where is heaven located, as to locality with meter and bounds. The Scriptures saith not; yet suffice it to say "It is a place" somewhere in the great domain of God Almighty. For Christ himself said to his disciples: "I go to prepare a 'place' for you; and if I go and prepare a 'place' for you, I will come again from such place and take you unto myself, that where I am ye may be also. For in my Father's house there are many mansions." Then it follows that it is not only a 'place,' but a place with many mansions or dwelling places, even constituting a city, even the "city of God," the "New Jerusalem;" fairer and grander by far than mortal eyes ever saw, or mortal ears ever heard of, or thought ever conceived, only through inspiration and the enlightenment of the Spirit of God.

In the eleventh chapter of Hebrews it is said of Abraham that by faith he "looked for a city whose maker and builder is God." And in the same chapter it is said that God is not ashamed to be called their God, for he has prepared for them a city. There seems to be other cities also in the kingdom of God, for Christ said of a certain nobleman, who went to receive a kingdom and entrusted some of his subjects with talents to improve, that the ones who are faithful with five and ten talents respectively were to be ruler over five and ten cities respectively after having received his kingdom.

Heaven is also alluded to as a country, even more than a city or cities. The same eleventh chapter of Hebrews, where the Old Testament worthies were walking by faith and growing weary of this earth, declares plainly that they desire a better country: "Even a heavenly."

So heaven seems to be more than a place, more than a city or cities, more than a country, more than a kingdom or kingdoms, yes a binding dominion over all. For the inspired psalmist declares that God's dominion is over all and endureth forever. And the Savior spake of bestowing a kingdom on some, and to his especial flock he said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Our American republican government seems modeled largely after the draft of God's own government, disclosed in the Bible. Commencing with the home or family relation and home rule, then respectively on up through precinct, county, State and general government, all these functions seem to be set forth in God's own government. His dominion over all descending even down to the family and individual.

But excuse this digression. While a republican form of government is not to be despised on this earth, but to be much prized when properly administered, yet it falls infinitely below the government of God and of heaven.

Now let us turn to Revelations 21 and 22 chapters, and let our souls be ravished with the revelator's account of the New Jerusalem. "Behold the tabernacle of God is with men and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away. Behold I make all things new. And I will give unto him that is athirst the water of life freely. And he that overcometh shall inherit all things, and I will be his God and he shall be my son. And I saw no temple there for the Lord God Almighty and the Lamb are the temple of it. And the city hath no need of the sun or the moon to shine on it, for the glory of God and the Lamb is the light of it. And the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. And there shall in no wise enter into it anything that de-

fleth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life."

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bore twelve manner of fruits and yielded her fruit every month; and the leaves were for the healing of the nations."

"And there shall be no more curse, but the throne of God and the Lamb shall be in it and his servants shall serve him."

"And they shall see his face and his name shall be written in their foreheads. And there shall be no night there, and they need no candle, nor light of the sun, for the Lord God giveth them light, and they shall reign forever and ever."

"And he said unto me, these sayings are faithful and true, and the Lord God of the holy prophets sent his angel to shew to his servants the things which must shortly be done. Behold I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book."

These enrapturing descriptions of heaven and the heavenly world would seem to be enough to captivate the whole human family if we have faith to accept them, all and more of which are abundantly promised, "the half of which has never yet been told." For it is further assured that "eye hath not seen and ear hath not heard, nor has it entered into the heart of man, the things the Lord hath prepared for his people."

Now, if heaven is surely a "verity," and if it just only was located in some quarter of this world, we, one and all, would with one consent take up the line of march and emigrate thitherward on first opportunity, and spare no expense, nor leave any stone unturned to gain admittance there. But how weak is our faith, and do we condemn ourselves by not accepting the title God so freely offers us to it, yea beseeches and entreats us to accept "without money and without price," with the high and honored titles of kings and priests thrown in! What is the matter with us? Simply lack of faith. I humbly surmise. While here we will pay extravagant and exorbitant prices for black lands of earth that perisheth.

Now, in conclusion, please permit me to close this sermonette with the inspired hymns, as I believe, of one of our best poets; and in order to draw special attention to every line and word of it, for it is founded entirely on scriptural foundation, will take it out of its old and familiar ruts in a rhythmical form, as I trust it will be more impressive and mean all it says.

On Jordan's stormy banks I stand and cast a wistful eye to Canaan's fair and happy land, where my possessions lie. Oh, the transporting, rapturous scene that rises to my sight—sweet fields arrayed in living green and rivers of delight! There generous fruits that never fall on trees immortal grow; and dales, with milk and honey flow. All o'er these wide extended plains shines one eternal day; there God, the Son, forever reigns and scatters night away. No chilling winds, nor poisonous breath, can reach that healthful shore. Sickness and sorrow, pain and death, are felt and feared no more. When shall I reach that happy place and be forever blest? When shall I see my Father's face and in his bosom rest? Filled with delight, my raptured soul would here no longer stay. Though Jordan's waves around me roll, fearless I'd launch away.

F. C. McMILLAN.

A most durable door-mat for hard outside use may be made of coils of rope, that which has had some use being preferred to that which is perfectly new. Take a darning needle and strong cord, coil the rope around once and sew on the under side, then make another coil and do likewise until you have a large mat. Such a mat is not easily blown or kicked out of place.—Baptist Commonwealth.

The man who fears he may be caught with his plunder is usually the first to cry thief.—Ram's Horn.

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, \$2.50; to Mexico City and return, \$2.50; to other points proportionately low.

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MR. SABATIER'S IDEA OF CHRIST.

BY J. H. WISEMAN.

First I desire to go to record as to my opinion of higher criticism. It goes without saying that we all condemn the destructive critic who, like his father, goeth about seeking whom he may destroy; but I give it as my sober conclusion that God has raised up the constructive critic that by sane and scholarly investigation he may hand down to the undisturbed faith of our children his revealed will in written form. This work of God is endangered by two men. (1) The man who grasps a new idea because it is new; and (2), the man who holds to an old idea because it is old. As long as we are blessed with the first man we will need a second blessing in the form of his twin brother, the second man, lest we go too fast. The first needs to be called back to the old landmarks, while the second needs to hear the startling cry, "Why seek ye the living among the dead?"

In meeting the critics who invade holy ground the Church should bear back both friend and foe, yielding no point till she has broken her last blade, surrendering only to unquestionable truth, well knowing that such surrender is not defeat, but victory.

After reading Mr. Sabatier's book I find myself uncertain as to its exact teaching, but one thing seems sure, which is that he must be an immediate relative of the man who said, "Here it is 2 o'clock of the second day of the fair and no fought yet; will some gentleman please step on me coattail?" If in a thoughtless moment an angel should wing his flight within the range of this Frenchman's vision, I am sure that gentleman would discover some shortcroppings in the feathers of his wings, and he would tell it. So they who read this book may bear in mind the fact that there is nothing from the utmost circle of the universe to the center of the throne of God too sacred for this man's hands, therefore we may expect to meet this iconoclast within the field specially assigned to me—"The Idea of Christ."

As it is coming sooner or later I had as well cross swords with the author, far enough at least to discover the temper of our blades.

In discussing the Roman Catholic dogma on page 22 he says: "Not only did he (Jesus) not will this Church; he could not even have foreseen it, for the good reason that he thought himself to have come in the last days of the world, and all this historic development of Christianity was outside of his Messianic horizon." "This being the case, what interest could he have in organizing a social institution for a long future?"

In this statement Mr. Sabatier sets forth an idea which I accept, but his application of this I reject. He assumes that the vision of Jesus was limited to his Messianic sphere, which position I accept as being true, not so much from any scriptural treatment of this question, but from the standpoint of reason. Do you ask, "Was Jesus omniscient?" I answer, perfectly so within a limited field. He possessed all knowledge pertaining to his mission; but what need had he of ever holding in his mind facts relating to other fields of thought? We may compare his mind to the headlight of an engine. Here comes a lightning express, tearing its way through the night, but in its forward path night is turned to day by that

perfect light, which expresses the highest skill of man; one point of its perfection being that it concentrates its rays on the right-of-way and rails of steel over which the train must pass, and is not wasted on the fields of darkness on either hand.

Now the words and works of Jesus taxed his brain, as is ordinarily true. What a great brain he must have had to have been constantly handling matters equal to the combined interests of the world! It does not put him beyond the ordinary sphere of man to suppose that he had an extraordinary brain, nor does it conflict with the light of reason or scripture to suppose that his brain could become weary. So we can think of him only as expending mental energy within certain limitations, along essential lines of thought. Who can think that at all times he carried with him the number of birds and fishes, the grains of sand by the sea, or the atoms floating in the air? Who can think of him as taking time to unfold the wonders of geology, the glories of the stars? To have gone out on these lines would have been to have neglected his true mission. Did Jesus know all about electricity? I don't know, but if he did it was crowded out by the weightier matters of salvation. The Father in due time could raise up the scientist to bring these things to light, but his Son came to live and die for men. Let others perfect the world's view of astronomy, but let Mary's Son perfect the plan of salvation, for if he fails no one will come forth to take up his work. The world can wait for perfect knowledge concerning material things, but let the fountain of life be open ere we die. It is all right for the Father to count the birds of the forest and the hairs of my head, but let Jesus reveal the Father unto me and then go and prepare a place for me, that where he is there may I be also.

The divinity of my Lord does not consist in his carrying a certain dead weight of useless knowledge with him, but it does secure to him all necessary information of all times and conditions that he may become the Savior of man.

When Mr. Sabatier classes him with the Jews of his day, subject to their narrow traditional views, he offends against reason and inspiration. The lines of his life work are centered in that commission (given at the moment of his ascension) which was greater than could have come from his mind had his eye not swept the future of his kingdom. What Jew, believing that the end of the world would come in a short time, could have said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, always, even unto the end of the world?" And yet our author takes the position that the Lord thought that the world would come shortly to an end.

