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Editorial.

THE PROBLEM OF BRINGING UP A BOY.

A boy is a wonderful piece of humanity, and to bring him up correctly is the problem of the domestic circle. He comes into the world with a strong will, and a native disposition, to have his own way. Unless he is taken in hand immediately he will be in control of the whole household before he is ten months of age. And if he continues in his own sweet will he will break the heart of his mother before he has reached his majority. If properly controlled, however, he will be the joy of the home, the pride of the community and the hope of the Church and the State. When born he has within him the elements of a good and successful life. But he must be carefully trained and directed. In his case a false love must not take the place of authority and unyielding discipline. He must be taught to obey from the very moment he shows a disposition to rule. If maternal love can accomplish this, all good and well; but if not, then sterner measures must at once be introduced. If you wait till he is five, ten or twelve years before you begin the work of controlling him, he will be practically out of your reach. As the twig is bent so the tree is inclined. Take him in hand while he is round your feet, and the task of bringing him into subjection will be comparatively easy. Otherwise it will be next to impossible to manage him. We have seen many a boy ruling the household with a rod of iron by the time he is four or five years of age. Have you seen the same thing? Such a child is a burden to the home and a nuisance to the neighborhood. There is no peace where he does business. Everything must bend to his caprices. A good switch rightly applied at the proper time will invariably prevent such a calamity. It will make a good child out of him, and his presence will be a pleasure instead of a pain to yourself and your friends. Not one boy in fifty can be properly managed without the aid of a good birch. Not that he must be whipped severely and cruelly, and especially whipped when you are mad and your patience is exhausted, but punished only for the purpose of correcting his faults and excesses. Such treatment will make him love you more and respect and reverence you tenfold. It is ruinous to indulge the whims and bad humors of a boy and permit him to rule over you and everybody in the home. Teach him the law of obedience, and then love him tenderly and persistently; and a kindly look added to a godly admonition will suffice to bring him to your way of thinking without further trouble. And when you teach him obedience in the home he will become obedient to the State when he grows to manhood. Good citizens are made in the home, and Christian men are the products of wise parental authority and guidance. And the reverse is equally true. Ishmael was the outcome of his home misfortunes, just as much so as Isaac was the product of his home advantages and direction. The one was turned loose to grow up and have

his own way, while the other was carefully nurtured and kindly provided for. The Isaacs and Ishmaels of today are home-produced. Indulgent fathers and mothers bring up indulgent boys, and indulgent boys make unruly citizens. They have their own way in the home, and they want their own way when they go out into the world. The rule of the good Book is still good gospel: "Train up a child in the way he should go, and when he is old he will not depart from it." The curse of the present day is found in the home where children are not taught obedience to wholesome authority. Foolish fathers and mothers are unwittingly making constant contributions to the jails and penitentiaries of the country. A reasonable knowledge of the Bible, prayer, a kindly heart, a firm head and a good switch, with the leaves stripped off of it, in the hands of a good father and mother, will make good children and send out good citizens. Nothing else will solve the problem of bringing up a boy.

CANDIDATES FOR THE MINISTRY.

Quite a number of our exchanges are discussing the dearth of young men who are preparing for the ministry. Particularly is this true with our Northern exchanges. And in the address of our Bishops at the recent General Conference this point was stressed at length. In these exchanges, the principal reason assigned for this is, that the ministry does not offer the same inducements to educated young men that is offered them in secular pursuits; but our Bishops attributed our loss to the fact that the authority to grant young men license had been moved from the Quarterly to the District Conference. In the first place, we have not experienced the difficulty at this point, and, in this section, that seems to exist elsewhere. In Texas, our class of applicants for admission on trial is large at each session of the conferences. True, we have raised the standard somewhat higher than formerly, but we have about all the young men knocking at our doors that we can make provision for; and all our colleges have large lists of young men preparing especially for the ministry. That the number of local preachers has been reduced from some cause, we admit; but not so with the list wanting to enter the traveling connection. We are well supplied every fall with a sufficient number of promising young men, anxious to enter our ranks as permanent preachers. And we rejoice to make this report, for a Church that fails to produce sufficient ministerial supply is a failing Church. In the second place, we are not ready to admit that even where there is a real dearth of young men entering the ministry, the cause is found in the fact that secular pursuits offer better financial inducements than the ministry. The young man who feels called to preach the gospel is not supposed to make finances a condition. He comes into this sacred calling because he is specially called of God to enter it for the good of humanity, and not for the emoluments of office. The ministry is not to-day, and it never has been, a money-making vocation, and it will be a sad day for the Church if that day ever comes to us. That a man

who does his duty as a minister is entitled to a good support, no one denies; but this is not the inducement to enter the ministry. If a man is overly anxious for a large salary, and for money gathering, the ministry is not the place for him; but if he is called of God to preach the gospel of salvation to dying men, the ministry is open to him. And in all the experience of the Church, no man has ever been known to starve to death in the ministry. While he does not make money, and while he often has to practice rigid economy, and while the Church generally needs to tone up its support of the ministry, still the average preacher who studies to make himself a workman that needeth not to be ashamed, does not suffer lack in the substantial means of support. Therefore, our Church in all this section is not suffering a curtailment of young men who are preparing for the ministry, and the Church is not declining in its provision for their support when they enter the active field. And our ministers are neither sordid nor avaricious. They love God and they are seeking to save humanity. They do not make money an item. Their motive is, "Woe is unto me if I preach not the gospel!"

A MORAL WAVE IN DALLAS.

At last Dallas has aroused herself and is taking hold of some of the overshadowing evils of the city. The effort upon the part of some to run over the Sunday law in Oak Cliff started the movement, and it has gained such headway as to take into its constituency a large number of leading and influential citizens of the entire city. They are not all a unit on the different reforms to be effected, but they are a unit on closing the pool rooms. Three leading places of this character have been running in violation of the law for more than a year, and they have demoralized more men than all other forms of gambling. Some time back the County Attorney served notice on them that after the first day of August he would proceed to have them raided and brought before the court for their crimes. Then it was that these said places applied to the court for an injunction against the Attorney, the Sheriff and the Chief of Police. When the hearing of the injunction was had their own attorneys admitted that they had no case and asked to have it dismissed. It was done, and the officers proceeded to arrest everybody found in these pool rooms. So the fight is on, and it is backed by men of all the Churches and by men in none of the Churches. The pool rooms are now regarded as the common enemy of the public, and sentiment is materializing against them. This movement has aroused the liquor dealers and they have been holding law and order meetings. They have come out in a set of whereases and resolves advocating the enforcement of all laws against all sorts of Sunday violations. True to their insidious way of practicing their hypocrisies, they want soda fountains, cigar stands and the like closed up. In other words, they want to make the law ridiculous by applying it to things of minor importance so as to escape its operations in their flagrant violations of

law. But the people will not be affected by the liquor dealers, since no reforms are ever inaugurated by them. The fight on the pool rooms will proceed until they are destroyed, and then other violations will be taken up and proceeded against. One of the demoralizing practices of the city that has already gained some headway is the Sunday night theater. There is an institution of this sort near the Fair Grounds, running in open violation of law, and to the great annoyance of the people living in that vicinity. One man is thus permitted to run over a whole community. The Oak Cliff theater is doing the same thing. A leading whiskey man is at the head of this movement. He was arrested last Sunday night, went before the city court and confessed judgment and paid a twenty-dollar fine. Those engaged in the movement to suppress this defiance of law say that they do not intend to let up until they have aided the officers in bringing about a different condition of things in this city. It is well that they have taken this stand, for matters are reaching a high state in Dallas. We are face to face before the proposition of law or no law, order or anarchy. Let the good work go on until Dallas shall become a model city, one known for its virtue instead of vice, for law observance instead of law violations. When the officers are backed by determined citizens they can enforce the laws and put law breakers behind the bars. We sincerely hope it will be done.

When Jesus wanted to rebuke the self-righteous Pharisees, he said nothing to them except: "He that is without sin, let him cast the first stone." Then he ceased to talk and stooped down and wrote on the ground. There was wonderful irony in that act. When He rose and looked around, they were gone. How mean they must have felt! Yet, He spoke no unkind word.

It takes a whole kettle full of sugar-water to make a few pounds of maple sugar, and it takes a deal of boiling to bring it down to the sugar state. So it is with the sermon. It needs lots of boiling to reduce it to quality and service. Raw material is all right when thus reduced, but to take it in the raw state it is unpalatable. Sermons need a great deal of boiling to prepare them for immediate use.

Christ offers rest to the weary, but not inertia. The rest for which the soul longs is that state of mind which comes from child-like trust in God. Even toil is rest when we feel the everlasting arms round about us. It is a sense of security that brings rest to the tired spirit. When we have this sense, then fear is dissipated and disturbance subsides.

There is something noble in the man who can forgive and forget. It takes a Christ-like spirit to do that. But the implacable man who never forgives and who is always watching his opportunity to do you an injury because he does not like you, may imagine that he is a follower of Christ, but at heart he is a child of the devil and doing his master's bidding.

REPLY TO BRO. HICKS.

My Dear Bro. Hicks:

Though I am the third "co-respondent" mentioned in your "open letter" I undertake to answer without waiting longer for Drs. Moore and Morris. This I do, not because my reply is likely to be "satisfactory" to some, but because there are persons—yourself among the number, apparently—who do not really understand what was contemplated by the appointment of a commission looking to a "re-statement of our faith." The following excerpt from an editorial in a recent issue of the Midland Methodist states the case just as I understood it when I voted for the measure and as I understand it now:

"It has been explained again and again that these Articles are not to be touched—that they are to be left just where they are and just as they are." Then will follow the restatement—the same doctrines clothed in new language; the emphasis placed on more important points; fundamentals inserted, as the witness of the Spirit, regeneration, the great commission, etc. If this constitutes revision, all right; we shall not quibble over definitions. All of this was plainly stated in the discussion at Birmingham. But that any departure from old faiths is contemplated is an accusation against the integrity of peers."

The process of reasoning by which I arrived at a conclusion to favor and support the appointment of the commission was something like this:

1. As to the right of the General Conference to do it. This seemed clear to me. If Mr. Wesley had the right to "restate" twenty-five of the thirty-nine articles of the Church of England for the use and benefit of the people called Methodists, it seemed to me that the accredited representatives of that people in conference assembled, had the right to submit to the entire Church for its ratification or rejection any additional article which they in their godly judgment deemed best for the general welfare of our Zion, under the new and changed conditions of our own times. Everyone who knows just a little of Church history is aware that all the creeds and symbols of the Church were built up in this way. They were prepared for and adopted by synods and councils of the highest order, not only to set forth the faith of the true Church as they understood it, but to "drive away all those erroneous and strange doctrines" which, being preached to the people, were destroying or perverting "the faith once delivered to the saints." And as heretics assailed the Church from different standpoints at different times, these creeds were matters of growth—articles being added from time to time as the exigencies of the case required. I felt that Methodism was not inferior to any branch of the catholic Church in any age, and that its rights and privileges should not be less.

2. In the second place, I considered the safety of the measure. According to the plan proposed, our commissioners were to confer with commissioners appointed by other branches of Methodism; and their joint findings and conclusions were not only to be referred back to our General Conference for its consideration, but if endorsed by that body, were to be submitted to the Church at large in the constitutional manner for changing a General Rule. This seemed to me to be perfectly safe.

3. In the third place, Was a clearer statement of our doctrines necessary? Did we need any additional article or articles of faith? And was this the time to take a step in that direction?

On all these points I was not equally clear. That a restatement of some of our doctrines was much for the best, I had believed for a long time. Take, for instance, our Seventh Article. Who that has not read Church history knows anything about Pelagius? This article dates back to the Synod of Carthage in 418, when the doctrines of the British monk were publicly denounced and the common belief of orthodoxy was set forth concerning depravity or original sin.

Again, the wording of our Second Article flatly contradicts the Apostle Paul, and contains a residuum of Calvinism which no Methodist preacher either believes or teaches. It is there stated that the death of Christ was to "reconcile his father to us," whereas Paul declares (2 Cor. 5:19) that God was in Christ reconciling the world unto himself. Now we do not mean to contradict Paul nor to teach Calvinism; and our real meaning, stated in plain words, it seems to me, would put us in a better light before the world.

As to our need of any additional article or articles that was not so clear to me. The statement of Bishop Hendricks that we needed an article which plainly declared what the church stood for,

seemed to me a sensible suggestion, especially in view of the intrigues of Rome in heathen lands, by which all Christian people and Churches were brought under suspicion of contriving to interfere with civil government. I knew that our twenty-third article had been changed at the Christmas Conference of 1784 in order to set our people right before the citizenship of the United States. The attitude of Mr. Wesley toward the War of the Revolution was well known. He was opposed to it; so, also, were the clergy of the Establishment in this country. The fact is that except old Bishop White, of Philadelphia, and one or two others, the Episcopalian preachers not only sympathized with England in that struggle, but actually left the country and returned to Europe. And as our first Bishops, Coke and Asbury, were members of that Church, it was only natural that our Revolutionary fathers should count them and their flocks among the hated "tories" of the time. Hence the change of the article, making it express loyalty, not to King George, nor to any sovereign of Great Britain, but to the Congress and Rulers of these United States. I thought something might be said to reassure the people on our mission fields and to draw the line between the semi-political attitude of Roman Catholicism and the apostolic and evangelical position of Methodism.

As to the wisdom of the appointment of the commission just at that time, it occurred to me that if it were needed at all, the sooner it got to work the better. Some brethren seemed to fear that it would stir up and confuse the masses of our people, who could not be made to understand the true character of the measure, but who would take it to mean a repudiation of what we have always taught and believed. I saw no reason why this should be so, and subsequent observation has shown that where there has been any "stirring" or confusion, those who voted for the commission have not been parties to it.

In conclusion: The subtle suggestion of possible ecclesiastical mortality contained in your "open letter," evokes merriment. I could not believe that you would stoop to such a thing, but if there be a brother who wishes to manufacture a little cheap, third-class political thunder out of the conscientious acts of the delegates to the late General Conference, so far as I am concerned he has permission to do so. I place honor and conscience above mere expediency every day in the year and every hour in the day, and I believe that you have known me long enough and well enough to take that statement without proof.

J. W. HILL.

RESPONSE TO THE OPEN LETTER OF THE REV. R. C. HICKS.

My Dear Brother:

I have read with interest your letter to me, the Rev. J. L. Morris and the Rev. J. W. Hill, which appeared in the Advocate July 19, 1906. It gives me pleasure to respond to any inquiry, public or private, from so good a friend as you have shown yourself to be. I did vote for the resolution on the Statement of our Articles of Religion, and so far I have not seen any reason why I should not have done so. This may be due to my intellectual obtuseness, but if so, you and my friends will freely pardon me, I am sure. I was thoroughly convinced then that I was doing right, and later reflection has confirmed me in my conviction. But it grieves me if my action has "caused considerable regret" among my friends and brethren in the conference. If my explanation should not be fully satisfactory it will not be because my conviction is not conclusive and my regard for my brethren not sincere.

You asked if I felt sure that I correctly represented my constituency. I really thought so—as much as I did in any other vote which I cast in the General Conference—for I was elected to do the best I could for our Church according to my best intelligence. My friends voted for me because they believed that I would be honest and sincere in all I said and did, and would endeavor to be intelligent in passing on every measure. Had I been a politician, such as you cite, I might have said, "Let us wait till we can hear from our people." But I am not a politician. I solicited no vote to secure my election and I considered that my conference by electing me regarded me as capable of an intelligent opinion. However, have you made the same requirements of our two brethren who voted on the opposite side? They made no effort to secure the will of their constituency and raised no voice in favor of postponement until we could hear from our conference. They had no better knowledge of what our brethren want-

ed than did we, and therefore they are just as culpable in that regard.

May I not enquire why you asked us to give reasons for voting for the resolution and did not ask Dr. McLean and Dr. Rankin why they voted against it? The clergy have always been the creed makers. We are the majority of the clerical delegates from our conference. We voted with the majority of the entire Church. The records show that a majority of the clergy of the General Conference, a majority of the presiding elders, a majority of the pastors, a majority of the missionaries, a majority of the educators, a majority of the connexional officers, a majority of the laymen, all voted in favor of the resolution. And it is known that there is no majority of the Bishops against the measure. Why should we be called on to explain our vote? Have we been guilty of misconduct and uninformed procedure? The clergy in Texas voted for the resolution, each conference voting for the measure excepting the Northwest, and that stood three to four. You can readily see that the men to explain, if explanations are necessary, and I do not think they are, are those who opposed the resolution.

It was said by the opposition in the discussion that the adoption of the measure would result in great agitation and unrest. So far the agitation has been largely by those who opposed the resolution. The agitation now can do no good, as the measure is passed, the commission appointed and invitations to the other branches of Methodism have been sent. We may appraise, applaud, reprove and deplore, but that will not change the conditions. Our Church can do nothing until the joint commission has been formed and some results of their deliberations have been submitted to our General Conference. Eight years will likely intervene before we shall be called on to act on this measure and it seems very probable that the time will be even longer. It would seem that there is not much reason for agitation.

It seems to me that undue emphasis has been put upon this action of the General Conference. Granting unordained ministers the right to baptize is setting aside the regularly constituted order of practically all Christendom simply to satisfy a little statute of our own enactment. That seems to me much more radical than anything connected with the resolution for the statement of faith, and yet nothing has been said about it. The appointment of a commission to revise our ritual on baptism means the touching of our creed much more vitally than is contemplated in the statement of faith and yet no voice has been raised against it. The first alters a historic method of the Church, and the second means the revision of the doctrinal content of what the Church in a most solemn and significant ordinance has confessed that it believed. The resolution for the statement of faith does not contemplate revision in the Articles of Religion.

The action of the Birmingham General Conference in its request for a statement of our faith is not contrary to the spirit of Methodism or its founder, John Wesley was a progressive. He took great liberty with other men's writings, revising hymns, and suggesting in his Notes on the New Testament many changes in the text and translation. Though he admired the Church of England, yet the Articles of Religion, the sacred symbol of its faith, were not too sacred for him to cut out thirteen of the thirty-nine when he wanted a creed suitable for American Methodism. Our own Bishop Wilson, though in his great speech before the General Conference referred to our Articles of Religion in the figure of the Ark of the Covenant, yet as chairman of the committee to formulate the Articles of Faith for the United Methodist Episcopal Church of Japan did not hesitate to cut out seven of our present twenty-five articles, making the Japanese creed to consist of eighteen articles instead of twenty-five. But who has a word of censure for John Wesley or Bishop Wilson? They have mutilated no sacred relic and outraged no holy fetish.

Bishop Hoss in his forceful speech before the Ecumenical Conference in London in 1901 was given vigorous expression to the spirit of Methodism in dealing with such issues:

"The Church in every age is bound by all considerations to do its own thinking. To go on indefinitely accepting and repeating the formulae of the fathers, as if they possessed some magical virtue, and were too sacred to be touched and modified in any way, is to commit an act of supreme folly. Everybody who has an outlook upon the course of history is aware of that inevitable process by which words that originally incarnate and represent a living truth have a natural tendency to harden and crystallize into the expression of a dead dogma. I have sometimes thought that if Mr. Wesley could only know the extent to which many of his followers have fallen into the habit of

repeating the ipsissima verba of his teachings as if they were afinal and conclusive statement of the truth, he would turn over in his grave and groan; for he himself, far from being the slave of traditions, was the freest and boldest mind of his generation. He made diligent use of all material from every source; but he called no man master, and played the parrot to no school of critics or theologians. Holding fast to the form of sound words does not mean the abdication of one's personal right to consider, to weigh, to sift, to reconstruct, or to reject. The ultimate problems of religion are eternal. They are always emerging with fresh aspects, and calling for a new hearing. * * * Is it too harsh a judgment to affirm that the greatest enemies of a conservative orthodoxy are those belated dogmatists who still cling with devout stupidity to the very letter of the creeds and symbols of other days? The Methodist who insists on measuring everything in heaven and earth by Watson's Institutes or Wesley's Sermons is a pestilent breeder of heresy."

Have we a statement in any document of what we as Methodists really believe? No man in any discussion has claimed that we had any such statement. Should Methodism have any such statement? Those who favored the resolution have said yes; those who opposed have said no. Some of those who have been most earnest in their opposition have simply said we have no such statement and we do not want any. "It would abridge our liberty. Now we can believe as we please. We will believe what John Wesley believed, if we can determine what that is, and further than that we will follow our own will." May we call this radical conservatism?

I voted for the resolution because I believed that we had no complete statement of our faith and that we ought to have such. This need has been apparent to me throughout my ministry.

Our Articles of Religion are not peculiarly Methodist and are not sufficient expressions of our belief to satisfy any candidate for membership in our Church who has been reared in another communion. I remember my confusion in my first pastorate in St. Louis when an intelligent young German who had been reared a Lutheran asked me for a copy of our creed. The twenty-five Articles were not sufficient and he had no inclination to Wesley's Notes and fifty-two sermons. I gave him the articles and the ritual. We need a "brief, clear, logical and comprehensive statement of all the cardinal and important doctrines of Christianity as understood by our Church." All who voted for the resolution to appoint a commission did so with the distinct understanding that the twenty-five articles are not to be altered in any way, but are to remain in the Discipline as they now stand. The Restrictive Rules are not disturbed. This fact ought to allay much needless fear and consequent discussion.

The whole matter to me seems to be in answer to three questions, "Have we a sufficient and complete statement of our faith? Do we need such? Is Methodism capable of producing such a statement?" I answered no to the first question and yes to the second and third. That is why I voted for the resolution.

JOHN M. MOORE.

A FAIR QUESTION.

We mean the question of the alliance of the State Fair with Sabbath desecration and iniquity in general. It may be presumptuous in one so recently from Missouri to speak on Texas matters, but we have a State Fair there, and would relate our experience.

The Missouri State Fair has always been conducted on a high moral plane, as free as possible from all objectionable features and the gates have been closed on Sunday.

The Board of Directors, at a meeting quietly held some months ago, decided that this year the gates would be open on Sunday.

The preachers of the Fair city, Sedalia, "got busy" at once, by concerted action, within a few days had the matter before the preachers of every denomination in the State, they in turn before all their people, with the result that before many days the honorable board began to hear it thunder from every direction at once. Whether cloudy or fair it continued to thunder.

A mud turtle is said to hold on till it thunders, but these gentlemen held on after it had done thundered. Not for long, however, for they soon came to conclude that a "good run is better than a bad stand," so they met again and decided once more for Sunday closing. So much for concerted action.

Now the deliverance of the committee of Northwest Texas Conference in last issue of Advocate is able and timely. Dr. Gambrell's article, "The Impending Conflict," is a well directed blow.

But a little desultory firing, here and

there, even though it be from "big guns," can be dodged by these fellows.

Can't you editors devise a plan by which all at once and altogether the whole force of religious press, clergy and people, and good moral people who are not religious as well, may enter their protest against this outrage on public decency?

If I mistake not, you have had harder tasks even than this set before you.

J. W. PATISON.

Santa Anna, Texas.

THE STATE FAIR.

I read in the Advocate of August 2 with amazement the position of many learned and talented men in regard to the Texas State Fair. It seems to me that any Christian man that has ever seen much of the Fair would not hesitate to condemn the whole affair. I see no difference in a gambling scheme and worldly amusements, running Sunday or Monday. The thing is wrong altogether. I would not visit a place whose main object is to sell booze, run horse races and all kind of fake games, and where all the grafters of the State gather to fleece the unsuspecting. I do not wish to criticize the views of those learned and talented men, some of whom I know personally, others I know by reputation, but in the name of Christianity tell me what is done at the State Fair that can be endorsed in the name of Christianity. In our Methodist Church vows we are asked to renounce the Devil and all his works, the vain pomp and glory of the world. So if the Dallas Fair is not the pomp and glory of the world and worldly people, please tell me what it is. It seems to me that every time a man or woman goes to the Dallas Fair they go on record as an aider and abettor of a general gambling scheme. Let us always ask ourselves the question, "Would Jesus go to the Dallas Fair if he were here? I am in favor of closing the Fair Sundays by all means, and then if so-called Christian people would withhold their patronage from it it would close for want of patronage. Let's clean up at home first. In the name of our blessed Lord cease to run after the things gotten up by worldly people. If we can't find fullness of joy in Jesus Christ but have to run after worldly amusements, in the name of our Lord, let us get down on our knees before God and ask for a deeper work of grace in our hearts. Come out from among them, be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. Yours for strict enforcement of law.

A. O. GRISSOM.

THE DALLAS STATE FAIR.

I wish heartily to endorse the position taken by Dr. Rankin concerning the course that is being pursued by the managers of the Dallas State Fair. And now what are we going to do about it? I respectfully suggest that the Pastors' Association of Dallas issue a call for a meeting of pastors and Christian workers of all denominations from over the State for the purpose of adopting measures for the suppression of this corrupting influence that is being exerted by the Fair. I believe there are enough good men and women in Texas to bring about a radical change in these conditions. What we need is concert of action. Let a call be published in all denominational papers of the State and in the daily papers. If the editors of the Church papers will then emphasize the importance of the call, and urge a full attendance upon the meeting, I believe many will respond. There is no time to be lost. The issue is momentous. Let us unite our forces and fight this monstrous evil, so that we may have a clean State Fair that good people can conscientiously patronize, and also save our commonwealth from a disgraceful and corrupting influence.

A. L. SCALES.

Too many people are only half living. We are not thoroughly alive till we are receptive to whatever is good and beautiful in the world about us, till our thrilling pulses respond to the challenge of the sunset, or a half-opened rose, or an act of heroism. We are only half living till we have learned to enjoy our work, to find pleasure in common things, to carry enthusiasm into what some people may call drudgery. Do not be content to go on living on the edge of things. Get all life ras, all that God planned for you. Be alive through and through.

The longest fence in the world is probably that which has been erected by a well-known American cattle company along the Mexican border. It is seventy-five miles in length, and separates exactly for its entire distance the two Republics of North America. The fence was built to keep the cattle from running across the border and falling an easy prey to the Mexican cowpunchers. Although it cost a great deal of money, it is estimated that cattle enough will be saved in one year to more than pay for it.

Devotional and Spiritual

PREACHING TO WIN SOULS.

"How far do your chief American preachers aim at the conversion of souls?" This question, once addressed to me by that master-workman, Charles H. Spurgeon, is pertinent; yet it showed his estimate of the highest purpose of the Christian ministry. Certainly the chief aim of our divine Master was to seek and to save the lost. His first text of which we read was the word "Repent!" To win souls to Jesus Christ by the aid of the Holy Spirit was the main purpose of the apostles. Paul struck the keynote when he declared that he was determined to know nothing but Jesus Christ and him crucified; he ceased not to warn sinners night and day with tears. The great Reformation in the sixteenth century was far more than a protest against prevailing errors; it was a direct bringing of souls to the Lord Jesus Christ. When a spiritual famine prevailed in Great Britain, the Wesleys and Whitefields rose at once to the demand of the times; they addressed their fellow-countrymen as exposed to the "wrath to come," and their one aim was to lead souls to the only Savior. Out of these wise labors grew the mighty Methodist Church with its worldwide labors and philanthropies.

The question which my beloved British brother addressed to me is pertinent to every minister of the Gospel: "How far do you aim mainly at the conversion of souls? No minister is likely to succeed in what he undertakes with only half a heart; certainly he can never do what he never attempts to do. If your whole heart is not bent on the glorious work of converting sinners by the help of God, you will never accomplish it. You may produce many able discourses freighted with valuable thought; you may wax eloquent over social evils and plead for reformatory measures and philanthropies; you may say many good things and true things and helpful things; but if you stop short of leading immortal souls to Christ, your ministry in one vital point will be a failure. There is much talk about "saving the masses;" but people are not saved in the mass; they must be reached and persuaded Christward one by one. Men may go to perdition by the regiment; they must be led to Jesus individually. A single soul was audience enough for the Master at the well of Sychar and in the "inquiry room" of Nicodemus.

Aim, therefore, to make your preaching pointed and individualizing. You are not to be a pulpit scold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel "that means me." "Thou art the man," sent Nathan's arrow into David's heart. Pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent of his sins and accept and obey Jesus Christ, he will be lost forever! Don't be afraid of the word "hell" any more than of the word "Heaven." The too common assertion that the faithful, tender and solemn presentation of the Divinely revealed retributions of sin is an attempt to "scare people into religion," is utterly preposterous. As ambassadors of Jesus Christ it is our bounden duty to "declare the whole counsel of God," and we have no right to conceal or to belittle any great revealed truth. If Noah had not been moved with fear of a predicted deluge, he never would have prepared an ark for saving himself and his household. It is a criminal cruelty to conceal from the transgressors of God's law and of God's love that the "wages of sin is death."

There is much truth in Mr. Gladstone's weighty declaration that "decay of the sense of sin against God is one of the most serious portents

of these days." Preach, therefore, my brother, most plainly and lovingly, the guilt and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody is likely to flee to the Lord Jesus Christ until he or she feels the need of him. Deep convictions of sin usually produce deep conversions; shallow convictions of sin usually produce shallow conversions and halfway Christians. Go down to the roots. When you have made a sinner see himself, then point him to the all-sufficient Redeemer whose atoning blood cleanseth from all sin. This was Peter's style of preaching at the time of Pentecost, when three thousand souls were converted in a single day. When you are preaching repentance you can not be too pungent; when you are offering salvation through the Lord Jesus you can not be too winsome and beseeching.

It goes without saying that only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by personal interviews. Seize opportunities. Keep your doors open to all who desire to converse with you. Pastoral visitation) which is going too much out of fashion) will give you opportunity to discover those who are anxious about their soul's welfare, and you will rejoice to converse with them, and to urge an immediate acceptance of Christ. Once when during my afternoon visits I discovered three or four inquirers, I summoned my Church officers, and special services were appointed every evening.

The soul loses command of itself when it is impatient. Whereas, when it submits without a murmur, it possesses itself in peace, and God is with it. To be impatient is to desire what we have not, and not to desire what we have. An impatient soul is a prey to passions unrestrained either by reason or faith. What weakness, what delusion! When we acquiesce in an evil, it is no longer such. Why make a real calamity of it by resistance? Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if our will remain firm and submissive.

There are two thoughts, which, if once admitted to the mind, change our whole course of life—the belief that this world is but the vestibule of an endless state of being, and the thought of Him in whom man lives here, or shall live hereafter. We each have the choice of following good or following evil. Who shall say which shall prove the mightier? It depends upon ourselves—on our awakened conscience and enlightened will. Troubles and sorrows may have to be encountered in performing our various duties. But these have to be done, and done cheerfully, because it is the will of God. Good actions give strength to ourselves and inspire good actions in others. They prove treasures guarded for the doer's need. Let us therefore strengthen our mind, and brace up our soul, and prepare our heart for the future. The race is for Life.—Smiles.

What a blessing would come to us if we could but learn to live faithfully each day and cease the vain attempts to bear tomorrow's trials, which may prove to be only imaginary. "What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings, slip by and we miss half of their sweet flavor and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us! We who are so immutable, so faulty, so irritable, so unjust; and He who is so watchful, so pitiful, so loving, so forgiving! Why cannot we, slipping our hand into His each

day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home."

"How can I be sure," says one, "that I am doing God's will? Yea, more, how can I be sure that I can even understand that will, to say nothing of doing it?" "Nay, my child," says the gracious and tender Savior, "I do not ask as much as that." The needle is not asked to steer the ship, but only to lie passive to the influence of the pole. It is a beautiful saying from one of our poets, who, speaking of our birth, says: "Every soul leaves port under sealed orders. We cannot know whether we are going or what we are to do, till the time comes for breaking the seal." But I can tell you something more beautiful than this. Every regenerated soul sets out on its voyage with an invisible Captain on board, who knows the nature of our sealed orders from the outset, and will shape our entire voyage accordingly if we will only let him. I have known Christians who have had as distinct orders from heaven concerning their work and how they were to do it as though an audible voice had come to them from the skies.—Clarendon Light.

SOUL-WINNING.

These are not days when men wear their hearts on their sleeves. They must be sought patiently, tenderly, persistently. "The Son of man came to seek and to save that which was lost." The divine search preceded the divine sacrifice. Merit ought to understand that we are after their souls. We sought not to be afraid to avow our steady intention to win them for Christ.

Some souls are shy. They evade the gaze of the public. They have gotten into out-of-the-way places; they may have wandered thither as did the witless sheep, through no fault of theirs. They may have slipped into a corner out of the view of every one. We need to be circumspect as well as zealous, delicate as well as persistent, in our search after these shy, shrinking souls. We shall have to go more than half way in order to find them. We may have to overcome many an obstacle, to light every lamp whose gleam we can bring to bear upon the darkness. But the souls are still precious; they have the stamp of the divine valuation upon them. But it is our task to approach them so lovingly and persuasively that they shall be glad to be borne back on our shoulders to the safe lodging and never again stray away from their home in God.—Rev. H. A. Bridgman.

A CAKE OF BARLEY BREAD

Gideon had reduced his army to three hundred men, and the Midianites lay along in the valley like locusts for the multitude. According to all human probabilities, there could be but one issue—the children of the East will inevitably defeat, and even annihilate, this little band of defenseless warriors, and crush the rising hopes of Israel. At this juncture the intrepid leader and his servant went to the uttermost part of the enemy's camp, and, behold, there was a man telling a dream to his fellow. A proper interpretation of this dream led Gideon to conclude that, though there was a ludicrous disproportion between the means at his command and the work he was to accomplish, yet behind him was the unseen but mighty energy of God's Spirit, which swept him on and made him invincible. This encouragement is needed by every man who prosecutes the path of duty. "I can do all things," said the great Apostle, "through Christ who strengtheneth me." "He giveth power to the faint and to them that have no might he increaseth strength." The cake of barley bread teaches us that God can never be short of instruments. Gideon, who threshes corn to-day,

will thresh God's enemies to-morrow, and write his name on the shining scroll of fame. Shamgar, who drives his oxen among the furrow, converts his goad into a weapon of war more deadly than the modern rifle, and six hundred of his foes bite the dust. With the jaw bone of an ass Samson smote a thousand men. With the three hundred men which lapped, Gideon defeated the combined power of the Midianites and their allies, and scattered them like chaff before the wind.