Throughout the book Mr. Sabatier holds that there can be no external authority such as we recognize in the scripture, but that truth makes its direct appeal to the moral and spiritual nature of man, thus sustaining the authority of Christ. Let it be remembered that his teaching is not against the idea of authority, but against the external expression of authority, leaving Christ to an inward or spiritual approach to man. In an effort to sustain this position on page 294 the author is betrayed into a most fallacious line of reasoning. He says: "To maintain in all its plenitude the authority of Christ it is therefore important not to displace its seat, its true center, to the body of general and traditional notions." By this he means that if a written word is given it diminishes the authority of the giver. Suppose Christ says you must "love God and your neighbor," by so saying the true center of authority is displaced, and he correspondingly has lost authority, which would logically end in the complete overthrow of Christ's personal authority.

Over against Mr. Sabatier's position as to external authority stands the popular idea that God gave to the Jews an authority of this character. This popular view he sweeps aside by representing Christ as being in opposition to the Old Testament writings, turning away from them at his pleasure. He adroitly blends the idea of the traditions of the Jews which Christ condemns with the sacred books which he at no time condemned, and thus he seemingly brings the authority of Christ to the support of his cause. He classes the Hebrew Scriptures as written traditions.

On page 290 he claims that not only did Jesus at his pleasure set aside the authority of the Old Testament, but extended this authority to his disciples. His exposition of the law of the Sabbath is given as an example of his disregard for the law, where he "without compunction of conscience" set aside the law of Moses. If this charge against Christ could have been proven true, what could Paul have done at Galatia? The sim-

ple fact that a part of the Old Testament served its day, and therefore passed, is no warrant for the claim of this reckless writer, that it was arbitrarily set aside by the Lord. In opposition to the view of the author, it will be remembered that Jesus taught his disciples to honor those who sat in the seat of Moses as expounders of the Mosaic law, even when their lives were not according to law. And concerning the seven brothers who married one woman Jesus said: "Do ye not therefore err, not knowing the scriptures, neither the power of God?" Again he said: "If they will not hear Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Mr. Sabatier's idea of the inner authority of the Spirit would overthrow the Church from the simple fact that it would leave the Church without a common standard by which right or wrong could be discovered. He concedes that the home, State and Church are good institutions, but his line of thought is against their existence, as these call for an outward standard, and could not rest on the inner authority alone. It should be observed that an external authority hastens the development of the religion of the Spirit, and is the instrument of God by which the good of man is accomplished.

It is hard to discover the author's exact idea of Jesus; while he does not seem perfectly clear as to his divinity, yet he warns us against the danger of worshipping his human nature, declaring that this is idolatry. Just as he claims that in the Bible there is an element of truth, but that it has come down to us with much that is to be rejected, so does he claim that in Jesus there is that which is divine, yet it is so related to lines of weakness springing from his surroundings and limitations that the final test of his authority is to be found in the power of these words upon our moral or spiritual natures. Here Mr. Sabatier is found to be out of harmony with the idea that our Lord possessed such wisdom as to make his teaching upon any given subject authoritative.

On page 293 he says: "The personal authority of Christ does not in the least degree coincide, nor can it be identified with that of his discourses." It is true that Christ was greater than any of his discourses, but it does not follow that therefore his discourses are lacking in wisdom or authority.

On page 298 he takes the position that Christ, leaving no written word, gave the disciples only the guidance of the Spirit. Here he closes his eye to the fact that they had been directly taught of him and that one work of the Spirit was to bring to their minds these words which had been given as an external authority.

And now comes the wonder of wonders to me. The reading of this book, in which there is such constant war on accepted ideas, resulted in a clearer faith in my Lord than I ever had before, for I saw that not in this or that, but in the Lord Jesus Christ was my faith founded; in whom there is the unwastefulness of God; his wisdom inexhaustible, his power abundant and his tenderness like the deep flowing tides of the sea.

Mr. Sabatier deals with an existing evil, but the backward swing of the pendulum is too great; but let no one fear, for notwithstanding the evil at which he struck or the radical manner of the author, our Lord is on the throne and generations unborn will sing of the Book Divine and worship at a common mercy seat, singing—"Jesus, the name high over all. In hell or earth or sky; Angels and men before it fall. And devils fear and fly.

"O hone of every contrite heart,
O joy of all the meek;
To those who ask, how kind thou art,
How good to those that seek."
Moody, Texas.

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—Ram's Horn.

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

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

To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

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

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

Automatic Lift, No. 44	\$24 00
Ordinary Drophead	23 50
Upright	22 00

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

BLAYLOCK PUBLISHING COMPANY, DALLAS, TEXAS.

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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 E. Howell, 173 Macon St., Dallas, Texas.

THE MISSIONARY BULLETIN FOR AUGUST.

(Published monthly by the Woman's Foreign Missionary Society, Methodist Episcopal Church, South.)

The Virginia Conference Society has, in addition to the support of missionary, the following special: Thirty-two scholarships, eleven Bible women and three schools—a good showing.

What are we doing for missions? O, for a kindling of apostolic fires on the smoldering altars of the Church! We have scarce made a beginning, and yet we talk as though the work was almost done. Two millions sterling is all the entire Church of God can raise to prosecute the missions of the world, yet there is buried in jewelry, gold and silver plate, and useless ornamentation within Christian homes enough to build a fleet of fifty thousand vessels, ballast them with Bibles, and send them missionaries, build a church in every destitute hamlet, and supply every living soul with the gospel within a score of years. Only let the fire of God come down and take possession of our hearts and tongues, and the gospel would wing its way like the beams of the morning and illumine the darkness of the world.—A. T. Pierson, D. D.

Some suggestions for the next monthly meeting: Have papers on "Shall we apply business methods to our missionary work? Why?" "Can we expect our young people to succeed without the co-operation, sympathy and prayers of older workers? Why?"

Some changes have been made in Mexico appointments since the Annual Meeting in May last. Mrs. Carnsey, who was recommended to Chihuahua, was by Bishop Ward appointed to assist Miss Roberts in Saltillo, and Miss Riggin is retained in Chihuahua, where she worked faithfully for some years.

Some improvements have been made at Chihuahua. The growing school demands more room. Expansion means more commodious quarters.

The school buildings in Saltillo and San Luis Potosi have outgrown their limits, and additions are being made.

Miss Rankin, of Huchow, is rejoicing in an early move into the new buildings. "How I wish," she writes, "the Church at home could see how lovely our new buildings are, how we enjoy light, air, sunshine cool breezes, doors and windows that swing on hinges and open without blood-curling squeaks and other such horrid sounds! Yesterday we had peas, beans, lettuce and beets from our own mission garden, and strawberries too."

If we want to do something for Christ, God will open up the way for us to do it, and teach us how; and whether it be by word of mouth or by a line of writing, or by the handed invitation or leaflet, it will be blessed, for God loves a cheerful worker, and will crown his attempt with blessing.—Parish and Home.

The Christian life is not merely our selves getting into heaven, but bringing the spirit of the heavenlies to bear upon the earthly conditions that surround us; bringing the forces, and the power, and the influence of the divine life to bear upon the darkness, the ignorance, the squalor, the wretchedness, the dirt and the sin of this earth life.—Willis R. Hotchkiss.

In the long run there is nothing fruitful but sacrifice; because it is self-denial not luxury, love not violence, justice not ambition, which overthrow the world.

In "Christus Redemptor," the fifth book in United Study of Missions, Mrs. Montgomery gives wonderful glimpses into the island world. Speaking of New Guinea and the great work done by James Chalmers, she gives the following quotation from his pen: "Is it impossible to find missionaries who will gladly dare all for Christ? Men and women who think preaching and living the gospel the grandest work on earth? Leave the twaddle about sacrifices to those who do not appreciate the sacrifice of the cross. We want men who will thoroughly enjoy all kinds of roughing it, who will be glad when ease and comfort can be had, but who will look upon all that comes as only the pepper and salt, giving zest to work and creating the appetite for more."

Mrs. H. B. Montgomery, the author of "Christus Redemptor," was at

Monteagle during the sessions of the Woman's Missionary Association, and taught the lessons in this text in a most delightful and profitable way. The "Islands of the Sea" never awakened greater interest nor seemed more real as she pointed them out in the great Pacific. The circles formed in this the fifth book in United Study of Missions, will enjoy every page in "Christus Redemptor." In cloth and in paper bindings the price will be the same as the others—thirty-five cents, including the postage, for the paper binding, and fifty-five cents for the cloth.

Bishop Vincent, of Chautauqua fame, conducted the C. L. S. C. services at Monteagle. There were four graduates. China and the Eastern question was presented by Dr. Y. J. Allen, the best informed man on the subject in America to-day.

The subject of missions is claiming more and more the thought of the best thinkers of the day.

Several Auxiliaries in the South Carolina Conference Society average eight dollars a member.

At the recent League meeting in Thomasville, Ga., thirty young men and women volunteered for the work of missions.

July 25, by the northern route, Miss Alice Waters and Miss Mary Tarrant returned to China. Miss Sophia Manns, of Mexia, Texas, one of our new missionaries, accompanied them. Bishop Candler was of the party.

Six other new missionaries will sail for China and Korea about the first of September, and two others about the same time will accompany the returning missionaries to Brazil.

The fields are white to harvest, but the few missionaries sent out year by year to the foreign field seem wholly inadequate.

In Korea, at Songdo, the Tallulah Hargrove Home and School is under roof, nearly completed. When well furnished, it will fill a long-felt need and greatly strengthen the Songdo mission.

The Koreans are taking much interest in educating their girls these last days. Boys are most prized. A boy three feet high, very beautiful and well formed, gentle and strong, is spoken of as "a thousand-mile horse," one who promises to be a fine man.

With the gospel, girls as well as boys will make a new Korea.

DEPARTURE OF MISS MANN'S FOR CHINA AND ELSE.

Rarely has an occasion invested with deeper interest been witnessed among the Church-goers of Fort Worth than the missionary farewell to Miss Sophia Manns at the First Methodist Church on last Sunday evening.

This young lady is the new missionary of the Northwest Texas Conference, recently appointed to China. On the day of this writing she leaves Fort Worth to join Misses Waters and Tarrant in Kansas City, and on the 25th they will together take ship at Seattle and begin the long journey which puts 10,000 miles between them and the homeland, with all which that holds, to take up a life-work in a heathen land, with all which that means.

Dr. Monk, who is greatly anxious to interest his people in the work of missions, directed the attractive service in the presence of a crowded and deeply interested assembly.

The inspiring strains of "From Greenland's Icy Mountains," and "The Kingdom is Coming," by the great congregation, prepared the way for Prof. Hemphill's fine rendering of a selection from Gaol's Holy City, and dull indeed of spiritual impact must have been the heart that did not respond to the movings of the Divine presence.

Dr. Monk, in a short opening address, glanced at the beginning of woman's work, gave a few inspiring periods from the reports at the last annual meeting of the Woman's Board of Foreign Missions; and, then, in answer to the question "Why should we take the gospel to the heathen?" in his own terse, happy style, exploded some of the time-worn excuses, as "the heathen at our door," and "why disturb him when he is happy in his belief," winding up with some unanswerable arguments why we must either go or send, if we would not array ourselves in our puny might against the plans of Jehovah.

Miss Manns made a beautiful and fitting address, denominated "a farewell," but there was in it so much of

appeal that, instead of the thoughts of parting, it left upon the minds of those so fortunate as to be present rather a picture of a sweet-faced woman holding out her hands in gentle invitation, and surely the parting words, "Come to China," will follow us through the years as the call of God to higher consecration of our powers and opportunities.

The heathen believe that the gods require the best; we offer nothing less in the gift of Miss Manns. Rich in the physical development of a splendid young womanhood, educated and accomplished, she has the endowments that have already made her life a success. But she has caught a vision of women's hands stretched out for help, of faces dull with the despair of the soul that has never heard of Christ; and, bidding farewell to the widowed mother, and dedicating all she is and all she has, she hastes with joyful feet upon her mission.

Dr. Monk at one time during the service alluded with much feeling to the joy he felt that his own son, a young man of great promise and splendid preparation, had recently offered himself for China.

It is the policy of the Woman's Board of Foreign Missions this year to go into the schools and colleges and strive to enlist and organize our young women. For this purpose Mrs. Cobb will shortly begin an itinerary among the schools of Texas. Let us pray earnestly that under God her labors may bring much fruit.

MRS. S. C. FOLLIN, Pess Supt., Fort Worth, Texas.

DISTRICT MEETING.

The district meeting of the Woman's Home Mission Society was held in Nacogdoches July 2-4. The welcome address was given by Mrs. John Garrison and response by Mrs. Kidd, of Carthage. The meeting proper opened Tuesday morning, at 9 o'clock, with Mrs. J. H. Carter, our District Secretary, in the chair. Preliminary meeting was devotional, led by Mrs. Bryan, of Timpson. Our secretary reported a decided increase in both auxiliaries and membership.

Committees on platform, courtesies, auditing and district extension work were appointed.

Mrs. W. H. Johnson, whose name was on the program, not being able to attend the meeting, sent greetings and asked Phil. 1:1-12 be read. A collection was taken for the Mission Home at Dallas amounting to \$48.00. The following auxiliaries pledged to send boxes to the same institution: Nacogdoches, San Augustine, Center, Timpson, Caro, Center Circuit, and Garrison.

Papers on all divisions of our work were read and discussed, bringing out many helpful methods. The subjects were as follows: "Our Supply Department," by Mrs. Lomas, of Timpson; "Baby Roll" and "McEachern Brigade," by Mrs. McClure, of Nacogdoches; "Mission Work," Mrs. Sanders, of San Augustine; "Our New Work," by Mrs. Bryan, of Timpson; "Loan Funds," by Mrs. Armstrong, of Center. At the conclusion of this paper Mrs. McClure announced that Mrs. Carter had been made a patron of the Preachers' Wives' Loan Fund. "The Ideal Corresponding Secretary," by Mrs. S. T. King, of Nacogdoches; "Our Parsonages and Supplies," by Mrs. Bishop, of San Augustine; "Historical and Spiritual Value of Tithing," Mrs. Carter, of San Augustine; "Our Literature," by Mrs. Barham, of Nacogdoches; "Our Duty to Our Mission Home," by Mrs. Stuckey, of Caro. Agent for "Our Homes" reported four new subscribers. The meeting was closed by Mrs. McDowell, of Timpson, with a paper on "The Woman's Home Mission Society, a Means of Spiritual Development."

All business sessions were interspersed with devotional exercises, so many testifying to blessing received while in discharge of the duties of the H. M. S. The poor and needy were fed and clothed and cheered by kindly wishes made in love and sympathy. The next meeting will be held in Carthage, Tex.

MRS. J. H. BARHAM, Nacogdoches, Texas.

Report of the Woman's Foreign Missionary Society of McKinney, Texas, from March 1, 1905, to March 1, 1906:

Number Members	..... 22
Number honorary members	..... 9
Members added	..... 2
Members lost	..... 4
Life members	..... 6
Honorary members added	..... 3
Subscribers to W. M. A.	..... 12
Scholarships supported	..... 3

Receipts.	
Dues	.....\$ 34.10
Melton party	..... 3.50
Dinner	..... 50.10
Donated	..... 1.50
Tea social	..... 16.25
Week of prayer	..... 4.00
Open meeting	..... 8.00
On lot fund and school	..... 30.00
Total	.....\$147.45
Disbursements.	
Sent Conf. Treas. Dues	.....\$ 28.65

Publishing minutes	..... .50
Dinner expenses	..... 16.80
Eliza Bowman fund	..... 25.00
Conference pledge	..... 25.00
Scholarship	..... 40.00
Tea expenses	..... 2.00
Scarritt Training School	..... 8.00
Money orders and stamps	..... 1.05
Total	.....\$147.00

The literature has been received and distributed at each meeting. We have made one life member, paid all pledges and I am glad to report the society in splendid financial condition. We must undertake great things for the Master, ever strive onward and upward and the blessing is sure to come. Respectfully submitted,

MRS. C. P. HEARD,
Corresponding Secretary.
MRS. J. F. SMITH, Treasurer.

W. H. M. SOCIETY.
Having been recently appointed reporter for the Lufkin Auxiliary I will tell you what we are doing in our work. We have fifty-one members, and each member is wide awake in the Home Mission work. Our officers are consecrated Christian women, who never tire in their work for the "Master."

We have paid \$1,200.50 on our new church, and must say we have one of the most beautiful churches in East Texas, and it is free from debt. We paid \$250.00 on our parsonage, and are endeavoring to get a new parsonage before another year snail have rolled around.

We are striving to make the Lufkin Auxiliary one of the best in East Texas and we realize that in doing so we must be consecrated in the work. The people are all very much in favor of our noble pastor, Rev. I. M. Bryce, and interesting family.

May God bless our Home Mission Society, and make us more fitted for the work.

MRS. MARTIN M. FEAGIN,
Reporter.

Report of the Woman's Home Mission Society, Texas Conference, for the quarter ending June 29, 1906:

Dues	.....\$ 705.53
Life membership	..... 25.00
Baby roll	..... 16.30
Adult mite boxes	..... 6.08
Baby mite boxes	..... 19.32
Florine McEachern brigade	..... 43.60
Conference pledge	..... 119.95
Deaconess fund	..... 77.00
Preachers' Wives' Loan fund	..... 5.00
Educational Endowment fund	..... 5.00
Conference Expense fund	..... 89.55
Total receipts for quarter	.....\$1,112.33
Balance brought forward	..... 268.14
Total cash	.....\$1,380.47

Expenditures.	
Check to Mrs. Kirkland	.....\$1,022.78
Conference expenses	..... 281.10
Total	.....\$1,303.88
Balance in bank June 29, 1906	.....\$ 76.59
Reported by voucher from Houston Board of City Missions	..... 77.00
Local Work.	
Supplies reported to Superintendent Supply Department	..... 191.99
Supplies given locally	..... 660.15
Assistance of needy	..... 949.48
Expended on parsonages	..... 1,345.31
Expended furnishing church	..... 2,719.00
Amount expended for city mission work	..... 29.55
Total for local work	.....\$5,895.48

Cash Receipts by Districts.	
Houston	.....\$ 171.08
Beaumont	..... 134.55
San Augustine	..... 126.02
Huntsville	..... 98.51
Tyler	..... 89.25
Palestine	..... 89.20
Pittsburg	..... 87.63
Calvert	..... 82.44
Brenham	..... 74.90
Marshall	..... 54.75
Total	.....\$1,008.23

Special collections during annual meeting, held at Timpson	
.....	.....\$ 104.00
Total for quarter	.....\$1,112.33

One thousand dollars was donated to parsonages during the annual session of the Conference at Timpson, but these donations have not yet been reported by the General Treasurer to the Conference Treasurer. Therefore the statement of these will be reported at a later date.

Mrs. Elizabeth L. Hill,
Conference Treasurer,
Livingston, Texas.

WANTED.

Two or three good pastors to finish out the year in the McAlester District, Indian Mission Conference. Must be men who can bring things to pass, if you can get on the ground within ten days, please do not write. Have pastor and presiding elder write me about you.