God can work by the feeblest means. A tallow candle fired from a rifle will go through a door; the penetrating power is not in the candle, but in the force behind it. If we wished to upset a tent, we certainly would not resort to a barley cake. If we had to cannonade an encampment we would not use biscuits for ammunition. History abounds with examples and illustrations which remind us that God is not necessarily on the side of the strongest battalions. "He has chosen the foolish things of the world to confound the wise; he has chosen the weak things of the world to confound the mighty; and base things of the world, and things which are despised have been chosen, to put to naught things that are, that no flesh should glory in his presence." Nearly everything in this world has been accomplished by a few men, or perhaps a single man, who had faith and vision when everybody else saw only difficulties and objections. Solemn and alone, our supreme benefactors have moved like sentinels along the highways of progress; many of them have been driven into exile or incarcerated in loathsome dungeons. These weak and humble instruments of God shine like stars of the first magnitude in the firmament of the past, and their memory and shining deeds the world will not willingly let die. To accomplish his work, God frequently uses unexpected means. He reverses human judgment in a thousand ways, and hides himself in thick darkness, and gives account of none of his doings. "If God be for us, who can be against us? Let us not despise the humble instrument which bears the impress of Almighty power.—New Orleans Christian Advocate.

"THE KEY TO THE SITUATION."

An object lesson to the young people of our charge prior to the organization of the catechetical class for this fall was interesting and impressive. Thinking that the idea may be of service to someone else, we here give an outline of the matter. The germ idea was from Dr. Stall's "Five Minute Object Sermons to Children," under the caption, "Keys." Our theme was "The Key to the Situation," and the text was part of Luke 11:52: "The Key of Knowledge." The key, of course, was the Word of God, opening avenues into the most desirable conditions, and unlocking the doors of the treasure-house of the world and the universe. The sermon was illustrated as follows:

The Bible is the key to the shackles of sin (Isa. 61:1). This was illustrated by an officer presenting a man handcuffed. The proper key on the ring soon loosed the prisoner and sent him away rejoicing.

The Bible is the key to literature and art (Prov. 8:6). This was illustrated by our high school principal offering a cabinet inclosing a handsome volume. The thought impressed here was that in order to understand and appreciate the beauties of literature and art one must know the Bible history and the Bible characters. A key on the same ring with that to the shackles brought forth the book.

The Bible is the key to riches and honor (Prov. 8:18; Matt. 6:33). This was illustrated by an officer of the bank bringing forth a cash-box containing gold, silver and specie. The point was made that riches might be had in ways other than

those made plain by the Bible, but that prosperity resulting from piety and honesty alone gave joy and peace in its possession. The key revealed the wealth to the congregation.

The Bible is the key to health and strength (Psa. 107:39). This was illustrated by a receptacle containing substance to represent the "balm of Gilead" and the "oil of Gladness." The thought was that the life urged upon man in the Bible would make him well in body, mind and spirit; that it would quicken and enlarge every faculty.

The Bible is the key to eternal life (Rom. 6:23). The illustration here was a jewel casket in the hands of a lapidary. The key revealed a pearl. This was the "Pearl of Great Price," the sum and completion of all the glories intended for man by our heavenly Father and offered to him in the Word and in the Savior it reveals to him.

The application was to the effect that God intended this key for every man, and that it was freely offered in the opportunities to read, accept and obey the Divine revelation.—U. R. Botsford, in Lutheran Observer.

THIS IS REST.

To step out of self-life into Christ life; to be still, and let him lift you out of it; to fold your hands close, and hide your face upon the hem of his garment; to let him lay his cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of his, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and fulfill; to lay your busy plans and ambitions confidently in his hands, as the child brings its broken toys at its mother's call; to serve him by waiting; to praise him by saying, "Holy, Holy, Holy;" to cease to hurry so that you lose sight of his face; to learn to follow him; and not to run ahead of orders; to cease to live in self and for self, and to live in him and for him; to love his honor more than your own; to be a clear medium for his life-tide to shine and glow through—this is consecration, this is rest.—Exchange.

AN OLD TIMER

Has Had Experience.

A woman who has used Postum Food Coffee since it came upon the market 8 years ago knows from experience the necessity of using Postum in place of coffee if one values health and a steady brain.

She says: "At the time Postum was first put on the market I was suffering from nervous dyspepsia and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum, and got a sample and had it carefully prepared, finding it delicious to the taste. So I continued its use and very soon its beneficial effects convinced me of its value for I got well of my nervousness and dyspepsia.

"My husband had been drinking coffee all his life until it had affected his nerves terribly. I persuaded him to shift to Postum and it was easy to get him to make the change for the Postum is so delicious. It certainly worked wonders for him.

"We soon learned that Postum does not exhilarate or depress and does not stimulate, but steadily and honestly strengthens the nerves and the stomach. To make a long story short our entire family have now used Postum for eight years with completely satisfying results as shown in our fine condition of health and we have noticed a rather unexpected improvement in brain and nerve power." Name given by Postum Co., Battle Creek, Mich.

Increased brain and nerve power always follow the use of Postum in place of coffee, sometimes in a very marked manner.

Look in pkgs. for "The Road to Wellville."

Secular News Items.

The threat of the Workmen's Council to bring on a strike of enormous proportions throughout Russia ended in a fiasco. It was attempted, but with so little enthusiasm that it was called off.

The Government, which was prepared for the worst, was holding military trains in readiness in all centers and had even made arrangements to send out foreign mails by torpedo boats from St. Petersburg, is naturally greatly rejoiced over its victory. Nothing more than local echoes of all this fever and such activity of the revolutionary and the proletariat leaders with possibly a more active state of terrorism, is reported in the immediate future.

Leaders of the non-revolutionary parties do not conceal their satisfaction at the defeat of their old allies, the extreme left, as they feared a great strike with wide-spread disorders entailing repressions, might be used as justification by the Government to postpone elections and the assembling of a new Parliament. With comparative tranquillity ahead they can hold the Government to its promises, and with political activity turned into peaceful channels the Constitutional Democrats of the more conservative type hope to regain the prestige lost during the sessions of Parliament, while the new party of peaceful regeneration is hopeful of general reaction from radicalism, which will create a more sane view and heal the state of public opinion.

It is now explained that, in leaving his estate to his widow, Russell Sage saved over \$2,000,000. Had he left her only one-half of it, the inheritance tax would have been about \$3,000,000. As it is, it is only \$500,000. The New law taxes direct inheritances only 1 per cent on personal property, while the tax is 5 per cent on collateral bequests, those for educational, religious or charitable purposes being exempted.

Prominent leaders of the Mennonites sect are in Texas searching for a site on which to found a colony.

J. M. Gingerich and C. J. Miller, of Aurora, Ill., recognized leaders of the Mennonites, representing hundreds of families in Southern Illinois, Ohio and Indiana, believe that their movement would be given more impetus by having the people colonized.

They are coming to the Southwest for the reason that one belief of theirs is that the head of each family should own land, and that good land suitable for farming purposes could be purchased for less money in the Southwest than elsewhere.

If these leaders decide on a suitable tract of land in Oklahoma, Kansas or Texas, the sect will migrate to that place. Those already having land in other States will sell, and those not owning land at the present time will be given help to buy farms.

The Mennonite religion originated in Switzerland nearly fifty years ago. The sect derives its name from Menno Simmons, the father of the religion.

Governor Higgins, of New York, was interviewed last week on the situation created among the gambling element by his order to suppress gambling at Saratoga. The Governor was told that as a result of his action at Saratoga gaming establishments are wide open at Albany. He was also informed that gambling houses were conducted so openly in New York City that he (the Governor) could be admitted to them if he desired.

Governor Higgins declared he was ignorant of the facts, but if the evidence that such conditions of affairs existed was presented to him, he would stop it at once. If his orders to close the gambling houses were not carried out, he added, some official heads would suffer.

The action of Governor Higgins in ordering the suppression of gambling at Saratoga Springs, and his declaration of war against gamblers, is regarded as an indication, in the opinion of Rev. A. S. Gregg, who had charge of the crusade in behalf of anti-race track gambling during the session of the last Legislature, that he has received encouragement from President Roosevelt. It develops that the promoters of the crusade against race track gambling petitioned the President a short time ago to use his influence in their behalf in this State.

Dispatches received during the week have shown that the widespread agrarian disorders have extended into several more provinces of Central Russia, and are especially grave in Potava. The police also report a portentous increase in the activity of the terrorists which, it is thought, will hardly fail "to remove some high person ages."

The attempts made upon Grand Duke Nicholas and General Kaulbars fortunately were frustrated, but this was due more to the remissness of the conspirators than to the activity

of the police. Barbara Printz had actually succeeded in obtaining an audience of General Kaulbars, Governor General of Odessa, and was on her way to his palace when she accidentally dropped the bomb with which she intended to assassinate him. General Kaulbars today reported the attempt upon his life to Emperor Nicholas and received a message of congratulation in return.

Sheriff S. D. Dinwiddie, of Red River County, who was returning to his home at Clarksville, after attending the Dallas Convention, was the central figure in a tragedy in Fort Worth Saturday. Carrying a 45-caliber single action revolver, he boarded a North Fort Worth street car. A negro, occupying a rear seat, refused to give it to a lady, and the sheriff became involved in a struggle with the negro, during which time the revolver accidentally exploded, fatally wounding a young lady by the name of Miss Hodgins. The bullet struck Miss Hodgins in the back, passing through her body, and lodged in the arm of R. F. Horn.

Theodore Stensland, Vice President of the Milwaukee Avenue State Bank, was arrested August 7 on a charge of violating the banking laws of the State. Earlier in the day the institution was placed in the hands of a receiver and Paul O. Stensland, President of the Bank and father of the Vice President, together with Cashier Hering, are fugitives from justice, and their personal descriptions placed in the hands of the police throughout the country. Besides the discovery of many irregularities in the management of the bank, it was also found that even the safety deposit boxes owned and rented by the bank had been tampered with and rifled.

To endorse William J. Bryan for the Democratic Presidential nomination in 1908, Charles F. Murphy has issued a call for a special meeting of the Tammany general committee, to be held this week. Announcement of this intention on the part of the Tammany leader convinced Democrats that Mr. Murphy, contrary to a belief which existed in some quarters, is heart and soul in the Bryan movement.

His intimate friends expressed no surprise, because they have known all along that he favors the nomination of Mr. Bryan in preference to all others. Mr. Murphy also accepted an invitation to serve as a member of the executive committee in charge of the arrangements for the Bryan reception.

Friends of Mr. Bryan have decided to establish permanent Bryan headquarters in New York City, and to begin immediately systematically to boom the Nebraskan for Presidential honors. It is likely that the rooms now used by the Bryan Reception Committee in the Victoria Hotel will be retained for the purpose. With plenty of funds in sight to begin work on a broad scale, the new committee will begin to send out literature as soon as the Bryan reception is over and their campaign will continue right up to the calling of the National Convention two years hence.

A wreck on the Rock Island tracks in the yard limits occurred on the morning of August 12. A score of persons were injured, and it is feared one or two fatally.

Just how the collision came about no one seems to know. The train, which was badly damaged, was the "plug" train which started from Graham that morning. It ran into the Texas and Pacific station and was backing out to get on the Dallas track out near First Street. As it ran through the yards it came in collision with the Chicago train, due in Fort Worth at 7:15 a. m., but which was nearly four hours late.

Care will be taken by the United States government to prevent contractors from doing injustice to the Chinese laborers employed for work on the Panama canal. The specifications advertising for proposals to supply 2,500 Chinese to the canal commission will stipulate that the Secretary of War shall have the privilege of passing on contracts which labor agents make with Chinese who are to be sent to the Isthmus.

This provision will make it possible for Secretary Taft to prevent discrimination against the coolies by unscrupulous contractors. Under this agreement the United States will know exactly what is paid to the Chinese by the labor agents, and the Chinese Government will be able to afford its subjects protection on the Isthmus because of the ease with which this government will be able to regulate the relations between the Chinese laborers and the contractors.

Grand Duke Nicholas Nicholavitch, Pres. of the Council of National Defense, narrowly escaped assassination August 10 at the hands of Imperial Guards in the guard camp at Krasnoye-Selo. The Grand Duke was personally reviewing the maneuvering and putting the troops through the

blank firing practice when he was suddenly startled by the wasp-like hiss of bullets about his head, but fortunately neither himself nor his horse were touched.

Grand Duke Nicholas Nicholavitch, has declined to accept the post of commander-in-chief of all the troops of the empire "where martial law exists," which was tendered to him August 4.

Whether this was decided before or after the attempt on the life of the Grand Duke at Krasnoye-Selo August 10 is not known, but the ostensible reason is that Grand Duke Nicholas believes such a post should not be given to a Grand Duke, but to a purely military man. He advocates the appointment of General Linovitch, formerly commander-in-chief of the Manchurian Army, but the Emperor has not finally decided the matter.

OUR SUMMER SCHOOL OF THEOLOGY AND A SUGGESTION.

There are many distinct blessings that come from our Summer School at Georgetown. We name a few: 1. The stimulus of mingling with the brethren; 2. the inspiration coming from the vision we get of our triumphant cause; 3. the intellectual aid and sympathy derived by the under graduates in mastering the prescribed course of study required of them; 4. the larger grasp of modern problems upon which the scholarly lecturer turns the light of the specialist; 5. the reflex influence which blesses the people served by all these preachers; 6. the better and more appreciative acquaintance with and genuine sympathy for our central institution of learning.

These are some of the blessings that come from this summer gathering. The managers deserve all praise for the well being and better continuing of this noble enterprise. Each year we note with great satisfaction the more tempting bill of fare offered, for which they should have our unstinted assistance and enthusiastic encouragement. But the intent of this scribble is to suggest the feasibility of a course of literature with theological and scientific next year. The suggestion, from some may provoke a smile, but I dare say he who smiles first will be found to need the course both first and last. Is it not a fact that far too many of us preachers show a mind surfeited with theological works? or from lack of a greater variety of reading? I think so, and believe it would not be difficult to find congregations suffering from the satiety thereof. There is relief and otherwise very great profit and pleasure from a course as above indicated. It occurs to me that there is no one line of study of more importance, and if followed patiently and sympathetically would yield a more pleasing reward for the effort than a faithful study of English Literature.

As the Shansi Chinaman goes to the mountains for sticks to cook his food and lives a poor narrow life when right under his feet are millions of coal and ore, so many of us go into our pulpits with messages lifeless, meager and obscure, when right at hand are such wealth of expression, beauty of illustration and sweep of truth as would make our very lives tingle, words burn and thoughts take swift wings.

There is so much in the general term "English Literature" that our supreme need is to know where to find, which to select and how to use. This would be the work in our Summer School of a Prof. Pegues, or a Prof. MacClintock. Let's imagine a direction such would take. The Professor rises and begins: "My brethren, this is a very important question, therefore let us begin with the early English writers. There is much to be gathered and much to throw away. We shall not take up Drayton's Polyolbion, which is a poem of thirty thousand lines; this could never be made a unity, nor blaze upon your mind with a singleness of impression which is really the work of Art; but we shall begin with a sonnet—one of those gems of fourteen lines—as Danieles' to Delia or Hobington's to Casara. Now you are to learn (1) there must be one great thought not diffused by subordinate ideas nor unnecessary words. (2) That a genuine piece of Art has a manly directness and commanding dignity not dependent on number of lines. (3) That it is composed of three parts: The beginning, the continuing—or middle, where the plot thickens; then the most important of all, the crisis or end which is generally found in the last two lines.

"Now, my brethren, behold! A gem of beauty crouched in lucid breathing words; a piece of Art living after the author is a thousand years dead; this, all this, in fourteen lines." By this time I imagine I hear the sobs and groans of one of us brethren repenting, and in the heart saying: "My productions have not been like this, but as Hamlet's reading, 'words, words, words,' and like Drayton's Polyolbion, thirty thousand lines long,

Farms and Ranches FOR SALE

In Fisher and Adjoining Counties.

Fisher County land is as rich as the richest, and yet thousands of acres are just waiting the plow and the hoe. Two new railroads are in process of building through the county and the prospects are good for a third one. The crop prospects could hardly be surpassed anywhere in the State. Lands are advancing in prices and the county is on a boom. Money invested here will pay a large dividend. Correspondence solicited.

J. L. HOLLEMS, Agent, Roby, Texas.

and I did not begin with the beginning, but with wines and tears, and instead of the plots' thickening, my tongue and head thickened, and instead of ending with the crisis I just kept a-going."