S. G. THOMPSON, P. E.,
So. McAlester, Ind. Ter.
July 28, 1906.

LETTER FROM MISSOURI.

I have heard boys say: "My father taught me to work, but I never learned to love it." This is not my experience. I love to work. One of the saddest days of my life was the day I was retired from the active work of the ministry. I wish I were back in the harness again. Well, we are planning to move to Oklahoma in October, and maybe I can find a patch out there I can cultivate.

The conference in Missouri will meet before long. Our veteran Missouri Methodist Preachers' Association has arranged to hold a centennial meeting in connection with each Annual Conference in memory of the organization of the Methodist Church in the territory in 1806. Six of our veterans—J. W. Bond, H. A. Bourland, L. A. Burk, S. C. Littlepage, E. S. Smith and H. N. Watts—live in Texas. Come home, brethren, and enjoy this centennial service with us. If you cannot come, write us a letter. As the secretary of the Association I keep an account of all who are present at our meetings, whether in person, by proxy, or by letter. The program will be published soon. Dr. Ditzler, who is now in Texas, is down for a sermon. Marshal McElhany is entitled to membership. If he will send me his name and address I will enroll him. Rev. J. C. Berryman, who was the president of our Veteran Association at the time of his death, which occurred the 8th of last May, was for thirty-four years the senior Methodist preacher in Missouri. Probably he had been a preacher longer than any other man. He was licensed to preach in Missouri in 1828, and that year joined the Missouri Conference, hence was in the seventy-sixth year of his ministry. He was a great and good man and my life was enriched by being associated with him.

Three years ago, in our Veterans' meeting, he sang, all alone,

"One sweetly solemn thought
Comes to me o'er and o'er,
I am nearer my home today
Than I ever was before."

He sang every stanza, and pronounced every syllable distinctly. When the aged soloist sat down heaven's gate stood ajar and many of his hearers got a glimpse within the veil, and were filled and thrilled with love and joy unutterable. W. H. Lewis and Daniel Penny are now the signors of Missouri Methodist preachers. Next, and only one year behind them, are C. I. Ven Deventer and H. N. Watts. My name is next on the roll. Charles Babcock has been preaching longer than any of us, but not so long in Missouri. In our Conference, the Southwest Missouri, we have a souvenir cane, made of timber taken from the first meeting house built in our territory, in 1826. It is now the property of Brother Watts, and when he dies, it will be mine, if I outlive him. Next J. C. Shackelford will wear it. Can you not inaugurate such a souvenir in the Texas Conferences?

Allow me one more paragraph in which to thank you for your recent editorial on the action of the General Conference with reference to young preachers refraining from the use of tobacco. Truly, "the world do move." I expect to live to see the day when no worshiper at the shrine of nicotine will be admitted to membership in an Annual Conference of the M. E. Church, South. Self-indulgence is the only reason that can be given for the use of tobacco, and that is no grace to commend a Methodist preacher. Scores of reasons can be given for its non use. Let us quit.

W. S. WOODARD,
Sweet Springs, Mo.

OUR CHURCH SCHOOLS.

The Church school ought to stand for Christian education. It ought to eliminate all amusements of questionable propriety. It ought to represent by precept and example the very highest type of Christian life. The Christian school ought to lead in opposition to all worldly amusements that tend to allure the mind from the higher and nobler ideals of a true Christian. If not, why pay money for Church schools? I know of no pastor in Texas who believes that our schools ought to go around over the State to play match base ball games, or that a skating rink is any part of Christian education, or that dancing in our female schools, even, is right, and yet these things continue in spite of the protests of the Church. Has the time come when the Church school must be whipped into line of Christian duty? Shall we follow the example of the world or set a proper example for the world to follow? Is it right for one college to say, "Others do thus, and we must follow?" I believe the discipline of Church schools ought to be more rigid.

S. J. VAUGHAN,
Colorado, Texas.

There may be something criminal in the act of patting a man on the back when he is already going down hill.—Ran's Horn.

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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.



WHEN PA AND MA WERE YOUNG
they thought the "buggies" they rode in would never be beaten. If "Pa" and "Ma" would stroll into our salesrooms today they might change their minds. Here's an invitation to "Pa" and "Ma" and their children—their grandchildren, if they're old enough—to stroll in. Surprises await all ages at **Parlin & Orendorff Implement Company.**
When you see the P. and O. Imp. Co. name plate on your buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

PARLIN & ORENDORFF IMP. CO., Dallas, Texas.

TRUE CONVERSIONS.
Your editorial in the Advocate of June 28, in regard to revivals, certainly struck the right chord in emphasizing the necessity of clear-cut conversions. There is a tendency afloat already to discover some easier method of entering the Church, to avoid that deep humility necessary to the new birth. There is danger of a compromise ruinous to our Church. This principle that begets a universal love for all mankind, and a special brotherhood in the Church, is the adhesion that renders the Church immortal and the gates of hell shall not prevail against it. In the first lesson of our Sunday-school Magazine for July, in the new version, we have "turn" substituted for "converted." Except ye "turn" and become as a little child, etc. See? **J. F. TAYLOR, M. D.**

The Gospel of Jesus Christ is asserting itself more powerfully every day and controlling the lives and acts of men and governments.

EDUCATIONAL MOVEMENT.

It has recently been my privilege to be a participant in the inauguration of an educational movement in West Texas which, I verily believe, will prove to be one of the mightiest arms of the educational power in our Church in this great commonwealth. Indeed, I am persuaded that not since the heroic age, when the lamented Dr. Mood formulated and put in operation the plans which have given Texas our great Southwestern University, has there been projected a more momentous movement in the interest of Christian education by Texas Methodists. The primary reason for this rather sweeping statement is found in the fact that the great country lying west and southwest of Fort Worth—an empire within itself—is being rapidly populated, and its territory, so broad in its geographical sweep, and in its social possibilities, has made necessary the establishment of an educational institution in keeping with its marked progress. When in 1873 our central institution had its modest but momentous beginning, we had in the State of Texas some 20,000 Methodists. To-day, with approximately a quarter of a million Methodists in the same territory, we are establishing an institution subordinate thereto, which is well located; and before the ground is broken for the beginning of its equipment, it is in possession of approximately one hundred thousand dollars for this purpose—about twice the financial equipment with which the Southwestern found herself possessed after two years of operation.

These significant facts indicate the importance of a movement which has grown out of the manifest needs of our educational situation in the western section of the State. Rev. John R. Morris, presiding elder of the Abilene District, and Rev. J. T. Griswold, presiding elder of the Colorado District, have been alert to detect the imperative need for this forward movement, and at their respective District Conferences held June 21-24, after full discussion, resolutions were passed authorizing the appointment of a committee of three from each district, which Joint Committee should select an additional committeeman, and the committee as thus finally constituted should be empowered to select the location for an institution of learning of high grade, to be operated in harmony with the plans of the Educational Commission of the M. E. Church, South.

In obedience to these instructions, the committee was constituted as follows: Revs. John R. Morris and J. A. Biggs, of Abilene, and Hon. D. T. Averitt, of Aspermont, representing the Abilene District; and Revs. J. T. Griswold and S. J. Vaughan, of Colorado City, and M. H. Hudson, of Snyder, representing the Colorado District; and Rev. Jerome Duncan, of Waco, selected by them as the seventh committeeman.

The committee met in Colorado City Monday evening, July 16, and organized by the election of Jerome Duncan, Chairman, and S. J. Vaughan, Secretary. It was agreed to visit the proposed locations and receive bids, and investigate thoroughly the proposals, after which in secret session to decide, without discussion, by ballot, the place of location.

On the following morning the citizens of Colorado showed the committee great courtesy and kindness in offering any one of four eligible locations, and at a public meeting in the afternoon, it was found that a bonus of about \$27,000.00 was also promised the institution. From Colorado the committee went to Abilene, and was entertained most courteously by the leading Methodists of the city, headed by their enthusiastic pastor, Rev. D. L. Collie and Judge Tillett (who, by the way, is brother to our distinguished Dr. Tillett, Dean of the Theological faculty of Vanderbilt) and also D. L. Collie and Judge Tillett (who which manifested much enthusiastic interest in the location of the school in their fair city. After viewing the city and its surrounding country, the places offered for a campus consisting of different building sites containing from eight and one-half to ten acres each, the bonus offered was found to be about \$26,000.00, and an additional subscription of about \$8,000.00 to be paid in annual installments extending through five years, as a maintenance fund, making total bonus approximately \$44,000.00.

The committee then visited Stamford, the only remaining city which was competing for the school. Here the bid was given in substance as follows:

1. Money.—Total, \$67,000.00, of which \$27,000.00 is in cash and \$40,000.00 is convertible into cash on sixty days notice, and \$29,000.00 in notes which are bankable.
2. Twenty acres of land donated by the Stamford Townsite Company, per E. P. Swenson, and 10 per cent interest in 200 acres residential property, of 1000 lots 50x165 feet, also a definite proposition to develop an 160-acre park adjoining this property, and containing a 40-acre artificial lake.

It was shown that the entire town

was a unit on the proposition and that the money bonus was made up of about 635 individual subscriptions. So manifest was this feeling of unanimity that it was everywhere apparent. As an illustration: A prominent capitalist, who made the committee an excellent offer of land for campus and lots as a donation, said: "All Stamford wants this institution, and while it would be money to me to have you accept the building site I offer, I would not turn my hand to induce the committee to accept it. We want the school!" When it is remembered that by the "Twenty-five Thousand Club" Stamford is one of the most progressive and promising of these rising western cities, that it is well located as to the section of the State desiring the institution, that with its present population of 4500 there is a rapidly increasing demand for the school, that the united sentiment of the town and surrounding country gives promise of large patronage from the day of its opening; that the healthfulness of the location compares favorably with that of any point in the State, and that Stamford has shown its "faith by its works" in the offer of nearly twice the amount of financial contribution to the enterprise of any of the competing points, it is not surprising that the committee was unanimous in its vote to locate the "Stamford Collegiate Institute." (The name is only a suggestion, however.)

It is definitely understood by all concerned that the purpose of this enterprise is to establish a school of the highest order; and, as far as its curriculum shall go, it is intended to afford the very best Christian education obtainable "on the map."

This ambition of our Western brethren is most commendable, and their plans are wisely laid. The buildings are to be of the most approved in modern construction, with every comfort and convenience for students, with the most perfect arrangements for water and sanitation.

It is doubtless due Brother Morris to say that he has spent much time, thought and energy looking to the successful establishment of this institution in the West, and in the years to come his wisdom and devotion to the interest of Christian education will be made manifest.

And with equal devotion has Brother Griswold, his co-laborer on the Western border, been planting the banners of our Methodism in the rapidly developing plains country. So manifest is the need for additional school facilities in the far West, that Stamford magnanimously withdrew her claim to exclusive rights under the contract of the two districts, and in the judgment of Brothers Griswold and Vaughan it becomes necessary to establish a school at Colorado, it was suggested that they be permitted to do so. Should this be done there are forty rapidly developing counties west of Colorado from which patronage would be drawn, besides the patronage available from New Mexico.

Brother Griswold reported marvelous increase in population and prospects. One hundred new homes had been counted, which have been erected during this year between Colorado and Snyder alone, a distance of twenty-eight miles. Thirteen new churches have been built in his district this year with four more to be completed. It seems necessary to form a new district in this territory, though the district is only two years old!

To Brothers Vaughan, Collie and Evans, our pastors at Colorado, Abilene and Stamford, great credit is also due for their indefatigable labors in bringing forward this great educational movement. While each had his individual place and plans as an incentive, all showed their devotion to the common cause, and all like will support the institution as inaugurated.

As pastor of the new school, Bro. Evans has the unquestioned confidence of the entire community, and will be of invaluable service in working out the laborious details of building, etc.

It would be beyond the province of this paper to enter further into detail as to the personnel of the heroic workers who have brought these great results to pass, but I will surely be pardoned if, in addition to the brethren already mentioned, I include Mr. F. S. Hastings, the Stamford representative of Swenson Bros. and the President of the Stamford Board of Trade. Mr. Hastings was untiring in his efforts, courteous and gentlemanly in his dealings, and when the night of rousing ratification came, his name was on the lips of the entire populace of Stamford in grateful praise for his work in securing the school. But much as was due to him, he most unselfishly unwound the wreath of congratulation from his own brow to place it most affectionately upon the grizzled brow of the modest old man who had labored day after day "more abundantly than all" others, to secure the donations which were to bring to Stamford its coveted prize; and when the name of N. H. Leavitt

J. T. L. Annis.
J. T. L. Annis & Company, Merkel, Tex.
Land, Livestock and Money.

- 150 acres, one mile from good town, 100 acres in cultivation, water, wood, 3-room house, etc. Price \$25.50 per acre. Terms.
- 150 acres, 40 in cultivation, one mile from railroad station. Price \$20.00 per acre. Terms.
- 148 acres, 100 in cultivation, in edge of good village, ten miles from Merkel; No. 1 residence, rent house, etc.; water. Price \$25.00 per acre. Terms.
- 647 acres, nine miles from Merkel, 200 in cultivation, water, wood, good residence, rent house, etc. Price \$20.00 per acre. \$5000 cash, balance good time. Bargain.
- If you want something better or worse, smaller or larger, write us; we have it.
- 160 acres, 3 miles Merkel, all good, 60 acres in cultivation, 3 room house, well, all fenced, good terms.
- 320 acres, 100 in cultivation, 2 houses, well, springs, creek, orchard, good wood and grass; 7 miles of good country town, school and Church convent, on mail route, can be divided; good terms.
- 9 room house, 2 halls, 3 lots, well, wind mill and water supplies, good out houses, close-in, convenient for boarding house.
- Represent land running from 50 acres to 5000 acres. If you have property in the West that you want to trade for good property in the East write us. Fact is, we are in the selling and exchanging business.
- Land agents having property to trade, note this.

was called, the great throng made the welkin ring. All honor to these and all others who in behalf of Christian education have made possible the founding of this school, which holds out to us in promise such wondrous achievement!
JEROME DUNCAN.
Waco, Texas.

SAN AUGUSTINE DISTRICT CONFERENCE.

The San Augustine District Conference met in the little city of Cushing on the Fourth of July, and remained in session the balance of the week. All the pastors in the district were present and a large per cent of the local preachers and laymen attended. It was the first experience of the presiding elder, Bro. E. L. Shettles, in the presiding over a District Conference, but he won the hearts of the brethren by his kindness and courtesy to all.

The brethren were all in fine spirit; there was among them an enthusiasm and a spirit of hopefulness that means that San Augustine District will have a clean sheet—"everything in full"—when the Annual Conference convenes in Tyler.

A splendid delegation was elected to the Annual Conference:

- T. S. GARRISON.
- J. E. ARMSTRONG.
- A. E. MARTINDALE.
- M. M. TERRELL.

Four young men were licensed to preach: W. W. Armstrong, a nephew of Tom Armstrong, pastor of Morrow Street Church, Waco; A. W. Rider, T. C. Sharp, I. O. Dent. These four and Frank Luker were recommended to the Annual Conference for admission on trial, and Dr. M. M. Terrell was recommended for elder's orders.

Some of the committee reports evoked warm discussion, but no bickering. Cushing, the seat of the conference, is a live, hustling, four-year-old town, twenty miles north of Nacogdoches on the Dallas branch of the Texas and New Orleans Railroad. It has about 1250 or 1500 population, a magnificent school and two creditable church buildings, occupied by the Methodist and Baptist people. The citizens, without respect to Church affiliation, opened their homes to the members and visitors to the conference, and provided royal entertainment.

The connectional interests of the Church were represented by Uncle Dick Thompson, in behalf of the supernuantes' home enterprise; J. B. Sears, Conference Missionary Secretary; Thomas, Commissioner of Education; Prof. A. B. Phillips, principal of Alexander Collegiate Institute. The Conference was much edified by their preaching and speaking, and liberal contributions were made when asked. No set program was arranged in advance for the meeting, but everything moved off with the regularity of clockwork. There was scarcely a dull moment from start to finish, and the presence of the Spirit was manifest throughout.

San Augustine will entertain the next conference.

J. D. FORD, Secretary.
Timpson Texas.

FROM COLORADO.

I am here with my family enjoying for a short season the Colorado Chautauqua and the climate and scenery of this Switzerland of America. What a blessed thing it is for our country to have such recreation grounds for the overworked in the hot days of July and August! Surely it is the good hand of our Father. I have been much impressed with this thought since coming here. As you know, this Chautauqua at Boulder is especially a teachers' Chautauqua, and they are here. Teachers are here from nearly every State in the Union, and especially from Texas, reaping the combined benefits accruing from the excellent courses of instruction, lectures, and entertaining features provided by the Chautauqua as well as the invigorating climate and inspiring surroundings. What a refreshing oasis in the strenuous, self-sacrificing life of a teacher! No wonder his heart fills and overflows with gratitude to God for this great, happy play-

ground for His tried children. Yesterday we drove up a canyon, down which coursed a stream fed by the snow of the mountains. Up, up, and up we went, following in perfect wonder this tossing, tumbling, gushing rushing stream, with the rugged steepness of the canyon reaching high into deep blue sky on either side. We preachers in our teachings on prayer advise our canyon seemed a veritable prayer closet, and shut themselves in with God, shutting out the world with its sin and confusion, so that there may be real communion with God. To me this canyon seemed a veritable prayer closet. God is the only logical conclusion of the inquiring mind placed in such surroundings. I understand better than ever before why God chose a mountainous country as a training school for His Israel. With such thoughts of God and a conscious feeling of nearness to Him, imagine our disdain when we found that some stupid fellow had preceded us with paint and brush and at every prominent turn had painted texts of Scripture and his own warnings to the sinner, trying to preach us a sermon en route. Whoever the fellow was, he failed to appreciate the fact that the great granite rocks, the clear sparkling water, and the mountain peaks pointing high up through cloud and sunshine to an infinity of space as well as thought were sermons greater than his and would of themselves suggest Scripture appropriate to the need of each mind. His scribbling was a bother to my mind. I prefer to let God speak in His own way to my heart when I enter into the secret of His presence. And I shall add that there is little responsiveness to the soul of one who does not answer to "the still small voice" that speaks on such occasions. But I must tell you about the mountain stream, for it has still another message. For twelve miles we followed its steep course, until hid by towering rocks and pines we came to some beautiful falls, made the water falling for a distance of about twenty-five feet over a precipice, and the message is covered up in the fact that right here we had to come to a full stop—we could go no further—the rough, rugged rocks were almost straight up; all around us we could follow the mountain stream no more. Again my mind answered: "This is like many of God's ways with man." He reveals enough to prove the great essential facts, but leaves us in mystery as to the where and when and why of their origin and existence.

Since writing the above, we have started home. We are now at Colorado Spring. It is a clear, cool morning and Pike's Peak stands out in all his grandeur. We are anxious to get home and get to work for the North Texas University School. We must have at least 300 students next year, and judging from prospects, we are going to have them. **J. J. MORGAN.**
Boulder, Col.

THE CHURCH PAPER IN THE FAMILY.