But our gracious Professor says: "My brother, dry thy tears; tomorrow and following, I shall tell you how the 'masterless man with magic of the necessary word,' looking towards God, Physical Nature and his fellow men has so spoken that his words 'become alive and walk up and down in the hearts of all his hearers, and if you will learn the lesson taught, next year you will return bringing forth fruit worthy of repentance.'"

If this is only the imaginary, what would be the real. I move we have a course in English Literature next year.

T. F. SESSIONS.

A LOVE FEAST TALK.

I have been a reader of the Advocate since Dr. I. G. John was its editor. I have been a shut-in for several years. I am nearly eighty years of age and have belonged to the Methodist Church nearly seventy years. My love for God and the Church grows stronger as I grow older. I have been a member at Liberty (Collin County) nearly forty years. I want to say to my former pastors that I love them all. I love God supremely. He has been my comforter all along the long journey of my life, and now in old age his grace is sustaining me. His Spirit bears witness with my spirit that I am his child. God bless the Advocate force and all its readers.

ALBERT CHANDLER.

Anna, Texas.

SALE DEFERRED.

Thank you for the kind notice in your issue of the 9th instant, concerning our church lot sale at Sulphur I. T., to take place 14, 15, 16 inst., but owing to washouts of railroads this sale is deferred to 25, 26, 27. Which you will please announce for us and oblige.

W. L. ANDERSON,

Pastor First Church, Sulphur, I. T.

MARRIAGES.

Caughron-Utzman.—At the residence of W. F. Utzman, August 8, 1906, Mr. Ed. Utzman and Miss Artie Caughron, and Mr. Marvin Caughron and Miss Cecil Utzman, Rev. F. T. Poliard officiating.

Leslie-Harrold.—At the residence of Mr. and Mrs. J. T. Leslie, in Rockwall, Texas, Mr. Howard Leslie and Miss Eula Harrold; both of Terrell, Texas, Sunday, August 5, 1906, at 2:30 p. m., Rev. Oscar T. Cooper officiating.

Marshall-Shaeffer.—At the residence of Mrs. R. Shaeffer, West end, San Antonio, Texas, Prof. Newton J. Marshall, teacher in the Harrison School, and Miss Bellia Agnes Shaeffer, by Rev. J. E. Harrison.

Dyess-McClellan.—On June 19, 1906, Mr. B. C. Dyess, of Haskell, Texas, and Miss Alice McClellan, at the residence of the bride's father, near Sanger, Texas, Rev. A. F. Hendrix officiating.

Grimes-Lanham.—On July 25, 1906, Mr. J. W. Grimes, of Belton, Texas, and Miss Inez Lanham, at the residence of the bride's father, Rev. A. F. Hendrix officiating.

Hays-King.—On July 26, 1906, Mr. J. S. Hays and Miss Ella King, at the parsonage in Sanger, Texas, Rev. A. F. Hendrix officiating.

Bourland-McGirk.—In Goldthwaite, Mills County, Texas, July 29, 1906, Mr. George Bourland and Miss Ivah McGirk, Rev. G. W. Templin officiating.

Georgetown District—Fourth Round.

- Taylor Station, Sept. 1, 2. Taylor, Boh. Mis., Sept. 3. Bartlett Station, Sept. 8, 9. Granger, at Granger, Sept. 8, 9. Temple, Seventh St., Sept. 15, 16. Temple, First Church, Sept. 16, 17. Hutto, at Hutto, Sept. 22, 23. Holland, at Holland, Sept. 29, 30. Florence, at Florence, Oct. 6, 7. Moody Sta., Oct. 12, 14. Troy, at Pendletonville, Oct. 13. Bruceville and Eddy, at B., Oct. 14, 15. N. Georgetown Ct., at Hare, Oct. 17. Belton Sta., Oct. 19-21. Salado, at Salado, Oct. 20. Belton Ct., at Midway, Oct. 21, 22. Rodgers, at Rodgers, Oct. 27, 28. Georgetown, Oct. 30.

JAS. S. CHAPMAN, P. E.

Gainesville District—Fourth Round.

- Rosston Cir., Forestburg, Sept. 15, 16. Woodbine, Callisburg, Sept. 22, 23. Justin, Justin, Sept. 29, 30. Nocona Cir., Belcher, Oct. 6, 7. Montague Cir., Woodland, Oct. 7, 8. Era and Bolivar, Era, Oct. 13, 14. Greenwood, Rush Creek, Oct. 20, 21. Call session at Rosston, Oct. 21, 22. Dexter, Oct. 24, 11 a. m. Ponder and Krum, Ponder, Oct. 27, 28. Sanger and V. V., Sanger, Oct. 28, 29. Wesley and Bethel, Bethel, Thursday, Nov. 1, 11 a. m. Bonita Cir., Prairie View, Nov. 3, 4. Nocona Station, Nov. 4, 5. Saint Jo, Nov. 6, 7 p. m. Aubrey, Aubrey, Nov. 10, 11. Broadway, Nov. 11, 12. Call session for Woodbine at Whaley, Nov. 15, 11 a. m. Myra and M., Hood, Nov. 17, 18. Denton Street, Nov. 18, 19.

J. A. STAFFORD, P. E.

Brownwood District—Fourth Round.

- Brownwood, Sept. 1, 2. Wingate, at Slater, Sept. 8, 9. Winters, at Winters, Sept. 15, 16. Olga, at Oak Creek, Sept. 16, 17. Robert Lee, at Sanco, Sept. 19. Balingier, Sept. 22, 23. Gustine, at Gustine, Sept. 29. Comanche, Sept. 29, 30. Proctor, at Hase, Oct. 1. Comanche Ct., at Cottonwood, Oct. 2. Blanket, at Blanket, Oct. 3. Cross Plains, at Dressy, Oct. 6, 7. Indian Creek, at I. C., Oct. 13, 14. Glen Cove, at Glen Cove, Oct. 20, 21. Talpa, at Talpa, Oct. 21, 22. Pioneer, at Oara, Oct. 26. Sipe Springs, at S. P., Oct. 27, 28. Rising Star, Oct. 28, 29. May, at May, Oct. 30. Santa Anna, at Salem, Nov. 3. Bangs, at Bangs, Nov. 4, 5. Coleman Mis., at Junction, Nov. 10, 11. Coleman, Nov. 10, 11.

B. R. BOLTON, P. E.

Palestine District—Fourth Round.

- Centenary, Palestine, 11 a. m., Sunday, August 26. Grace Church, Palestine, 8 p. m., Sunday, August 26. Jacksonville Station, Sunday, Sept. 2. Mt. Selman and Bullard, Bullard, Sept. 9. Trinity and Lovelady, at Lovelady, Sept. 16. Crockett Station, Sept. 23. Bullard Cir., Pine Spring, Sept. 29, 30. Groveton Station, October 7. Westville and Binford, at Westville, Oct. 7. Willard Cir., Willard, Oct. 9. Brushy Creek Cir., at Brushy Creek, Oct. 13, 14. Concord Cir., Price's, Oct. 20, 21. LaRue Circuit, New York, Oct. 22. Alto Circuit, Alto, Oct. 27, 28. Rusk Station, Oct. 28, 29. Crockett Cir., at Bethel, Oct. 31. Kennard Cir., Kennard City, Nov. 3, 4. Elkhart Cir., Nov. 10, 11. Grapeland Station, Nov. 11, 12. Jacksonville Cir., Nov. 17. Neches Cir., at Neches, Nov. 19. Augusta Cir., Liberty Hill, Nov. 24, 25.

The business meetings of the first six of the above announcements will not be held till a later date, to be fixed when the presiding elder makes the visits above given. The first business meeting of the fourth round will, therefore, be at Pine Spring Sept. 23.

It is hoped that all the officials will be present with reports in full.

JOS. B. SEARS, P. E.

Dublin District—Fourth Round.

- Dublin Sta., Dublin, Sept. 1, 2. Gorman Sta., Gorman, Sept. 8, 9. DeLeon Cir., Victor, Sept. 15, 16. DeLeon Sta., DeLeon, Sept. 17. Huckabay Mis., Huckabay, Sept. 22, 23. Stephenville Cir., Sept. 29, 30. Stephenville Sta., Stephenville, Oct. 1. Fairy and Lanham, Fairy, Oct. 6, 7. Iredell, Iredell, Oct. 13. Duffau, Duffau, Oct. 13, 14. Hico, Hico, Oct. 15. Greens Creek, Harbin, Oct. 20, 21. Glen Rose, Glen Rose, Oct. 26. Granbury Mis., Johns Ch., Oct. 27, 28. Granbury Sta., Granbury, Oct. 29. Bluff Dale, Tolar, Oct. 30. Carlton, Nov. 1. Desdemona, Nov. 3, 4. Carbon, Nov. 6. Eastland, Eastland, Nov. 8. Cisco Sta., Cisco, Nov. 9. Cisco Cir., Nov. 10, 11.

E. A. BAILEY, P. E.

Notes From the Field.

Moody.

J. H. Wiseman, Aug. 8: We have closed a good meeting at Moody. About thirty conversions and reclamations, eleven additions, with others to follow. Bros. M. A. Turner, J. Sam Barcus, and J. O. Leath helped in the meeting. We now take up the question of a new parsonage and will be able to hand in a report soon. During the meeting Bro. J. W. McLean passed away after years of loyal service.

Throckmorton.

W. P. Davis, August 7: We have just closed our first meeting at Sibley. Five joined the Methodist Church. Three of these were baptized. The Holy Spirit was our helper and comforter. This is a large field. No preachers to help. Many difficulties confront us, yet by God's help we propose to "press toward the mark for the prize." We have responsive congregations. My brethren and especially old S. W. U. boys, we ask loyal member and strong supporter: Will you not remember us at the restored, built up and many added, if charge is to be restored, built up and many added.

Leonard.

W. H. C. Elliott, L. P., Aug. 8: On July 14 I went to assist the Rev. G. M. Fletcher in a meeting at Pleasant Ridge, three miles east of Alba, Wood County, which resulted in nine conversions and fourteen additions to the Church. Bro. Fletcher is a local preacher, and supplying the Alba Circuit, Texas Conference. He has been preaching there more than twenty years and is held in high esteem by all who know him. We closed on the twenty-second, and I arrived home on the twenty-third. On the night of July twenty-six I commenced a meeting at Knox, five miles southwest of Leonard. This is purely missionary territory, as there is no Church organization at that place. The meeting closed August 6. Results: sixteen conversions and the Christian people greatly revived. The Rev. F. L. Brooks, pastor of the Baptist Church at Leonard, preached one sermon for me. The Rev. John Carpenter, Free-will Baptist, of Delba, preached one sermon. The Rev. S. P. Ulrich, pastor M. E. Church, Leonard and Orange Grove, preached two sermons. These

brethren all did good work, for which I am thankful. I only received one into the Church, and one candidate for baptism. On account of there being no water present, the ordinance could not be attended to. We were interfered with considerably by rain, or results would have been better, no doubt. I go back the fourth Sunday in this month to finish up my work and think I will organize a Church at that place.

Energy.

A Layman, Aug. 6: Our meeting closed with the four o'clock service this evening. It began July 27. Bro. Buidy, of Newburgh, and Bro. Johnston, of Fleming, were with us the first four days, doing work that very much endeared them to our people. Bro. Buidy did the preaching up to Tuesday night and made us to feel that he is a power in the hands of God for the salvation of souls. Brother Johnston, Uncle Jesse, did earnest personal and altar work. Both had to leave us Tuesday night, but not until they had seen some happy conversions and evidence that the Spirit of God was at work in the hearts of the people. After this our beloved pastor, W. T. Ellis, did the preaching. Bro. Ellis believes in the old-time religion, and the mourner's bench. Saturday's service will ever be remembered by our people. The Holy Ghost swept over the entire congregation. Some few left the ground, so mighty was the presence of God, some went to the altar, while one young man, in the back of the arbor, was so stricken that he went to the earth upon his knees, and never rose until he had gained the victory. The shouts of happy souls, mingled with the cries of the penitent for mercy, will never be forgotten. Eight new born souls were shouting God's glory at once. The results of the meeting were twenty-four conversions and fourteen additions to the Church. Others will go to other Churches. The Church was greatly revived, and we thank God for it and go forth with brighter hopes, more zeal and better equipped for duty.

Bailey Circuit.

W. D. Thompson, August 11: Two Churches compose the Bailey Circuit—Bailey and Hickory Creek. The work has been progressing beyond our expectation since we have been here. The Bailey Church is especially well organized, and all the different societies doing good work. About two months ago quite a number of members of both Churches entered into a prayer league to pray daily for great revivals on the work. Our prayers are being answered. On August 2 Brother W. H. Brown began a revival at Bailey and, as the result of eight days' work, about fifty have been converted, and the Churches of the town have been greatly revived. We will continue here two more days and then go to Hickory Creek, where we hope and pray God will give us another great revival.

Lorena.

C. B. Smith, August 11: Some one has said "never write till you have done something." Well, that is just the reason we want to report our work at this time. We have just passed through a very gracious revival at Lorena. Taking into consideration the fact that the Democratic primary election was held while the meeting was going on, we are well pleased with the results. We were ably assisted in the work by Rev. O. P. Kiker, the wide-awake pastor of Dublin Station. His preaching had the old-time gospel ring. It was an inspiration to listen to him. His diction is pure, his logic clear, his arguments well presented and convincing. The power of the Holy Spirit was in evidence in the conviction and conversion of souls. The congregations were large from the beginning, our Church being insufficient to accommodate the people at the evening services. Eternity alone will reveal the good done in this meeting. Visible results: thirteen conversions and eleven accessions to our Church. Brother Kiker very greatly endeared himself to my people, and we sincerely hope that he may be rewarded for his faithful service, splendid preaching and great executive ability by being promoted to the office of presiding elder. (No joke; trust that the Bishop will take the hint). At any rate we pray that he may live long to serve the Church that he loves so well. We are expecting to bring everything up in full at conference.

Elgin.

L. C. Matthis, July 22: Evangelist L. P. Law, with his wife, assisted by his singer, Prof. E. G. Phillips, began a meeting in Elgin under a large tent, and continued fifteen days. The work and the difficulties were large and great, but victory came and many were converted. The last night thirty-one were received into the Methodist Church, with others to follow, and some to join other Churches. Brother Law's methods are about the safest

of any evangelist we have ever known. Nothing sensational, no traps or tricks, no buffoonery. As a rule he makes just one proposition, and that is "get right with God," whether in the Church or out of it. And the call was always made to come to the altar, where the penitents would kneel and confess their sins and call for mercy and receive pardon. Instead of relating funny anecdotes, the word of God was always read and expounded and magnified by preaching in simplicity and power. The Christians were brought to fasting and prayer and were continually urged to consistency of life and consecrated service; and as a result there abides a most wholesome influence. The singing was great, the choir platform was enlarged and yet overflowed. Many of the old songs were constantly sung and God honored the work. They are safe men and will do any pastor good work. May the Lord's blessings abide upon them.

Avery.

M. Flanagan, August 10: Have held two meetings this year—one at Lydia and one at Coleman Springs. Brother M. H. Read, of White Rock, did most of the preaching. He is a faithful minister of the gospel and good help in a meeting. Sins of commission and omission were attacked at every service. Satan was put to flight, the Church was wonderfully revived and sinners converted. We had fifteen professions and twelve accessions at Lydia. At Coleman Springs we had twenty-six professions and six accessions with more to follow. This is a mission of six appointments. We are working hard to make three of the appointments a self-sustaining circuit by next year, giving Lydia half time and Coleman Springs and Avery one Sunday each. With this arrangement the Church here can be strengthened in many ways, and the young people who are growing up without religious instructions can be brought under the care of the Church and finally into the family of God.

Brad.

F. M. Winburne, August 10: We are in a fine campmeeting at Cedar Springs; M. L. Story, preacher in charge. He is a fine fellow and one of the very best preachers in our conference. It rained on us several days, but a faithful few stayed, and now the multitudes are coming. There were several converts last night. A number were at the altar today and we are expecting "greater things."

Bailey.

W. H. Brown, August 13: We closed a splendid revival at Bailey today. There were between fifty and sixty professions, and about half that number have joined our Church; others will no doubt join. Rev. Wesley D. Thompson is the popular pastor. He and his most estimable young wife are in charge of this work; and they are all that that word means. They are indeed popular with all the folks. Surely they will make themselves felt anywhere they go. God bless them. We go this afternoon to Hickory Creek to begin there.

Talpa.

C. G. Shutt, August 11: Our campmeeting at Valera turned out well, considering the difficulties we had to encounter. Several conversions and reclamations and fourteen persons gave their names for membership in the Church. Brother A. T. Stodgel, late of North Texas, but now of Northwest Texas Conference, did us some very fine work. Brother Stodgel preaches the gospel in a pointed, forceful way that finds its way to the consciences of the people. On the day in which the meeting was to close the flood came and swept the grounds, carrying away organ, seats, song books and all.

Willow City.