No Church official or lay member is creditable to her altars and faithful to her vows who can and does not read her Church papers. Nor is he faithful to his family if he leaves them to the mercy of the secular press. The overworked and shut-in wife and mother, the daughter verging into the whirlpool of social life, the son into the maelstrom of business, and the younger one in the inexperienced hands of the isolated teacher, are unsafe without this helper. It is cause for serious self-examination for a man to have in some paper a counsellor for his business, another for his politics, another for his literary diversion, another for children's culture, and none for his religion. It is like practicing self-denial by use of tainted and deteriorated atmosphere, which is more a charge upon his sanity than a credit to his heroism. It certainly looks, as if he thought lightly of the Church whose pulpit brought him to Christ and whose altars he trusts to help him to heaven. Dr. Broadus said of such a man: "His conduct indicates a lack of interest in religious things, which is painful in any case, and in those who profess to be Christians, alarming."—Rev. Charles F. Evans, in *January Review*.

OBITUARIES.

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

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

Poetry Can in No Case Be Inserted.

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

RIDGEWAY.—R. A. Ridgeway, son of James and S. A. Ridgeway, was born in Pass Christian, Mississippi, March 2, 1859, and departed this life March 31, 1906 in Boyle, Mississippi. Bro. Ridgeway leaves three brothers, and two sisters, a devoted wife and a little daughter to mourn the departure of a beloved brother, an affectionate husband and a loving father. Both parents, three sisters, and one brother had preceded him to the eternal world. The greater part of his life was spent in Mississippi, his native State, though for a little more than seven years he was resident of Texas. The people of Cresson will remember him as an earnest worker in the Church, especially in the Sunday-school. He was married in Sunflower County, Miss., December 18, 1884, to Miss Georgia A. Shevers, Rev. J. Watts officiating; united with the M. E. Church, South, in 1885, under the ministry of Rev. W. T. Shell, of the North Mississippi Conference, and was converted about one year later while in the act of taking up the duty of family prayer. Bro. Ridgeway's was a beautiful life. He lived with God and for God, and died as he had lived, in the strength of an unconquerable faith in his Lord.

JAMES W. ROGERS.

JACKSON.—Mrs. Rebecca J. Jackson (nee Sanford) was born in Putnam County Ga., August 25, 1841. She professed religion and joined the Church in 1857. I am not advised when she moved from Georgia, but on March 3, 1859, she was married to Mr. William Jackson, in Smith County, Texas. To them were born seven children—three of whom died in childhood. The remaining four are living and mourn their great loss. Sister Jackson lost her husband in 1873, since which time she has lived on her farm in Smith County, Texas, until she was called to her reward. On May 3, 1906, her pure spirit passed away and we are left to mourn our loss. It was my privilege to be her pastor for three years, and during that time I was often in her home. She was very punctual at Church and always entered heartily into the worship. I regarded her as one of the very best women whom I have ever met, but she is gone and we are in sadness, but not as those who have no hope. We shall meet in the sweet-by-and-by.

M. F. DANIEL.

THOMPSON.—On June 26, 1906, the death angel entered the home of Bro. W. W. Thompson and wife and claimed for its victim little Ados. Little Ados was only 5 years old. But it is hard to give up the dear, sweet ones. It looks as though God had use for the very brightest jewels of every family, and they have to give up these little ones. But we must stop and think for a moment. Remember that the Good Shepherd gently took the most lovely lamb of the flock in his arms and carried it across the river, mountains and steep places, etc. Then the whole flock followed. Now let this be our only aim to follow, for we know where to find him. The remains were interred at Goshen, June 27. Funeral services were conducted by our much loved pastor, Rev. L. B. Saxon, a large crowd being present. May our Allwise heavenly Father be the bereaved family's only stay and solace. We all extend our sympathies. EDGAR GRIFFITH.

RATLIFF.—Mrs. Elizabeth Ratliff (nee Graham) was born at Amarillo, July 1, 1884, was married to Mr. Henry Ratliff at Ft. Worth, September 22, 1904, and died the day she was twenty-two years old—July 1, 1906—at Rogers. Sister Ratliff leaves a young husband and a sweet little baby boy eight days old, together with a number of near relatives and a host of friends to mourn because of her departure. To her we must say farewell, but, thank God, 'tis not forever. We know where she has gone. She was a member of the Christian Church and lived a consistent Christian life. She bore the pain of her last illness with Christian grace and fortitude. To the bereaved we would say, sorrow not as those who have no hope, but remember the promises of God to the faithful. We buried her at Rogers, July 3, 1906. May the Holy Spirit comfort the sorrowing in my prayer. H. B. CLARK.

NEELLY.—Mrs. Martha A. Neelly (nee Wright) was born in Maury County, Tenn., October 28, 1843. She was married to Robt. Neelly, March 19, 1868. To this union there were born four children, three of whom survive her. Bro. Neelly first located in Ellis County, but soon moved to Young County and settled near Olney, where he still lives. Sister Neelly was a Christian member of the organization at Olney some twenty-six years ago. She was converted and joined the M. E. Church, South, when but nine years of age. Since that time she had lived in peace without a doubt or fear. She was a character that exerted an influence for good over those with whom she came in contact. Everyone said of Sister Neelly, "She was truly a good woman." The hand of affliction was laid on her about the first of June. For many days she bore her affliction patiently and on June 25, 1906, surrendered her spirit to Him who gave it. She leaves to mourn her departure, a husband and three sons, who are all religious, and a host of relatives and friends. May the Lord bless and make these useful as she was useful to the world. If we but live as she lived we shall see her after a while. L. E. RIDGWAY.

PARSONS.—Death has again invaded our ranks and another member of our Church has been called from labor to rest. Sister Susan A. Parsons, after an illness of only a few days, died July 13, 1906. Only the week before she appeared to be in the best of health and bid fair to live long. But the call came and she was hurried away in middle life, just when it seemed that she could be most useful to her family. But God knows best. His providence will be clear in due time. Her husband and seven children mourn their loss. She was a devoted mother and wife, giving the best of her time and thought to the home and its interests. For about sixteen years she had been a member of the Methodist Church. I feel sure that her spirit has gone to the joys of the heavenly home. Some of the children, as well as the father, are following on. May the entire family be reunited in the final day. J. H. CHAMBLISS.

MONTGOMERY.—Dora Josephine Stevens was born in Madison County, Arkansas, January 3, 1875. In 1878 she removed with her parents to Texas. In March, 1896, at Reedville, Texas, she was married to J. E. Montgomery, with whom she lived happily for nearly ten years. On January 15, 1906, she died in peace at her home in Caldwell County. Sister Montgomery was converted and joined the Methodist Church in her childhood, and her devotion to the Church and her active participation in Christian work knew no interruption. Her home life was beautiful and unselfish; the heart of her husband safely trusted in her, and her little children were carefully trained. In addition to her own young and growing family, she had taken into her home the children of a deceased sister, and loved and cared for them as for her own. She was ready for her departure, as we expect one to be who has lived well. When she understood the serious nature of her illness, she talked with her husband of her approaching end, and expressed her readiness to go. She is sorely missed in her home, in the Church and by her neighbors, but she has left the legacy of a spotless character, a beautiful life, and an unflinching faith in God. STERLING FISHER.

WOMACK.—John Everett Womack was born April 19, 1905, and departed this life July 16, 1906, at 9 a. m. He was only sick a few days and his stay on earth was short, but long enough to entwine himself around the hearts of father and mother. And this is one way that Jesus is preparing heaven for us by taking our loved ones there. C. W. PERKINS.

BYARS.—Herbert Davis Byars, son of Mrs. Byars, of Carney, Texas, died July 21, 1906, and was buried at Haskell, Texas. This was the youngest child, aged two and a half years. The little one has gone before to the heavenly home. Twice Sister Byars has been bereaved recently, her husband having died only a short time ago. But God can and will sustain in this hour of sadness. J. H. CHAMBLISS.

GREEN.—William Henry Green, son of A. H. and Mrs. Ella Green, was born March 28, 1896, died July 17, 1906. Little Henry had been taught by his parents to love Jesus, hence he accepted Christ as his personal Savior during a meeting last summer held at Green's Chapel, the place that bears his father's name. They will miss Henry at home and in the Sunday-school. May the bereaved ever trust him who said, "Suffer little children to come unto me." MAC M. SMITH, P. C.

MUCKLEROY.—Malissa C. Muckleroy was born in Alabama, June 6, 1830. Her maiden name was Self and at an early day she was converted and united with the Methodist Episcopal Church. Later she was married to John Muckleroy and united with the Cumberland Presbyterian church of which her husband was a member. In 1849 they removed to Texas where they established a home and reared a family of seven children. Having been left a widow twenty years and more she has proven faithful to the trust committed to her and in addition to rearing her own family undertook the task in her old age of rearing three grandchildren, bright, sweet spirited girls, who have grown to womanhood. At the advanced age of 78 years she passed to her reward, leaving a host of friends, four children, many grandchildren and great-grandchildren, to mourn their loss. Her life has been an example of untiring energy and service to others. On her death bed she expressed a desire to depart and in every sense seemed ready to go. She died July 10, 1906. May the family form an unbroken one in heaven. B. F. HALL.

COLEMAN.—Brother Henry A. Coleman was born in Livingston County, Kentucky, December 2, 1854, and departed this life June 13, 1906. He gave his life to God and joined the Methodist Church when about 20 years of age. He did not flourish his piety, but modestly continued in the way of the Lord. He was devoted to the interests of his church, always contributing more than his share in any enterprise. He was superintendent of the Eleventh Avenue Sunday School and all the children loved him. He was a live up to date Sunday school man. He read and prayed over his work. We have lost a great man. His public life is without a blot. He was too honest to take advantage of any one; too sincere to misrepresent, therefore, the business men respected him. His home life was beautiful. He loved his family as few men do. Ready to help and to make happy. He loved to beautify his home with trees, flowers, good books, smiles and a religious atmosphere. He has finished his labors and gone to wear a soldier's crown. We know where to find him. May the Lord bless the bereaved family and bring them home to heaven some day. A. L. MOORE. Corsicana, Texas.