R. L. McIntyre, August 9: I began my revival work in May at this place. Rev. Z. V. Liles came and spent ten days with me, and did some old-time Methodist preaching, which was honored by the Holy Spirit in the conviction of sinners. Quite a number of penitents were converted and joined the Church. It was a fine meeting for the Church members. He won a warm place in the affections of the people. Brother Liles has been at Liberty Hill four years. Next I held a meeting at Oxford with Rev. T. N. Barton, a local preacher of the Liberty Charge. He is splendid help and was very popular with the young people. Several were converted and two joined the Church. I have just closed at Walnut. It was a splendid meeting in a great many respects. Brother W. A. Scott, of Staple, and Rev. A. F. Bridges, a local deacon of the Willow City Circuit, helped me. They did some fine preaching. These men of God preached with the old-time power. I regard the Church in good condition. The Sunday-schools were never better. The League at

Willow City has a bright future. This has been a very busy year with me, but one of victory. The work is a large one, but some as good people as ever lived are in its bounds, who welcome the weary itinerant's coming. The prospects are good for a splendid closing of the year. We expect to report everything in full at San Angelo. Hurrah for Dr. Rankin and the Advocate! Long may he live to champion the cause of the Master. The Advocate and Dr. Rankin are very popular on this circuit and throughout the conference.

Bryan.

I. F. Betts, August 10: Only a few weeks ago I wrote of the new Church and the work generally in Bryan. Last Monday night we let the contract for a handsome parsonage. The house will be two stories, eight rooms, besides reception hall, bath-room, closets, etc., with all modern conveniences. It will be colonial in style and one of the most elegant parsonages in the State. The contractor promises to have it completed by the first of November. We are moving this week to a hired house, and the old parsonage, which has served its day, will be torn down at once. The building of the parsonage is the work of the ladies of the Home Mission Society. They certainly are heroic and devoted, and too much can not be said in their praise. With the new church completed and an elegant new parsonage, together with a loyal and devoted congregation to serve, there will not be a more delightful charge in the Texas Conference. Brethren, don't all speak at once; we have one more year here.

Bullard.

B. W. Allen, August 9: Have just closed a glorious meeting here. Ten accessions on profession of faith and five by letter. Some eight or more will go to other Churches. We expect everything full and running over by conference. Brother T. B. Manley, of Creeckett, did all of the preaching. "Earnestness, spiritual and never give up," is his ticket.

Quanah Station.

Robt. B. Bonner: We have just closed a most glorious revival. There were scores of professions and reclamations. Between fifty and sixty gave their names for membership in the different Churches. We are reaping splendid results in the several departments of our Church work. Our Sunday-school life has been quickened. Our Leagues have taken on new life and energy. Our prayer-meeting has increased in attendance and interest. The town was stirred as it had not been for years. The business men kindly closed their places of business for a number of services. We built a large tabernacle and arranged to seat the people. Our trouble and expense was rewarded with large congregations and splendid results. It would be hard to measure the good done. We count this as the beginning of a new era in our religious work. Rev. A. P. Lowry, of Waco, assisted us. I never had better help. He spent two weeks with us. He came with a strong clear message. There was no playing upon the emotions. A simple gospel was preached and the people heard it gladly. Bro. Lowry preaches as a man sent of God. The Lord honors his labors. I appreciate the character of his work. He is strongly re-enforced by the prayers and earnest personal work of his good wife. Quanah will not soon forget them. The people did nobly. Many did earnest personal work. The masses attended and helped in a substantial way. The pastors of the other Churches and many of all denominations heartily co-operated with us and all seemed to receive a spiritual uplift. We are grateful for their brotherly help and glad they shared in the benefits. At the close the people were magnanimous in their expression of appreciation toward Bro. and Sister Lowry. They did not forget their pastor, for they made him a free, cheerful offering, which will long be remembered. This is one of the most generous congregations we ever served. They are continually showing favors which bring us under renewed and greater obligations and makes us love them more and more. We have recently had heavy rains. The seasons are fine; crops are fine. The whole country in a prosperous condition. Surely our Lord is good to us. We give him praise. We want to show our appreciation by trying to live at his command.

Breckenridge.

George G. Hamilton, August 8: The circuit campmeeting at Eolian on this charge, began July 29 and ended Aug. 5. In number of campers, it was larger than ever before. In its depths of spiritual power, the number of conversions and reclamations, the great uplift to the Church and community it is doubtful if it was ever surpassed in any former year. Rev. R. F. Brown, of Albany, came to us on Monday and remained to the close of the meeting. Brown can preach, and as a

personal worker, he is a wonder. He can take a survey of a congregation and give it a spiritual classification at once as if by intuition. When he makes a charge on the devil's forces, he doesn't have to ask, "Are you a Christian?" Luke-warm people, backsliders and hardened sinners had as well look out when Brown is around. As a worker with backsliders he is the greatest success I have ever known. There were thirty-five professions of conversion and reclamations. The revival began with the very first service, and the tide rolled higher and higher with each succeeding service. At the Sunday morning love feast, the last day of the meeting, there were many glowing testimonies, and the climax was reached when Rev. A. P. Payne, an aged local preacher, who served the charge for four years as pastor in the late eighties and early nineties, arose to speak. As he spoke of the tolls of the past, the joys of the present, and the hopes of the future, our hearts were touched. When he sat down there was a rush to shake hands with the old soldier, and

"Heaven came down our souls to greet and glory crowned the mercy seat."

The sermon of the meeting was preached by Rev. T. M. Price in the afternoon of the last day of the meeting from John 14:21. Brother Price, who has lived at Eolian for nearly thirty years, had hurried home from New Mexico to be present at this meeting. Many of those present were converted under his ministry, and all loved him as a father. Though suffering much from physical ailment, his grand spirit conquered his bodily infirmity and the sermon was one worthy of such a man. We all agreed that it was one of the grandest deliverances we ever heard from any man. This boy pastor thanks God that he has had the privilege in his early ministry of knowing two such men as T. M. Price and A. P. Payne. Their days of activity are past, but their days of usefulness are not. Their influence is a mighty factor in the work of our Lord throughout this section. Long after their bodies moulder into dust their names will be as ointment poured forth; and the memory of their lives and labors will be held sacred by hundreds. Thank God for such men. We are enjoying now the fruits of the labors of these heroes. One feature of this meeting was the large number of former members of the Eolian Church who were present. They were there from Midland, from Floydada, from Baird, from Weatherford and from far away California. It was old times sure enough. And how they did enjoy it! They sang, they prayed, they shouted, and they were not alone in their rejoicing. It was a great meeting—one of the kind that is never forgotten.

White Rock Station.

J. B. Adair, August 12: I closed our protracted meeting at White Rock Station, Bonham District, North Texas Conference, August 9. We had one of the greatest revivals I have ever been in. I have never known a Church more generally revived. We have a large membership, and most all of the members attended some during the meeting, and a goodly number attended throughout the meeting. For weeks before we began my people were praying for a great meeting, and talked about it. So, when we entered upon it, many of them were ready for it, temporally and spiritually. So from the first service to the last we had a spiritual feast. No pastor has a more faithful set of members than this pastor. We had about fifty conversions and thirty-seven additions to our Church during the meeting; and I had received ten by certificate before, which gives us forty-seven during the year. Our conversions were from a little boy of ten years old to men of forty years. Most every child in our Sunday-school was converted and joined the Church. Our congregations were large; even the day services were large. I have secured all of our assessments for the conference claims, so we feel sure to be able to report at conference all claims paid in full. This people have been exceedingly kind to us all the year. They gave us in the winter a nice pounding. We had two sermons preached during the meeting by Rev. T. W. Lovell, and two by Rev. A. W. Gibson, and our local help did all they could, preaching, singing, talking and praying. We have two young men from this class who are preparing to preach—J. D. and Andy Cunningham. Both are promising young men. I have also one other local preacher who is true and faithful—J. A. Orr—but is very feeble. Everything is in good condition on this work.

"Melancholy can not hold its own with perennial good nature. Sunshine in contagious. Smiles are epidemic. One joyous nature will fill an auditorium with good cheer. Despondency is a poor debater; it can bring no argument a sunbeam will not penetrate."—Pittsburg Christian Advocate.

DOCTOR CURED OF ECZEMA

Maryland Physician Cures Himself of Eczema with Cuticura Remedies. Prescribes Them and Has Cured Many Cases Where Other Formulas Have Failed—Dr. Fisher Says:

CUTICURA REMEDIES POSSESS TRUE MERIT

"My face was afflicted with eczema in the year 1897. I used the Cuticura Remedies, and was entirely cured. I am a practicing physician and very often prescribe Cuticura Resolvent and Cuticura Soap in cases of eczema, and they have cured where other formulas have failed. I am not in the habit of endorsing patent medicines, but when I find remedies possessing true merit, such as the Cuticura Remedies do, I am broad-minded enough to proclaim their virtues to the world. I have been practicing medicine for sixteen years, and must say I find your Remedies A No. 1. You are at liberty to publish this letter, or any part of it. I remain, very truly yours, G. M. Fisher, M. D., Big Pool, Md., May 24, 1905."

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Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle; dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe and heal; and, lastly, take Cuticura Resolvent Pills to cool and cleanse the blood. A single set, costing but one dollar, is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly skin, scalp, and blood humors, with loss of hair, from infancy to age, when all else fails.

Cuticura Soap, 25c. Ointment, 50c. Resolvent Pills, (in form of Chocolate Coated Pills, 25c. per vial of 60), are sold throughout the world. Potter Drug and Chem. Corp., Sole Props., Boston. ⁵⁰ Mailed Free, ⁵⁰ How to Cure Torturing, Disfiguring Humors of Infancy and Age.

The Home Circle

BABY'S GOOD-NIGHT.

Go to sleep, baby,
 Shut your blue eyes,
 Bright stars are winking
 Up in the skies,
 So go to sleep, baby,
 Be sure you don't cry,
 For mother will sing you
 A sweet lullaby.

Up in their nests
 In the great, tall trees,
 Little birds rock
 In the evening breeze,
 Down in the meadow,
 Beside the old sheep,
 The baby lambs lay
 Them down to sleep.

So my little baby
 On mother's breast,
 Forgets all her troubles
 And sinks to her rest,
 God bless her! God keep her
 Safe from all harms,
 The fast asleep baby
 In mother's own arms.

WHOSE DOG.

"Johnny!" called Mrs. Truman. John turned his sunburned face upon the pillow and dreamed that a magnificent chariot to which he was driving six coal-black steeds had suddenly stopped.

"Johnny," repeated Mrs. Truman, "get up. The wagon's ready."
 "I am too," replied Johnny, rubbing his eyes and tumbling out of bed and into his clothes in less time than it takes to tell it.

Ordinarily John had to be called half a dozen times, he slept so soundly; but this morning Uncle Peter, the colored man who took care of Mrs. Truman's garden and orchard, was going into town to carry a wagon-load of fruit, and John was to go with him to hold the horses while Peter went into the houses to deliver the fruit.

Still rubbing his eyes with one hand while he buttoned his jacket with the other, John tore down the gate like a shot, where stood the wagon filled with boxes and baskets. Dobbin and Joe, the two horses were munching the hay spread in front of them, and Peter stood by eating his breakfast from his hands. In his eagerness to be off John had forgotten his, until his mother called him back to the house. While he hastily swallowed his food she smoothed his hair and straightened his collar. Soon he was on the wagon-seat by Peter's side, a basket of lunch nicely packed under the seat, and a roll of hay in the back part of the wagon for Dobbin and Joe. Mrs. Truman was merciful to every beast and taught John to be also.

"Don't let Peter forget that the jelly apples are for Mrs. Jones, and the preserving pears are for Mrs. Smith, Johnny," called Mrs. Truman as they drove off.

"No'm," answered John, holding right to the reins and guiding the horses skillfully through the gate; for, to his great delight, Peter allowed him to drive every step of the way, only watching the wheels closely as they drove over the narrow plantation bridges.

After they had gotten into town and all the fruit had been disposed of except the pears for Mrs. Smith, Peter stopped the wagon under the shade of a great tree.

"Now, Johnny," he said, "while I take this bucket of pears into Mrs. Smith you put the hay in front of Dobbin and Joe, so they can eat, and I'll bring a bucket of water back for 'em."

John scattered the hay, and, climbing back into the wagon, was about to open the lunch-basket when he heard a great hurrah up the street. Cries of "kill him! kill him!" were heard, and a crowd of white and colored boys came tearing down the street, pelting with stones and brickbats a poor, miserable dog, which ran as fast as his tired legs would carry him. His head drooped, his tail hung hopelessly down, and he panted as if he would fall at every step. A big boy who led the crowd threw a brick which struck him on the head, when, with a weak howl, the poor creature fled under the wagon for refuge and for hiding.

"Let the poor dog alone, won't you?" begged John of the boy who threw the brick, and who was stooping to throw again.

"It's my dog," angrily answered the boy, "and I'll do what I please with him."

The other boys crowded around, ready with sticks and stones to strike the dog as soon as the big boy should drive him from under the wagon. John dropped the basket, leaped to the ground, and creeping close to the terrified dog, said to the boys: "You'll have to hit me first."

The poor creature cowered close to him, as if feeling he had found a friend and protector in his extremity. A shout arose among the boys.

"Knock him over if he won't get out of our way," and hands were raised threateningly. But John stood his ground manfully. In the midst of the uproar Peter returned with the bucket of water. "What's the matter here?" he asked.

"He wants to keep me from my dog," answered the big boy, pointing to John.

"They are beating the poor thing to death, Uncle Peter," called John from under the wagon, putting his arm over the dog to show he would not desert him.

"Now you boys tell me what this trouble is about," demanded Peter.

"That's my dog Ponto, and he's been behaving so strange lately I believe he's mad; and I got these boys to help me kill him," answered the big boy, pointing a brick in his hand.

Peter stood by the side of the wagon, examined the dog carefully, then got up, and said: "That dog ain't no more mad than you is—maybe not as much."

"That's so, Uncle Peter," called John; "he's just half dead with heat and thirst."

Peter reached under the wagon, lifted the poor dog out gently, while John followed. "Now, boys," he said, "I'm just a poor colored man, but I'm going to stop this fuss. The first boy that hits that dog and begins a racket, I'm going to call the police on him."

At this threat the crowd of boys began to melt away, the big boy saying tauntingly to John: "If you are so fond of curs, I'll make you a present of Ponto; and much good may he do you!" And, shying a brick dangerously near John's head, he ran around the corner.

"Thank you," replied John, busy with pouring some water into an empty can, which he set before the dog, the famished creature lapping it eagerly. Then he put into the can some meat and bread from the basket.

When John and Uncle Peter had finished their lunch, and Dobbin and Joe had eaten the last wisp of hay, and the dog had licked the pan dry, the horses were hitched to the wagon for the homeward drive. "Good-by, doggie; I am sorry to leave you," said John, patting the grateful dog on the head.

But Ponto had no idea of being left to the cruelty of any boy who might chance to come along. So he whined, even wagged his poor, limp tail, and, when the wagon started, trotted after it with all his might.

"Uncle Peter," said John, after vainly telling Ponto that he must go back, "the boy gave him to me. Can't I take him home?"

"I don't believe that boy had any claim on him. It's my 'pinion that dog ain't got nobody to take care of him, and he's an orphan. But I don't know what your ma will say 'bout your making a 'sylum of her house," replied Peter gravely.

John was not afraid of his mother's objecting to any act of mercy; so while Peter stopped the wagon, he got out and lifted the dog in. The dog stretched his tired limbs upon the straw with a deep breath of satisfaction.

Ponto evidently thought a great deal was due John. He fattened and became so sleek and handsome that no one would have been ashamed of him. He made himself generally useful, driving the chickens from the garden and the hogs out of the fields.

In the fall the negroes carried every evening the cotton they had picked during the day to the gin house to have it weighed by Uncle Peter. John and Ponto were always on hand—John to stand by, wagging his now strong tail in general approbation of everything.

One night John and his mother were suddenly aroused from sleep by Ponto's furious barking and bounding against the door, to find that the gin-house which stood near by, was on fire. Peter was called and other negroes aroused in time to put out the flames with buckets of water. But for Ponto's watchfulness and timely warning, the fruits of a whole year's toil would have been destroyed.—Ex.

A SERMON AND A PARTY.

Mrs. James F. Vincent sat at her writing desk with a frown upon her pretty face. She was clad in the daintiest of morning gowns. Every thing about the appointments of the library spoke of refined taste and means to gratify it. The glimpses of the sitting and dining rooms to be had through the open doors told of comfort that approached very near to luxury.

But there was a discontented frown upon the face of the lady to whom all this beautiful home belonged.

"I wish I had never heard it," she said. She gave the blotter a vicious poke with her penholder, and the ver-

tical line between her eyebrows deepened.

"I wish I hadn't gone to church at all yesterday, and then I could have had my party in peace. Such ridiculous views as Mr. Abercrombie has about our social life. A funny mixed up mess society would be if we all followed his advice. And to think that he should have preached that sermon yesterday, and that I should have gone—when I came so near not going, too. I wish now that I had done as Fred advised, and taken a nap instead. If Fred would only go with me it would be so much easier, and I would go oftener, but it is hard to be true to one's duties as a church member when one's husband does not care for such things. Oh, dear! sometimes I wish I had never joined the church."

The mention of church people had made her remember that she herself was one of the church people. If it was right for her, a member of the church, to be giving a card party, why shouldn't it be right for the other members, ministers and all, to come to it? She had always played cards. She went to two or three card parties a week every winter. She and her husband belonged to a whist club that met Wednesday nights, prayer meeting night. She didn't know why she should be remembering all these things now. She remembered also explaining to Mr. Abercrombie that she didn't come to prayer meeting because she didn't have time.

When Mrs. Vincent told her husband her plan in regard to her party, he was very much interested, and suggested the names of several young men he would like to have her invite. They were strangers to her, but he explained that they were nice fellows who didn't seem to have many places to spend their evenings. Mrs. Vincent was surprised at the interest her husband manifested in the party, for he had always considered all social functions a bore, and only attended them to please her. Now, however, he was interested in all the details of her plan, and offered many suggestions of value.

The question of how to entertain the guests was finally settled very simply. The invitations announced that it was to be a flower party. With the help of the small girls of the neighborhood Mrs. Vincent obtained from gardens, field and woods, flowers of every possible kind. These were used in decorating the rooms. As the guests arrived they were given pencils and paper and asked to write the names of all the flowers found in the rooms. It was a much more difficult task than it seemed. Some of the young people who had supposed themselves familiar with the flowers of their native town found themselves unable to give the correct names of flowers they had seen since childhood. Some of the men frankly admitted that they didn't know a pansy from a geranium, and the reckless way they guessed the names added to the fun.

One of Mr. Vincent's young men who was from the country confessed that he had never had time to pay much attention to flowers. "If it was bark or wood, I believe I could tell most of them, for that is more in my line."
 "That is a fine idea," said Mrs. Vincent. "If you will help me get pieces of bark and wood, and a leaf from each tree, we will have a Tree Party, and then the men will shine, and the girls can show their ignorance."
 The young man straightened with pleasure as he readily promised to help get up the Tree Party. For the rest of the evening he felt quite at ease.

Each bouquet was numbered, and the hostess had a list of the flowers in each. When the list was read there was much laughing over the mistakes. Not one list was entirely correct. The prize for the best list was a beautiful bunch of hothouse roses. It was won by Mrs. Dean, who was a true flower-lover and knew the names of most of the flowers of the neighborhood as well as she did those of her own children. The look in Mrs. Dean's tired eyes as she received the lovely roses gave her hostess a thrill of pure joy such as she had never experienced before in giving a party. The prize for the poorest list was an immense sunflower. The chief feature of the dainty refreshments was ice cream in the shape of water lilies.

As she walked among her guests, Mrs. Vincent felt sure they were all merely politely trying to appear as though they were. The plain little dress-makers were positively pretty with their eyes sparkling with pleasure. Mrs. Dean looked rested. To some of the young men it was an evening's memory of which kept them from spending their leisure hours in places that destroy men. To one of them who was carrying on an animated conversation with the pleasant-faced clerk it was the beginning of an acquaintance that meant the happiness of the rest of his life.

When the guests were gone Mrs. Vincent dropped into a chair with a long breath of satisfied weariness. "That was the best party we ever

tried to be agreeable, so I guess I will call that square. I am going to scratch off every name that I put down simply because I was indebted to them."
 Scratch, scratch went the pen across the page until less than half the names were left.
 "The rest are people I really care about; but there is Katherine—she is a dear girl, but I am afraid she wouldn't know how to make herself agreeable in such a company. I won't have any high and mighty airs to spoil things." Scratch.
 "But what shall I do to entertain them? If I invite all those church people I can't ask them to play cards as I had planned."
 The creases between the eyes and the troubled look came back again. The mention of church people had made her remember that she herself was one of the church people. If it was right for her, a member of the church, to be giving a card party, why shouldn't it be right for the other members, ministers and all, to come to it? She had always played cards. She went to two or three card parties a week every winter. She and her husband belonged to a whist club that met Wednesday nights, prayer meeting night. She didn't know why she should be remembering all these things now. She remembered also explaining to Mr. Abercrombie that she didn't come to prayer meeting because she didn't have time.

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When the guests were gone Mrs. Vincent dropped into a chair with a long breath of satisfied weariness. "That was the best party we ever

gave. I never knew it was so much fun to make people happy."

"Yes, it meant more than you can imagine to some of those young people," said her husband. "Do you know, dear," putting his arm around her waist, "I never took much stock in your religion before. I never thought it meant anything practical to you, but if it leads you to do such things as this, I think it is worth while."

There were tears in the eyes that were raked to his. "I am so ashamed of being so selfish. Fred, I don't wonder you didn't believe in my religion, or that I didn't get any pleasure from it. I have been so wrapped up in my own selfish pleasure, and it wasn't pleasure to me any longer. I was beginning to get so tired of going to parties and giving them. It seemed such an endless chain of obligations. I understand now what Mr. Abercrombie meant when he said that a beautiful home and the time to entertain guests was a power to use for God and we were committing sin when we used it selfishly. I thought he was just preaching when he said he would receive a blessing when we tried to use the power to make people happy; but I am so glad I tried it, for I have received more of a blessing than I deserved already."

—Rose Ernst Longenecker in Advance.

THE GOLDEN EGG.

Father—"Now, see here! If you marry that young pauper, how on earth are you going to live?"
 Sweet Girl—"Oh, we have figured that all out! You remember that old hen my aunt gave me?"
 "Yes."

"Well, I have been reading a poultry circular, and find that a good hen will raise twenty chicks in a season. Well, the next season that will be twenty hens; and as each will raise twenty more chicks, that will be 400. The next year the number will 8,400, the following year 168,000, and the next 3,260,000! Just think, at only fifty cents apiece we will have \$1,630,000! Then, you dear old papa, we'll lend you some money to pay off the mortgage on this house!"—New York Weekly.

Said a poor woman of the Boston Medical Mission: "I'd like to be the janitor in this place, so I could stay here all the time. It is so pleasant, and everybody loves everybody so much." Herein is a lesson for pastors and all Christian workers. Blessed is that church and that mission whose attendants long to be janitor and remain always in the house of God, because love reigns supreme. David said: "I would rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness."

One of the best things told of Heaven is that there is no praising God by proxy there; all are in the choir.—Ram's Horn.

PHYSICIAN SAYS Children Thrive on Grape-Nuts and Cream.

A Mass. physician has found a cure for constipation in children—citing fifteen cases—by feeding them Grape-Nuts.

"Some time ago," he writes, "I became interested in your food, Grape-Nuts, as a cure for constipation in children. Having tried it in my own family, I have advised it in fifteen cases in which all suffered with constipation more or less severe. The result has been absolute relief in all."

"I write this that other children may be benefited."

How much better it is thus to bring about a healthy action in the bowels of growing children by natural means, than to feed them with improper food, requiring some kind of cathartic at intervals to overcome constipation.

Grape-Nuts gives energy to the entire nervous system including the nerves that cause the natural contraction and relaxation of the bowel muscles, that propel the food mass along.

It is predigested also, and the blood easily absorbs the food as it goes through the body, storing up vitality and force for the functions of all the organs.

Children especially should get the right start as to habits of living. They should grow into bright, cheerful men and women. Grape-Nuts solves the question of the start; a wholesome appetite will do the rest.

Children's teeth are benefited by chewing Grape-Nuts, also. Your dentist will tell you that a certain amount of exercise in chewing firm food is necessary to grow strong, beautiful teeth.

Teeth need exercise just the same as muscles, if they are to grow strong and firm as nature intended. Grape-Nuts gives the exercise and also gives material from which good teeth are made.

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

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Dr. R. E. Woodard, Little Rock, Ark.
 Dear Doctor—The cancer on my nose is en-
 tirely well. I only had to use your famous
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 Yours gratefully,
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 a Dustless Track, your trip cannot
 be other than Joy.
 Kindly address
W. S. KERNAN, G. P. A.,
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A FEW THOUGHTS FOR BROTHER BILLINGSLEA.

We can't see where his doubts come in. But doubt as to whether he has a correct apprehension of the situation, as to a general restoration of the righteous back to Eden or Adam's first estate, under a law of obedience. God never made any atonement for the lost Eden, but it was for the lost souls of men. Some think that salvation through Christ is a restoration in Adam. No! A thousand times no! But if any man be in Christ he is a new creature. If there had been no sin there would be no need of a Christ. Man in his first estate did not need redemption, or salvation. He was not a Christian. He was not in a lost or saved state. He had none of the characteristics of a sinner saved by grace or of a lost sinner.

Our present system of righteousness, redemption and salvation, in its ultimate consummation and glory never could have been if sin had not been introduced. We hesitate to say that sin was a necessity. Here is a mystery, why God permitted sin and the fall of man? God did not introduce sin into the world. Neither did God create sin, but it is the result of something else, the yielding to a temptation to violate God's law. Hence the devil introduced sin into the world through Adam and Eve. But they did not nor could not realize the effects of sin, so long as they remain obedient to the command of God. They were nominally righteous in their created state, pure in flesh and blood, with neither sorrow, or joy, peace or love in their souls. They could not give God glory and praise for their creation. Their first estate was not a happy or joyful one, there was no occasion for it no cause for such a thing. Their condition was simply normal. There is a wonderful mystery attached to sin and joy. The prodigal son caused the father ten times as much joy as the other son that stayed at home.

Cause and effect may hold good in the spiritual, as well as in the physical world. Adam and Eve did not know good from evil. (But there is no coercion on the part of any.) And the devil told them first about it, and to learn this, will, and did bring on them guilt. They did not apprehend the situation until they had disobeyed. And now God said (Gen. 3:22) beheld the man has become as one of us to know good and evil. But he did not know it before. Adam might have lived on and on in no need of a Savior. But with all the environments we can't conceive that such a state of things was God's purpose, in the creation of the world and mankind. Neither was it God's purpose to introduce sin into the world by way of creation. Neither did he create righteousness. But it was God's purpose to form or create man and bring him into existence with sufficient strength to resist and stand or pay the penalty if he should fall. Hence man is held responsible for his volunteer act of disobedience. Evil is a characteristic of the devil, but when applied to man it is a result, and not an innate principle. He was created upright, but fell into physical and moral corruption, and subject to death. Before Adam sinned he knew nothing of God's justice, love and mercy. It seems that sin lead to the unfolding of God's attributes both for and against man. Adam and Eve were like a man or woman born grown, with all their five senses. They would have no knowledge of good and evil. They would be as innocent as babies, as likely to do wrong as right; how would they know the difference? But God told them what they must not do, and they went on for a time until the devil came and told them something else. They did not have a single promise. It was obey and live; disobey and die. They needed no promise. But man disobeyed and fell. After this God's justice, love and mercy came to man's rescue, and justice is satisfied, and man is redeemed and stands different before God to what he did before he fell, and now has the promise of an everlasting abode in the kingdom of glory in the presence of God. God did not conceal physical death; we all have to die. Hence in Adam all die, even so in Christ shall all be made alive. It is hard to understand how God purposed our joy and ultimate salvation, the blessed state in Christ, far superior to Adam's first estate in the flesh, and that before the foundation of the world. Read Eph. 1:4-6: "According as He (God) hath chosen us in His (Christ) before the foundation of the world, that we should be holy and without blame before Him in love."
 Again, Second Tim. 1:9: "Who hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." It is clear from the Scriptures that God's purpose in the human family, as it is now, antedates Adam in Eden. God knew what Adam would do before he transgressed. But foreknowledge is not a decree. God loved Adam and Eve as much before they fell as after, but how could he make manifest that

love? Gratitude, joy and appreciation of environments could not be in the garden of Eden. No cause for it. Adam was fit for no other place in the universe. But after he had fallen and been redeemed he is in a much higher state in the sight of God than he was in Eden. And instead of the Christian by redemption taking on Adam's first estate, he is made a partaker of the Divine nature of Christ, by being born again. This gives man the Christ life, which came after sin was introduced, which was not known in the Garden of Eden. After Adam fell the thought of salvation never entered his mind, but in his guilt he hid himself from God, expecting death, whatever it might be. When man was placed in the garden (but let us ask ourselves) is he to remain here forever? Is this all the use God has for man? We say no. The world in its vast resources of land, timber, silver, gold, precious stones and many other things were in God's purpose created for man's use, long before man came into being. But so long as man remains in the garden he has no use for salvation, or any of these things, though they are adapted to his use.

God foresaw and in His wisdom arranged all things for the best. God knew the devil would tempt the two in the Garden. But it was for the best to bring man into existence. Why God allowed the devil to spoil His work is hard to understand. The only solution of the question to my understanding is that God would get more glory out of it. Adam was the seed, or germ of the human race, but in an undeveloped state with susceptibilities, capacities and powers, spiritual possibilities and capabilities that cannot, and need not be called into requisition so long as he remains in the Garden. Therefore God's ideal of the human race cannot be anything less than what man is in his full developed state, in his physical, mental, moral and spiritual powers. As strange as it may appear, this could not be until after man had sinned. Not that sin was a necessity but it placed man where all his powers could be developed to God's glory, and where all God's attributes could be made manifest in man's behalf. Read Luke 15:12. The man who had two sons. One of them was good all the time, but the other went off into sin, causing the father sorrow. Which one caused the father the most joy? The one that went into sin? The other never had caused any joy in that home, but was angry because the father was rejoicing over his brother's return. Jesus says there is more joy in heaven over one sinner that repenteth than there is over ninety and nine just persons who need repentance. If there could be monotony in heaven; the joyful news of one repentant sinner would throw heaven into joyful acclamations. Why heaven and the hope of heaven is so sweet and joyful to us is because we are redeemed sinners. And what is stranger still, the worst sinner that is redeemed will have the sweetest joys. Jesus taught he that was forgiven most will love most.

The saved sinner is an incomprehensible being. The saved sinner comprehends and satisfies all the attributes of God. Justice says cut the sinner down. Love and mercy says, spare. But he has sinned against God and must die. But Jesus in the Father, says, "I died for him; but he ought to be punished." But Jesus says, "I suffered for him."
 And those who will not come to Christ will only augment our joy in our heavenly home. J. C. PALMER.
 Duffau, Texas.

INDIAN TERRITORY LETTER.

On July 23 we closed one of the best if not the best meeting ever held in this town. We do not know the exact number of converts, but near one hundred, if not quite, were converted or reclaimed.
 Rev. J. T. Newsom, a native Texan but now living in Kentucky, did the preaching and he did it well. Newsom is "red-headed" "shore nuff" "red superlatively. Things do move! We pressed the battle for three weeks. The preachers and the meeting were thoroughly discussed and "cussed," but we won a glorious victory and the devil and his helpers suffered a most inglorious loss and defeat. Some of the hardest men in town were reached. One a doctor and infidel; four others confirmed drunkards, and still others from the ranks of the devil who had made him willing and effective servants. Business and professional men with the children came to the altar for prayer, and wrestled until the blessing came.
 One young man, if not two will prepare to preach the gospel. One of our young ladies is planning to attend school to prepare for deaconess work.
 A new sentiment is created and a new order of things for our town we have and feel confident that it will continue. Men are determined that the law be rigidly enforced—whiskey violations are especially being looked after.
 The character of the work is such that it will abide. Conviction seized

men and they knew no rest till they were saved. No questionable methods. J. T. Newsom is a safe man, brethren. He is a man being used of God to reach men. He holds the standards high and makes no compromise with sin. He is a fearless and an untiring worker. His wife rendered us valuable service in the choir.

Bro. Newsom has promised to spend next year in the Indian Mission Conference. His work is the kind we need in this country now in its formative state.
 Attendance at prayer-meeting is growing. We are on higher ground than we have been before. To God from whom all blessings flow be all the glory. JOHN E. MARTIN.

INDRSES BRO. ALLISON.

I want to say a loud and echoing Amen to the Beckville brother, Allison, for his well-directed article on "Local Preachers." Being, as you may say a rough and ready local preacher, I have experienced the truthfulness of his words. Then, I would like to step over to Crockett and take Brother Valentine by the hand for a good, square Methodist shake, for his article, and to you Dr. Rankin, I would say that I most heartily endorse your words in regard to the pictures of our Bishop Ward. I happened to be weighing mail for the Government at the time of his election, and some of the pictures of Bishop Ward were anything but real. I want to name one, that was the Galveston News. It seems that this paper would have put out a good picture of the man who has done so much for that city in the days of his pastorate.

While I think of it, I have not read a word in the Advocate in regard to McKee Street Church of this city. Just let me say that we have one of the finest pastors in Texas; always doing something. Well, McKee Street now has a paragon, and the preacher is living in it. Fine home, electric lights, good water but we have not fence posts enough to build a fence around it, but they are promised. We didn't want to fence in the whole block, but it takes a large part of it and some of the street. Our preacher is somewhat bashful and hesitates to tell what good things are really being done. The Church is in a real live, spiritual condition. Epworth League and prayer-meeting booming. The choir is doing excellent service, but best of all, the preacher reaches the top notch in his preaching and is doing a splendid work. Praise God from whom all blessings flow. Hallelujah! Amen.
 WM. S. TONEY,
 L. D. McKee Street,
 Houston, Texas.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.
 Address: F. J. CHENEY & CO., Toledo, O.
 Sold by Druggists, 75c.
 Take Hall's Family Pills for constipation.