A REMINISCENCE.

After reading the Advocate to-day I feel as if I should like to say a few words. I have often wanted to write, but fear of the waste-basket has kept me from doing so.

First, I would like to say what a good paper the Advocate is. I began reading it when Dr. I. G. John was editor, and it was published at Galveston. It was good then, and it has been getting better all the time, and now it is best. Each week it is like the visit of a dear friend, laden with good news. Its visit to-day was doubly appreciated, as it is the first copy I've read in two months. I feel I have missed quite a lot of good things. I do not know what the General Conference did, beyond the election of three new Bishops.

On the 16th of April I left Mabank, Texas, and came to this place to join my husband, who came here in March to work. We neglected to have our paper changed till this week. I am a Texan and a Methodist, too. I joined the Methodist Church when fourteen years old. I am glad I did. My mother's house has always been the home for preachers, and many have rested there. The first that I remember was Rev. A. G. Nolen. The appointments then were Moulton, Waelder, Pecan and Prairieville. I was quite small, but I always enjoyed his visits. I remember him coming one night and telling mother his horse had sprained an ankle and he wanted some vinegar and clay to bind on it. I wonder if he remembers the time. Grand old man! There'll be many stars in his crown. I would like to mention all the preachers I've known in the West Texas Conference, but time and space forbid. However, I can not fail to mention J. C. Wilson, who was my pastor three years, and who eleven years ago to-night, in the little Methodist Church at Moulton, Texas, officiated at my marriage. The last time I heard him preach was from the text, "The Spirit and the bride say come." (Rev. 22:17.) It was fine. I thought he was destined for something more than a "circuit rider." Who knows but what some day he may be elected Bishop? I would like to know if Rev. W. H. Killough is still living. Long may Dr. Rankin live to carry on the good work.

MRS. C. F. HAMIL. 1629 N. 12th St., Ft. Smith, Arkansas, June 16, 1906.

Men who bury their eyes in sin think that God cannot see them because they cannot see God.

Suggestions for Your Vacation. NORTHERN RESORTS, THE MOUNTAINS, EASTERN RESORTS, THE SEASHORE, MEXICO, VERY LOW RATES TO ALL RESORTS VIA CONVENIENT SCHEDULES. EXCELLENT EQUIPMENT. THE ROAD THAT'S "UP TO NOW."

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NORTHWEST TEX. CONFERENCE.

Waxahachie District—Third Round. Palmer and Boyce, Aug. 19, 20. Forrester, Aug. 22. Bristol, Aug. 24. JAMES CAMPBELL, P. E.

Waco District—Third Round. 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. Granbury Sta., Aug. 5, 6. Bluff Dale Cir., Aug. 8. Carlton Cir., Aug. 11, 12. Eastland Cir., at Staff, Aug. 15. Cisco Cir., Aug. 15, 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. 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. Loraline, Sept. 1, 2. Lawn, Sept. 5. JNO. R. MORRIS, P. E.

Corsicana District—Third Round. 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. 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 Leila, August 24. Miami, at Pampa, August 25, 26. Tulia, Sept. 1, 2. Silvertan, Sept. 3, 4. Broncho, Sept. 7. J. M. SHERMAN, P. E.

Colorado District—Third Round. 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. Hutto Ct., a 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. Glen Cove, at Midway, Aug. 4, 5. Indian Creek, at Wincheil, August 10. Cole Mis., at Junction, Aug. 11, 12. Coleman, August 11, 12. R. B. BOLTON, P. E.

Vernon District—Third Round. Turkey, August 7, 8. Matador, August 10, 11. Estelline, August 14, 15. W. H. HOWARD, P. E.

Weatherford District—Third Round. 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.

Waxahachie District—Second Round. Ferris, August 25, 26. Milford and Midway, Sept. 1, 2. Italy, Sept. 2, 3. Ennis, Sept. 9, 10. Venus, at Venus, Sept. 15, 16. Alvarado, Sept. 16, 17. Hillsboro, First Church, Sept. 23, 24. Hillsboro, Line St. Church, Sept. 23, 24. Lovelace at Union Valley, Sept. 29. Itasca, Sept. 29, 30. Grandview, Sept. 30, Oct. 1. Bethel, Oct. 6, 7. JAS. CAMPBELL, P. E.

Gatesville District—Fourth Round. Cranfill Gap, at Stanford S. H., Aug. 18, 19. Meridian, Sept. 2, 3.

Turnersville at T., Sept. 8, 9. Valley Mills and Clifton at Cl., Sept. 15, 16. Crawford at Cr., Sept. 22, 23. Pearl at Himmelein, Sept. 29, 30. Ewant at Ewant, Oct. 6, 7. Hamilton at H., Oct. 7, 8. Ogleby at Ogleby, Oct. 13, 14. China Springs at M. Ch., Oct. 20, 21. Killeen and Nolan, Oct. 27, 28. Coperas Cove, Nov. 3, 4. Gatesville, Nov. 8, 11. Jonesboro, Nov. 10, 11. McGregor, Oct. 14, 15. Brookhaven, Nov. 9.

Let every official member be present at fourth Quarterly Conference. Important. Let pastors see to it that trustees have written report on church property. Pastors and stewards try to have full report on everything. With the prosperity of the country we can not afford to fall behind in anything. S. W. TURNER, P. E.

Fort Worth District—Third Round. 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. 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. Prosper, at Zion, Aug. 4, 5. Renner, at Alpha, Aug. 11, 12. Allen, at Harrington, Aug. 18, 19. Anna, at Melissa, Aug. 25, 26. McKinney, 11 a. m., Sept. 2. Farmers Branch, Sept. 8, 9. Princeton, Sept. 15, 16. I. W. CLARK, P. E.

Greenville District—Third Round. 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. 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. 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. Holliday, August 4, 5. Archer, August 5, 6. Craffton, August 11, 12. Gibtown, August 18, 19. Decatur Circuit, August 25, 26. Decatur Station, August 26, 27. T. R. PIERCE, P. E.

Gainesville District—Third Round. 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. 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. Lamasco, at Carson, Aug. 4, 5. Brookston, at High, Aug. 11, 12. Ector, at Mt. Pleasant, Aug. 18, 19. Trenton, at Pleasant, 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. Rosser Mission, at Tolosa, Aug. 4, 5. Mabank, at Mabank, Aug. 6. Garland, Aug. 12, 13. Mesquite, at Mt. Gomery, Aug. 15. Colledge 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 Marcos District—Third Round. San Marcos, Aug. 4, 5. D. K. PORTER, P. E.

Beeville District—Third Round. Rockport, at Aransas Pass, Aug. 4, 5. F. B. BUCHANAN, P. E.

San Angelo District—Third Round. Wilburn Cir., at Varga, 1st Sun. Aug. J. D. SCOTT, P. E.

San Marcos District—Fourth Round. Buda Cir., at Buda, Tuesday 3:30 p. m., Aug. 16. Staples Cir., at Staples, Aug. 18, 19. Seguin and Mill Creek, at S., Aug. 25, 26. Dripping Springs Cir., at D. S., Sept. 1, 2. Gonzales, September 8, 9. Pleasant Grove Cir., at Maxwell, September 15, 16. Kyle, September 22, 23. Tilton Cir., at Clark's Chapel, Sept. 29, 30. Luling Cir., at L., Oct. 6, 7. Belmont Cir., at B., 9 Monday morning, Oct. 7, 8. Waelder and T., at T., Oct. 13, 14. Lockhart, Oct. 20, 21. San Marcos, Oct. 27, 28. D. K. PORTER, P. E.

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. Hondo, first Sunday, September. Cotulla Cir., at Cotulla, second Sunday, September. Carrizo Springs and Batesville, 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.

Llano District—Fourth Round. Loerae, at Comfort, Aug. 5, 6. Center Point, Aug. 11, 12. Kerrville, Aug. 12, 13. Baudera, 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 Cross, Sept. 22, 23. Marble Falls, Sept. 23, 24. Blanco, Sept. 30, Oct. 1. Johnson City, Oct. 6, 7. Winow City, at Walnut, Oct. 13, 14. Cherokee, at Valley Spgs, Oct. 20, 21. THEOPHILUS LEE, P. E.

Austin District—Fourth Round. University Church, 11 a. m., Aug. 26. First Street, 8 p. m., Aug. 26. Smithville, Sept. 1, 2. Bastrop, Sept. 5, 6. Webberville at Osborne, Sept. 8, 9. Manor, 3 p. m., Sept. 10. Elgin, Sept. 15, 16. Manchaca at Carl, 3 p. m., Sept. 19. West Point at W. P., Sept. 22, 23. McDade at Morgan's, Sept. 29, 30. Eagle Lake at Eagle Lake, Oct. 6, 7. Columbus, Oct. 7, 8. Weimar at Weimar, Oct. 13, 14. LaGrange, 8 p. m., Oct. 15. Tenth Street, 11 a. m., Oct. 21. South Austin, 8 p. m., Oct. 21. JOHN M. ALEXANDER, P. E.

TEXAS CONFERENCE.

San Augustine District—Third Round. Burk, at Ryan's Chapel, Aug. 3. Kelys, at Kelys, Aug. 4. Luman Sta., Aug. 5, 6. Gary Mis., at Bethlehem, Aug. 11, 12. Carthage Sta., Aug. 12, 13. Cushing, at Libbert, Aug. 17. Caro, Aug. 19, 20. Menden, at Locklin, Aug. 20. Tenaha, Concord, Aug. 23. E. L. SHETTLES, P. E.