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ANNUAL CONFERENCES.

New Mexico, Alpine, Texas, Bishop Morrison.....Oct. 18
German Mission, Houston, Bishop Morrison.....Oct. 25
West Texas, San Angelo, Bishop Morrison.....Oct. 31
Northwest Texas, Brownwood, Bishop Hoss.....Nov. 14
North Texas, Bowie, Bishop Hoss.....Nov. 21
Texas, Tyler, Bishop Morrison.....Nov. 28

JOINT BOARD OF PUBLICATION.

The Joint Board of Publication will meet in the First Methodist Church, Dallas, Tuesday, October 9, 1906, at 9 a. m. J. W. HILL, Pres.

THAT LAREDO MISSION SCHOOL.

In a preceding issue we called attention to the fact that our good women are trying to restore the Mission School for Mexican boys at Laredo, and we called for contributions to help them in this worthy enterprise. We have had a response or two; but we want to again impress upon our readers the importance of this work. It is one of the most promising educational movements in our Mexican Mission work. It is right here on our border. It ought to be supported by us with enthusiasm. We want to name the school "The S. S. Park Memorial," after Mrs. S. S. Park, who was one of the leaders in our mission work, and who died in these buildings while the storm was raging. So we are still calling for contributions. Let us hear from you at once. Send us your amount at once and we will report it in the Advocate from week to week.

THE EPWORTH ENCAMPMENT.

We agreed to a number on the program of the Epworth League Encampment this year—to preach the annual sermon for them on the first Sunday of the Encampment—and this engagement took us down there on Saturday, the fourth of this month. We went over the Katy by way of San Antonio. The Katy people were very kind to us. The officials have two routes now to the above point—one from Dallas by way of Smithville and San Marcos, and the other from Dallas to Grainger and from thence by way of Georgetown, Austin and San Marcos. The Katy is building up one of the best systems in the State, and their employees are most accommodating and courteous to

the traveling public. We reached San Antonio by seven on Saturday morning, and remained there until 12:40. This gave us an opportunity to visit points of interest. We have seen all these before, but they never grow old to us, and we always revisit them when in the city. San Antonio is the cleanest looking city in the State. It has nearly all its leading streets paved with one sort of material or another, and as the soil is inclined to be sandy with a stratum of rock, it is not difficult to keep the streets in good condition. The business houses are of brick and stone—mostly stone—and they are beautiful in their architecture and finish. Their plazas are numerous and attractive. In this respect the city looks akin to Mexico. These parks or plazas are laid off with winding walks and they are covered with grass and trees. Some of them have flowers. The trees are the wild peach, the orange, the hackberry, the banana, pomegranate, and the like. There are seats provided, and it is refreshing to sit there in the cool of the day and enjoy the surroundings. The residences are noted for their variety. They represent all styles of architecture, from the old Mexican adobe to the most modern design. Some of them are magnificent. Evidently there are a great many rich stockmen living in San Antonio, and they have spared no means in beautifying their homes. The San Antonio River winds its serpentine way all through the city and its water is clear and sparkling. All along its banks are trees of the native forest, and they give to the picture a rural feature. There are some fifty miles of this stream inside the corporate limits of the city. What an advantage to a city is a running stream; and there is none more beautiful than the San Antonio River. The population is a mixture. There are many of the finest people in the world living in San Antonio, and they are from all sections of the country. Many Northern people have been attracted there because of the healthfulness of the climate. Pulmonary people find it a sort of a paradise, and thousands of them have located there permanently. Thousands from other sections have also located there, and they have added their wealth to the volume of prosperity. San Antonio does a large business, and its streets give evidence of activity and thrift. The saloon flourishes in all its peculiar glory in San Antonio. It is a saloon city. The sentiment of the place—the dominant sentiment—is favorable to a wide open town, and it is a wide open town. There are several beautiful church structures located in prominent places. We have a splendid one in the center and others in different portions of the city; but wickedness has the freedom of San Antonio. The city government is whiskey ridden. The saloon influences elect the Mayor and the Aldermen, and these influences control them when they are elected. As San Antonio is practically all of Bexar County, these same influences control the county government as well. So the saloon is hopelessly in control of that city and county. Yet we have hundreds of as fine people in San Antonio as can be found in the State, but they are in a fearful minority. A large per cent of the population is Mexican, and they follow all the customs of that old priest-ridden Republic. Not half of them can speak English; still the politicians have had them naturalized and they vote them like so many sheep. They did so in the last city election, and particularly in the recent primary election. Prominent among the leading politicians of the city is John F. Onion, the idol of the brewers. In early life he lived in East Texas, and then he was a good Methodist and an earnest worker in the Church and Sunday-school. After that he studied law in the State University, moved to San Antonio, went back on all his East Texas way of living, and is now the leading anti-prohibitionist of the State. The one thing in his early life that he now regards as the black spot in his history is that he voted and worked for the prohibition amendment

in 1887. He never loses an opportunity to apologize to his present constituents for that piece of unpardonable folly; and he explains it on the ground that he was young, innocent and unwise. He is naturally a capable man but he has woefully departed from original righteousness.

We made the usual pilgrimage to the old Alamo building. It is in the heart of the city, near the Menger Hotel, with the beautiful Alamo Plaza in front of it. It is a gloomy old stone structure, whose architecture is of the middle century type. It is well preserved and owned by the Daughters of the Revolution, or the State. It was originally built by the Catholics for a Mission Church. In March, 1836, Travis and his little band took refuge in it when the Mexican Army invaded the city and surrounded them. For some days a goodly number of them, among whom were Davy Crockett and Bowie, fought off a large army and held them at bay, hoping for relief from General Sam Houston. But the relief never came and the Alamo was stormed, and every man was put to the sword. Not one was left to tell the story of the massacre. Therefore, the Alamo stands as a monument to the bravery of those Americans, as well as to the cruelty and savage madness of the Mexicans under Santa Anna.

But we must hasten on to Epworth-by-the-Sea. We took the Aransas Pass Railroad at 12:40 and turned toward our destination. The officials of this road showed us every possible courtesy, and spoke in high terms of the Advocate's part in building up the Epworth Encampment. A great many Leaguers were aboard; others joined us on the way. All that country is level, and it has always been a grazing country. But the big ranches are being cut up into farms, and cotton and corn are being cultivated extensively. In this respect there has been great improvement, for it is taking thrifty people into the country and a good population is being developed. When we reached a small town this side of Epworth, another of our old quondam friends got aboard—Senator John G. Willacy. He was as glad to see us as though we had been long separated friends. He is quite a pleasant gentleman, personally, and his wife and daughter are members of our Church. He promised to show us many courtesies if we would drop down to Corpus Christi, which is two miles beyond the Epworth Encampment. But we did not get to the city, and so missed the kindly attention proffered. Nearly all these politicians with whom we have differed and do differ on many questions of judgment, are good friends to us when we meet. Why not? We never lose an opportunity to dig them up by the roots on the whiskey question, but they are men and there is no reason why these differences should be personal. There is but one in the whole tribe who makes our opposition to him a personal matter; and he is an old back-slidden Methodist, whose favorite vernacular is profanity. He never speaks to us when we pass. But that little slight has never inclined us to commit suicide.

At eight o'clock Saturday night we pulled into Epworth with a very long train of cars filled with Leaguers. By the time we reached the bay, about two miles above, we saw the white tents and the electric lights. It looked like an army encamped by the sea. Hundreds were at the depot to see the arrivals. We soon reported at headquarters, about one hundred yards away. Allan Ragsdale, with several helpers, was in charge. We were assigned to a tent along with Rev. J. W. Andrews, the Arkansas evangelist; Rev. Frank Onderdonk, of Mexico; Dr. R. S. Hyer, and later on, Dr. Young J. Allen, of China, and Rev. M. S. Hotchkiss, of Temple. We have never had a more delightful companionship. It was after dark on Saturday night when we reached the Encampment, so, without delay, we proceeded to the auditorium for the evening service. Dr. Andrews was booked for a sermon on worldly

amusements. Victor Howell had charge of the singing, and he was aided by a choir of more than one hundred voices. The singing was spirited and inspiring. The sermon was a live number. It dealt with the popular amusements of the day in a style very direct and outspoken. The great audience was held from start to finish, and much interest was evinced. After the service we repaired to the tent for a night of rest. The breeze from the Gulf was strong and invigorating. We slept in it without covering, and took no cold. Salt air is conducive to rest and sleep. The next morning was Sunday; nobody went bathing. The day was appropriately observed by the thousands on the grounds. Domestic worship was conducted and the people generally attended it. Then followed a Sunday-school exercise in which Brothers Abernathy and Grant took public part. At eleven o'clock more than five thousand people gathered in and around the tabernacle for the annual sermon. The writer had charge of the service. It was an inspiring occasion. Bishop Key, the father of the State Epworth League, with other distinguished brethren, was on the platform. We trust the sermon compassed the ends for which it was prepared and delivered. The people were attentive and the influence was fine. The young Methodist life of Texas was before us, and we sought to put them in proper frame for the Encampment. In the afternoon Rev. Frank Onderdonk spoke of his Mexican work to a large gathering. At night Bishop Key preached a strong sermon on tithing. Thus ended the first Sunday at Epworth-by-the-Sea. We remained over until early Wednesday morning, and during that time attended the most of the services. They were good to the use of edifying. Rev. I. W. Clark delivered an exceptionally strong sermon on the authenticity of the Bible. It was logical, scriptural, and presented with wonderful force and strength. We have not heard a better conceived discourse on that subject in years. Dr. Young J. Allen delivered a masterful address on our work in China. It was the production of an ecclesiastical statesman. It is the privilege of a life-time to hear such a man on such a grave question as the problem of Christianizing China. He was to finish his discourse later on in the session. The program was rich and varied. It consisted in addresses, sermons, papers, lectures, table talks; and all of them bore on some phase of work possessed of peculiar interest to the young people. It was wisely originated and happily carried out. Bishop Ward came in after we left and we did not have the privilege of meeting him. His visit was anticipated with great pleasure by the Leaguers, and the daily papers gave fine reports of his addresses. A large number of the preachers from all over the State were present from first to last, and added much to the companionship and spiritual force of the Encampment. Also prominent laymen were there and did much to make the gathering helpful and entertaining. The number of young people can not be well estimated. They were from all the conferences, and they found it very beneficial to them. Their behavior was beyond criticism. It was like the gathering of a great family, and the social part of it was delightful. They attended the services finely, and then they enjoyed strolls along the beach, fishing and bathing. It was an excellent outing under the very best of influences. Allan Ragsdale had charge of the business part of the Encampment, such as the restaurant, lunch counters, renting the tents, and looking after the comfort and convenience of the people. He was aided by Brothers Webb, Beall, and others. It was a herculean task, and it is wonderful how they managed it. Gus Thomasson had charge of the program, the pavilion and the speakers. He was also aided by several competent helpers, and the responsibility was a heavy one.

Well, what about the Encampment? It is delightfully located on a twenty-acre plot, two miles and a half from Corpus Christi, along the bay coast, not far from where the Neuces River empties into the Bay. The beach is a beautiful one, level and sandy. A wide boulevard runs along the beach, named for Bishop Key. The soil of the Encampment is pulverized shells, with no grass on it yet; and there is not any shade. Trees can be cultivated and so can grass, but these are yet to be planted. They will come along later. The town of Corpus Christi is easily reached by train or boat. Water and electric lights are supplied by the city. At present the bath facilities have not been much improved, and only a few cottages have been built. Tents and cots are now the staple accommodation. It has the natural conditions for a first class encampment. Its possibilities are great, but they are yet to be developed. The entire grounds need to be enclosed with a board fence; substantial bath houses ought to be erected, with conveniences, two or three improvised hotels ought to be built with reasonable accommodations, and a great many good cottages ought to be built. The preachers ought to take collections among their people and put up a conference dormitory for the preachers of each conference. This would cheapen the expenses so that the privilege of attending would be within the reach of all the preachers. They also need more restaurant privileges. All these facilities will come in time we verily believe. As it is, people who go there expecting the ordinary comforts of home, are disappointed; and some of them complain and find fault. At present they simply have to put up with inconveniences, and they have to rough it. When these larger accommodations are provided; then nobody can find fault or complain. And the rent of the cottages, the gate fees and bath-room fees will make the Encampment self-supporting. Then people who do not care to rough it in a tent with a cot, can pay for what they want and enjoy it. This will satisfy all, and make it a great outing for the Methodists of Texas.

ENCAMPMENT NOTES.

Allan Ragsdale and Gus Thomasson had large responsibilities and they met them manfully. True they had helpers, but the brunt of the matter was upon them. We have never seen a man lay himself out in trying to provide for the comfort of the people as did Allan Ragsdale.

The railroad people did everything to provide facilities and accommodations that was possible. They ran specials and used all their rolling stock. They are certainly doing their part to make the Encampment a success. The same can be said of the Corpus Christi people. They are proud of the Encampment, and lend it every possible assistance. They also attended the services largely. The train service from the city to the Encampment was excellent.

Miss Howell, of the Scarritt Bible and Training School, had charge of the Church History Department; and we have never heard finer lectures on that subject. She has made it a specialty and the young people had a rare treat in her part of the program.

Southwestern Polytechnic, Coronal Institute and the San Antonio Female kept open house to their friends. They College had special dormitories and were supplied with comfortable seats, tables, stationery, daily papers they made all welcome. This was a feature of interest, inasmuch as our schools draw their patronage from the young people. It was a fine time to advertise our schools.

Rev. W. H. Vaughan and forty-five of his orphans were there. Some good Houston people bought a large cottage and presented it to them; and this with a few tents made them comfortable. And to add still further to their comfort, the Corpus Christi people gave them a huge pounding and left substantial provisions to run them for a

good season. It was a genuine delight to see those orphan children having all the privileges of the Encampment. Every one who went fishing gave the results, largely, to the children.

The presence of Bishop Ward was a delight to the Leaguers. They are not yet used to calling him Bishop; and many of them in speaking of him would say "Seth Ward." They have known him so long and love him so dearly that they feel a familiarity toward him that is hardly possible with any other Bishop in the Church. He is a native, has always been with us, and it will be many a day before he will be anything else but plain Seth Ward. But he is revered by us all, as well as loved, and by and by we will clothe him with all the dignity and formal respect due a Bishop. But when he is not present, most of the Texas group will speak of him as Seth Ward. He did fine service at the Encampment, and the Leaguers and all others appreciated his presence.

Bishop Key was the patriarch of the Encampment. He looked like an aged father among his children and grandchildren. They love and reverence him because of his work and worth, and because of his interest in them. He is gentle, wise, religious; and when he speaks they listen to him. His very presence was a benediction to the Encampment. It made the young people better to shake hands with him and to know that he was on the grounds.

The social feature of the Encampment was fine. It was like a great reunion. Preachers and people from all over the State were present, and many old acquaintances met: years of separation. It was not unlike a great Annual Conference, with no apprehension about appointments and conference business.

The Advocate and its editor had a royal time. Hundreds of people, yes, well nigh thousands of them, greeted us with brotherly kindness. They had read the Advocate for years, but had never met one of its editors; so they gave us the glad hand, with many words of welcome. If made us feel that the work of the Advocate is not in vain. Surely there is no force in our Texas Methodism more dominant than that the Advocate. It has the hearts and the heads of Methodists, and they love it. We did not know how many people there are who are praying for the Advocate and its editor until we met the cohorts at Epworth-by-the-Sea. With such a host back of us, we thank God and take courage. We felt like Paul did when he met the saints at Appi Forum.

We did not get to see the Rev. G. S. Sexton, who is one of the active Encampment workers. Really he was one of the first to originate the idea, and he has stood by it faithfully from the start. The movement has no better and more devoted friend than Bro. Sexton. On account of the illness of his son he was called from the Encampment to his home in Houston, but returned at the earliest hour possible.

G. C. R.

PERSONALS.

Rev. W. J. Moore, of the Indian Mission Conference, and stationed at Hobart, made the Advocate a welcomed visit this week.

Rev. W. H. Threault, of Pickton, and his son Charley, of this city, made the Advocate a good visit recently.

Rev. C. L. Bounds, of Pleasant Mound, dropped in to see us last week. He is one of our active young men, a son of Rev. B. H. Bounds.

Rev. C. E. Lindsey, of Venus, brightened our sanctum with a good visit the other day. He has a good charge and he is rendering it good service.

Bro. G. H. Adams, of Kingston, made us a pleasant visit this week. He was in the city on business. He is a reader of the Advocate and appreciates it.

Eugene Moore, formerly of Stephenville, was in the city this week look-

ing upon the Democratic Convention, and called to see the Advocate. He is one of our best weekly editors, and his paper stands for all that is good.