Calvert District—Third Round. Fairfield and Dew, at Dew, Aug. 4, 5. Earne 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. Peteway, Sept. 22, 23. Calvert Station, Sept. 29, 30. R. A. BURROUGHS, P. E.

Tyler District—Third Round. 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. 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. 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. WILKES, P. E.

Marshall District—Third Round. Henderson Sta., August 5, 6. Church Hill, Aug. 11, 12. Harrison Ct., at Karmack, Aug. 18, 19. Arleston, at Arleston, Aug. 21. Coffeeville at Center, Aug. 25, 26. JAS. W. DOWNS, P. E.

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

Beaumont District—Third Round. Livingston, at Goodrich, Aug. 4, 5. Port Arthur, Aug. 8. Orange, Aug. 11, 12. First Church, Beaumont, Aug. 14. Cartwright Chapel, Aug. 15. Warren, at Big Sandy, Aug. 18, 19. Liberty, at Dayton, Aug. 22. Kountze, Aug. 25, 26. Corrigan, at Darby, Aug. 29. Saratoga-Batson, at Fugua, Sept. 1, 2. Wallsville, at Lake Charlotte, Sept 5. Woodville, at Wolf Creek, Sept. 8, 9. Leggett, at Chester, Sept. 12. Call, at Bessmay, Sept. 15, 16. Jasper Cir., at Magnolia, Sept. 22, 23. Jasper and Kir., at J., Sept. 22, 24. O. T. HOTCHKISS, P. E.

Palestine District—Third Round. Larue Cir., at Oak Grove, Aug. 4, 5. Alto Cir., at Mt. Zion, Aug. 7, 8. Grapeland Sta., Aug. 12, 13. Elkhart Cir., O'Neal's Ch., Aug. 14, 15. Rusk Sta., Aug. 18, 19. Jacksonville Cir., at Tatum's Chapel, Aug. 21, 22. JOS. J. SEARS, P. E.

INDIAN MISSION CONFERENCE. Duncan District—Third Round. Indian Work, August 4, 5. N. L. LINEBAUGH, P. E.

PALESTINE DISTRICT CONFERENCE.

The Palestine District Conference met in the little city of Alto, Texas, and the opening sermon was preached by Stuart Nelson, at 8:30 p. m., June 19, 1906. The conference was organized for business at 8:30 on the morning of the 20th, with J. B. Sears, presiding elder, in the chair. The usual committees were appointed and the work of the conference was launched at once. The roll call revealed the presence of a goodly number of the ministers and delegates. All the pastors were in attendance save Bro. T. F. Rucker, who was sick and could not come.

The sessions of the first day were devoted principally to reports of pastors as to their respective charges, and every report made indicated quite an improved condition of affairs in the district. There is an advance in almost every charge over conditions last year. Some of the charges have already paid more than they did during the whole of last year.

During the afternoon session a discussion arose on the subject of Sabbath desecration which consumed most of the afternoon. The second day was set apart as Sunday-school and Educational Day and a very entertaining program was observed, which proved of great interest. At 11 o'clock, Rev. J. T. Smith, presiding elder of the Pittsburg District, preached a missionary sermon of interest and information to the conference, which was fully in keeping with all his great sermons. The usual collection followed.

The Woman's Foreign Missionary Society for the Palestine District held their annual meeting on the afternoon of the second day and presented a well prepared program that was full of interest. Mrs. Joe Adams, of Crockett, presided and was ably assisted by Mrs. J. B. Sears and other ladies. Also the Woman's Home Mission Society observed a nice program offered by Miss Mary Fisher, of Alto, which proved of great interest. The following applicants were granted license to preach: E. T. Brasher, W. F. Wall, O. O. Gaston, J. D. Adams. J. H. Westmoreland, J. J. Murphrey,

T. W. Ryals and W. F. Wall were recommended to the Annual Conference for admission on trial, and J. J. Murphrey was recommended for deacon's orders.

The following are the lay delegates to the Annual Conference: J. B. RAMSEY, Alto, Texas. J. F. MALLARD, Rusk, Texas. T. J. POSEY, Neches, Texas. HY. HOLCOMB, Augusta, Texas. And the alternates: R. B. Edens, Grapeland, Texas. Rev. J. P. Lane, Gallatin, Texas.

The preaching was done by the following brethren: Stuart Nelson, J. L. Dawson, Jesse Lee, J. T. Smith, presiding elder Pittsburg District; E. W. Solomon, presiding elder, Tyler District; Jas. K. Gore, of Huntsville Station. The preaching was of a high order from start to finish, and to hear it was enough to pay for the visit alone. While Bro. Lee was preaching, a storm arose and brought on a great deal of confusion, but he was fully equal to the occasion and came out a winner.

Prof. S. H. Moore, of Southwestern University, was also a visitor to the conference, and delivered an interesting address. Bros. W. W. Adams, of Milano, and S. D. Burke, of White House, were also visitors. No more profitable or satisfactory session of the Palestine District Conference has been held in years. From start to finish it was of great interest, and there was not a dull moment. The weather was ideal, the people were very kind and hospitable, and everything to conduce to comfort existed in abundance. A deeply spiritual feeling ran through the entire session, and we felt like it was worth while to be there.

This being the fourth year of our beloved presiding elder, Rev. Jos. B. Sears, a set of resolutions expressive of the sense of the District Conference at his loss to them was unanimously adopted. Bro. Sears during the four years he has presided over this district has won the friendship and love of all with whom he has had any relations, and he will go to some other work, bearing our earnest prayers with him.

GUS GARRISON, Secretary. Resolutions Adopted By Palestine District Conference.

Recognizing by the limitations of our Church law that this will be the last year for the present of Rev. Joseph B. Sears, presiding elder of the District Conference now assembled at Alto, desire to express to him our appreciation of the faithful and loyal service which he and his consecrated wife have rendered in this district, both of whom, during their four years' pastorate, have stood for the right, the Church, and for God. Therefore, be it resolved,

Resolved, That while we shall have to give them up at the end of this year's service we shall do so with regret, and pray the great head of the Church to keep Fatherly care over them and their's and guide them into still greater fields of usefulness. We rejoice that much has been done to enlarge the kingdom of Christ during Bro. Sears' four years of untiring toil on the district; and especially do we note with great thankfulness the marked increase in all missionary work and the larger contributions that are being made to the missionary cause since his zeal and energy have been actively used throughout the district.

We shall remember Bro. Sears and his devoted wife, and our prayers shall be that God's blessing shall rest upon them, wherever they go. I. B. MANLY, J. W. ALLBRITTEN, I. F. PACE, JESSE LEE, and several others.

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WHITHER ARE WE DRIFTING?

I want to ask some questions. I need information. I have always believed in and loved the Methodist doctrine. I believed her doctrine was evangelical and Scriptural. I have always believed the King James Version to be the best translation of the original. I have believed also that the American Standard Version is decidedly sectarian. But I have upon my desk a pamphlet from our publishing house stating in unqualified terms that the American Standard Version is the best and most accurate translation ever produced, and recommending it to everybody, old and young. Also this is sanctioned by one of our Bishops and two Bishops of the M. E. Church. Also it states the American Bible Society is printing and recommending it to the world. If this society takes this stand, are we as Methodists any longer under obligation to support the institution? I certainly agree with Brother C. L. Ballard in his views. I'm not surprised at that Bishop wanting to revise our standards or Articles of Religion. Shall we surrender our long-loved and fought-for and God-approved doctrine and say that our forefathers were either ignorant or misrepresented the mat-

ter? Shall we cease to baptize our babies? Shall we take our candidates to the creek and stick them under as the A. S. V. would teach us to do? God forbid! I, for one, am willing to stand by our Articles of Religion and doctrine. Also Dr. Mouzon comes in with his approval. Has the time come when our dear Methodism can be no longer supported by the Bible? If the American Standard Revision is right, Methodism is wrong. The Baptists are already boasting that they have finally succeeded in establishing their doctrine of immersion over our doctrine of sprinkling and pouring. I say again, what shall we do? Go way back and sit down, I guess. If our Bishops take the lead, what can we do? I know but little about the Greek language, and nothing of Hebrew. I have been reading with pleasure the articles of Dr. Ditzler, Ballard and others in the Texas Advocate. I am an earnest inquirer; not that I am thinking of doubting our doctrine. Whither are we drifting?

(REV.) W. J. LAND,
Cameron, I. T.

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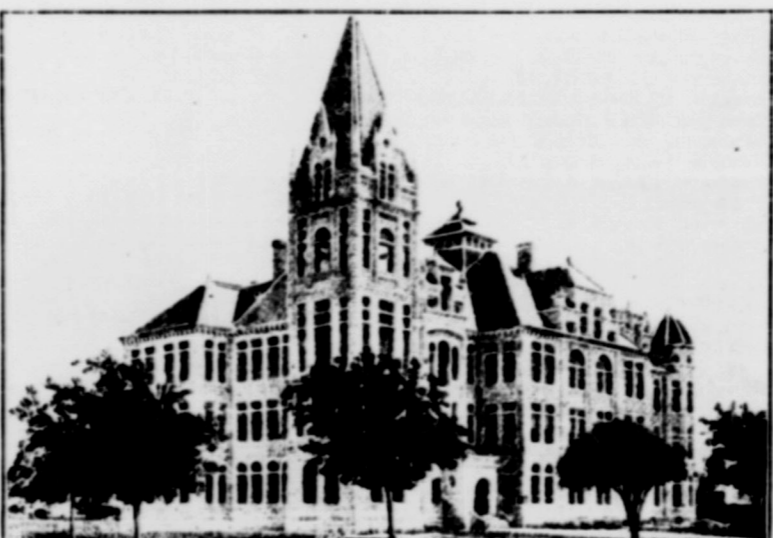
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