Charley Morris, of Winnsboro, made us a good visit this week. He was down taking in the Democratic Convention, but he brought his religion along with him.

Rev. A. P. Hightower, of Boyd, was seriously hurt in an accident on the Rock Island railroad last Monday, but from reports we hope that nothing of a grave nature will follow.

J. W. Fox and wife, formerly of Frisco, Texas, were pleasant visitors this week at the Advocate office. They have recently become residents of this city. Their home is 197 First Ave.

Rev. A. P. White, of University Place, Nebraska, is visiting the home-folks in Texas, and called pleasantly on the Advocate people not long since. He is studying in the University and looking after a small work also.

Rev. T. N. Lowrey, of Merkel, brightened up this office with a brotherly visit. He is one of our most successful local preachers, and often travels as a supply. He is a church and parsonage builder.

Rev. Emmett Hightower, of Belton, has been indisposed for some time, but for the most part he has attended to his work. We hope for his speedy recovery. He is one of the most active and devoted members of the Northwest Texas Conference.

Bro. D. D. McCroskey, of Chillicothe, was in the city last week, and as he is a long-time reader of the Advocate, he naturally drifted to this office. He is a prosperous farmer in that section and prominent in the Farmers' Union.

We had a delightful visit from Rev. Horace Bishop, of Ennis, the other day. He has had one hundred and twenty additions to his Church since conference, and more to follow. This is a good record, with a good man back of it.

Rev. N. B. Read, of Midland Station, called on the Advocate this week. He was fresh from a revival near Ovilla, Ellis County. He reported a glorious, old-fashioned meeting, with many conversions and accessions to the Church. He assisted Rev. W. H. Harris in the meeting.

Rev. J. P. Mussett, of Fort Worth, made us a pleasant call the past week. He is contemplating a change in his old Peach Tree Street Church site—in fact, has already sold the old site and purchased a new one. A new building on this site will greatly enhance the probabilities of our success in that part of the city.

Rev. E. L. Spurlock, our North Texas Female College Agent, is in Oklahoma, working for the institution. The papers up that way are speaking kindly of his mission and of his efforts, and he writes us that the prospects are excellent for the college in those parts. Bro. Spurlock is a success, and he always brings things to pass. His work will produce results.

Allan Ragsdale was elected President of the State Epworth League at Corpus Christi. This is a good selection, for he is better up on State Epworth League work than most any man in Texas. Gus Thomasson declined a re-election. He served in the position with great satisfaction during his term of office and he retires with the thanks of all the Leaguers. We bespeak for Allan Ragsdale the co-operation of the Leaguers.

We are pained to announce the death of the good wife of Rev. Charles Spragins. Her death occurred Wednesday of last week, but we did not get the announcement in time to insert it in our last issue. Bro. Spragins is our pastor at Sulphur Springs, and has the sympathy of all his brethren and friends in this sore bereavement. Mrs. Spragins was a devoted and true Christian wife and mother, and her death is a great loss to her family and a host of loving friends. A fuller notice of her life and character will appear later. In the meantime, the Advocate extends deepest sympathy to Bro. Spragins and his children.

Rev. W. H. Moss, of Hubbard City, visited Dallas this week. Of course he smiled on the Advocate. He is, as he puts it, living in clover. He occupies one of the finest residences in his county. He says he can sleep his friends high, but feed them low—the residence being furnished by a friend and the provisions by himself. He says he is not more than half rich under the circumstances. But he still

continues to speak to his old friends. The best of all is he has promised to furnish some articles for the Advocate. He wields a trenchant pen and our readers will rejoice to get this news.

Rev. J. P. Rodgers, of Bellevue, has succeeded in rebuilding his parsonage. The great storm that swept over that little city last spring did not leave a vestige of the old house. But now they have a better and a new one. We congratulate this faithful pastor on his success. (See a picture of his new parsonage in this issue.)

SOUTHWESTERN UNIVERSITY NOTES.

The affairs at Georgetown are moving ahead in that peculiarly quiet way characteristic of college towns in the

sum, a man who would come nearer filling this position."

The Music Department of the Ladies' Annex has grown so rapidly in recent years that it has kept our nose to the grindstone buying new pianos. We have just made a contract for a lot of new Starr pianos which will be in their place and ready for the new term. The Art Department also is to have quite a lot of new furnishings. The College is very much like a growing girl. Keeping up with its growing needs is sure to put somebody up to what they can do. We are banking greatly on our man Thomas helping us to meet these pressing, continuous and unrelenting demands.

Prof. Amos is making himself felt in many ways in the German Chair. He is now making a tour of the German settlements, which is expected to increase our patronage from that



Parsonage at Bellevue, Texas—Erected Since the Storm.
Rev. J. P. Rodgers, Pastor.

summer vacation. However, there is a good deal of building going on; our Mood Hall, Swedish Methodist Church (is it not a pity that it should be M. E. C.?), and several handsome residences. It seems to your writer that Georgetown should be the great residence city for Texas Methodists. All over the State the advance in lands is making Methodist farmers rich beyond their highest expectations, at the same time they are reaching the age when they no longer are ready for active work. What could be nicer than for them to come to Georgetown, live on the interest of their vendors lien notes, educate their children, share in and enhance the charm of a delightful religious and Methodistic environment?

It is with great pleasure that we announce that Southwestern University

source, help to develop the German department of the Library, and even do greater things for us.

The indefatigable Cody is in charge of the Southwestern University tent at Corpus Christi, and other pens will doubtless have something to tell you of his doings. Others too will tell of Dr. Hyer's great address down there.

For the present this squib is long enough.
JOHN R. ALLEN.

BROTHER J. O. DAVIS WRITES FROM PARIS.

Will you allow me the privilege of saying through the dear Advocate to my many friends in Texas that I am enjoying good health, and through the providences of God have been brought to this good hour without any trouble or accidents on my tour



Rev. W. B. Wilson, Pastor.

ty is to have for the coming year a reasonably well equipped gymnasium. Dr. Hyer has surrendered for this purpose his room and it will be converted into at least a temporary gymnasium. Of course this will call for an athletic director and we think that we have been very fortunate in securing the services of the right man. Mr. E. B. Cooper, who will have the management of our athletic work, hails from Brookhaven, Miss. He is an A. M. graduate of Trinity College, Durham, N. C., and was assistant in English there last year. The gymnasium work, track athletics and the coaching of our base ball teams will be conducted by him. In addition to the position of Athletic Director, he will also be our Assistant Professor of English. Dr. W. P. Few, Head Professor of English, and acting President of Trinity College, says this of Mr. Cooper: "I do not think you could find anywhere, if you had twelve months to look for

through this interesting country. We visited Dublin, Drogheda and Belfast in Ireland and found much that was interesting there.

We had the delightful pleasure of attending the Methodist Conference at the latter place. They have about two hundred clerical members, and a noble band of Christian men they are. The Roman Catholic influences with which they have to contend is appalling.

We went through Scotland via Glasgow, Scotch Lakes, Highlands, Sterling, Edinburgh and Melrose.

When we see the beautiful lakes and thrilling surroundings we are not surprised that a man like Sir Walter Scott gave to the world such a production as the Lady of the Lake.

Scotland is replete in interesting history and has much beautiful scenery and there seems to be less poverty than in Ireland. England is full of interesting sights

and historical places. It was hard for us to leave, but we are now in Paris and see the wonderful sights among the animate and inanimate.

The curse of all the above countries is the rum traffic. In talking with many who are in a position to know, we find that nearly all the poverty and shame is caused by strong drink. The women drink and get drunk just like the men in the States.

We had a most delightful visit at Epworth, and by a pressing invitation from the pastor, preached on Sunday at 11 a. m. and 7 p. m. in the beautiful Wesleyan Memorial Church. We stood on the tomb where John Wesley stood and preached to the crowds that gathered when he was locked from the Church.

I expect I had best stop lest you are worried. Success to all in my daily prayer and best wishes. We hope to be in Jerusalem in September, D. V., via Germany, Switzerland and Italy. Good-bye.

Paris, France.

MISSIONARY CONFERENCE.

Let all who expect to attend this conference notify W. B. Wesson, or myself, at once. We want to provide for all, but may not be able to provide for all unless we have your name. Whether you are on the program or not, we will conclude you are not coming unless we receive your name by September 1st. W. P. DAVIS, Navasota, Texas.

BOARD OF MISSIONS.

To the pastors of the Northwest Texas Conference:

As Treasurer of your Board of Missions I have pressing need of money. Please send in all you can collect.

J. H. WISEMAN, Moody, Texas.

A SAD NOTE.

Our hearts are sad. My wife's father, Judge C. W. Raines, passed peacefully to rest, August 2, 1906.

D. W. GARDNER, Kosse, Texas.

CARD OF THANKS.

I wish first to express my thanks to Bro. W. E. Mangum, of Commerce, for a nice pair of pants; also to the Revs. L. L. Naugle, C. W. Glanville, and all others, who contributed to present me with a nice suit of clothes at the District Conference which convened at Leonard on June 21. My best wishes and prayers will always follow these generous brethren.

W. H. C. ELLIOTT, Leonard, Texas.

IMPORTANT NOTICE.

Owing to the press of work, many of the post-graduate students of Church History in our Summer School of Theology desire an extension of time in which to prepare their theses on Paul's second missionary journey. After carefully considering the matter, I have concluded to extend the time until Christmas. What the other teachers will do I can not tell, but I am sure they will do anything in reason to help the brethren.

T. W. HILL.

DEATH OF MRS. SPRAGINS.

Sister Spragins, wife of Rev. C. A. Spragins, died August 8, 1906. She leaves four little children. I bespeak for the family the prayers of all the brethren. A more extended notice will be sent to the Advocate. Fraternally,

C. B. FLADGER, Garden City and Stiles.

F. T. Pollard, August 11: We are moving. Two Methodists move West and one comes from the East and takes his place. We hope to be even by conference. We are in a meeting with W. H. M. Society doing good work. We are getting ready to begin building a church at Garden City and one at Stiles. Hope to have them done by conference. We are in a meeting at Garden City with some interest. Rev. W. L. Self is doing the preaching.

Davy.

H. M. Glass: I have had two more good meetings. At Helena, eight conversions; six joined the Church. Bro. L. Lilly, undergraduate in Southwestern University, effectively assisted. At Rocky, thirteen conversions; thirteen joined the Church, making a total of forty-eight additions during the year. The members were graciously edified, and they did noble work for their Lord. To him be the praise!

A CARD.

I can fill several engagements for Doctrinal Lectures during September, if brethren will write me at once.

E. W. ALDERSON, Sherman, Texas.

The Love that is ever within us gives us greater comfort than even the hope of the life beyond.

THE NATION'S READING.

An Important Element in National Life.

By Charles Augustus Stoddard, D. D. There is no more important interest demanding the attention of our people than the character and quality of reading. Education that enables men and women to read has been so widely diffused by the common schools that inability to read seems likely to be confined in the next generation to a small percentage of our population. It follows that it is of prime importance, not only to the individual, but to the community and the government that the reading of the people should be sound in morals, instructive in manners, qualified to inspire pure and true ideals and to develop noble and worthy characters. We do not belong to the clique of critics who decry and condemn the efforts of Mr. Carnegie to multiply the opportunities for reading. His intention is not only praiseworthy and generous, but it is far-sighted and in the right direction. That in the execution, the endeavor should not always meet the highest realization is only another example of failure to reach the loftiest ideals. The effect is inspiring, and failures will teach better methods in due time. If all the people of this country are to be taught to read during the next generation, as now seems likely to be the case, a most serious demand arises from such a condition. Already the family, the Church and the government are confronted with the results of this general, but as yet very superficial, education. If the boys and girls who learn to read in our common schools exercise their reading faculties only upon sensational newspapers and dime novels, they had better have remained ignorant, and obtained their knowledge by the ear from intelligent instructors who teach them to think as well as to absorb, to use the mind as well as the memory, and judgment rather than imagination.

It is not, however, a question of preference, but of existing conditions. These multitudes of children, youths and grown persons who can read, and are reading, and will read, are before us. The majority of them are absolutely wasting their acquired gift by reading masses of printed matter which are utterly unworthy of the name of literature—faulty in grammar and construction; morbid, trashy or dangerous in sentiment; often vulgar, profane and vicious in language; and unworthy of a place in human thought or memory. The average newspaper is, in a large measure, a record of crime and sin and folly. While humanity remains imperfect, that which is called news, must of necessity have such items in its composition, but there is no need for their enlargement and amplification, nor for the reckless illustration and sensational analysis and characterization of deeds of shame and blood, which are thrust upon the community by a degraded press, every day of the year. A majority of the books which are printed are worthless. The best that can be said of them is, that they will serve to beguile a weary hour, or dissipate a cloud of care; but even this little service is not performed by multitudes of volumes, which are teachers of bad morals and false maxims, and exhibitions of unhealthy and misleading examples of life. How many homes

WHY A FACULTY RATHER THAN A PRIVATE TEACHER.

Education, being the result of contact of one mind with another it follows that the more varied the mind with which the student mind comes in contact, the broader and fuller will be the education.

The student who studies with a private teacher, taking lessons at the teacher's studio, comes in contact with but one mind, and even though that be a superior one, the results accomplished cannot be compared to those which are the consequence of similar contact with several superior minds. Then, again, the student of the private teacher is deprived of the association with other students and the opportunity for comparing himself and his work with that of others pursuing the same studies—two things which are of vital importance in the acquirement of the highest, artistic education.

There is no place where the better opportunities for this broader education in music and elocution are afforded than at the College of Music of Cincinnati, which, during the 28 years of its existence has produced hundreds of performers and teachers of high character and standing.

An offer that will appeal to your interest in an attractive way, is made for the forthcoming year. To the first pupil from any town presenting himself for registration at the office of the College, special and very advantageous tuition-terms will be made. The catalogue shows more fully the unusual inducements for musical study opened in this way. It will be mailed free. Address all communications to The College of Music of Cincinnati, Cincinnati, Ohio.

have been wrecked by the influence of bad books; how many men have been led away from virtue and honesty and morality by the seductive pictures of unscrupulous writers, or by the perverted logic of the political economist? How many readers of false philosophy and reckless criticism of the Scriptures, by doubt and ridicule of Christian truth, have become skeptics and unhappy wanderers? In endless mazes lost?

There is a duty resting upon educators and teachers, to give, along with the gifts of reading a taste for that which is pure and elevating, and to discourage the appetite for everything else. Doubtless many of them appreciate their responsibility and duty, endeavor to set before their pupils the highest examples, and offer in themselves models of literary culture and correct taste. But there are others, and especially among the male teachers of the common schools, who have neither taste nor culture; political appointees, whose influence is wanted for the party, rather than their ability as teachers in the school.

The church has a work to do in this matter which it cannot safely neglect. If the tone and character of the reading of the community are debased, the appreciation of careful religious teaching, of cultured and thoughtful preaching, and of the calm and reverent discussion of the highest themes in books and periodicals of the best sort, will be materially weakened and diminished. No true pastor can be indifferent to the literature which comes into the homes of his congregation, to the books which his hearers on Sunday are reading all the week, to the topics which occupy the thoughts of the families who sit before him in the pews. He may become for them, not only their guide in spiritual matters, their friend and comforter in sorrow, sickness and death, but if he has the will, judgment and tact, their literary censor, turning them away from vicious and valueless literature, and guiding them to the knowledge of and acquaintance with good books, with the best writings of the past ages and with contemporary authors of worth and wisdom.

THE DUTIES OF LIFE.

In the warfare of life, if we intend to gain the victory, we must not forget the fact that it is necessary for us to do our part in order to meet with success.

The duties of life are many, and there are some duties we can not afford to neglect and still expect to receive the reward that is promised a faithful servant of the Lord.

Life is real and life is earnest, and we can not discern the real duties of life without Divine aid. We need God's aid in discovering the duties of life, and always need his guidance in performing them.

In preparing for the battles of life it is our duty to acquire physical, mental, moral and spiritual development.

The duty of forgiveness and the duty of helping one in distress, whether friend or foe, are plainly taught in the word of God. If we must learn our daily duties we should search the Scriptures and find out what God requires of us. We should do our duty to self, to God and to mankind; but our greatest duty is to prepare for eternity.

WM. W. STOVALL.

REVIVAL IN GREENVILLE.

The union Methodist revival at Greenville, with two services each day and special prayer-meetings for five weeks, came to a close Sunday, with two large congregations, morning and afternoon, regardless of the rain.

The meeting was conducted by Rev. C. M. Harless, pastor of Wesley Church, Rev. S. C. Riddle, pastor of Kavanaugh Church, Rev. J. O. Peterson, pastor of West Lee Street Church, with assistance part of the time by Presiding Elder J. M. Peterson and the sympathetic co-operation of the Presbyterian pastors.

The services were held for two weeks under a large tent on West Lee Street, then under the same tent, located on Wesley street. The morning services being held in Wesley Church, then under the tent on Park Street, near Kavanaugh Church. The morning services being held in Kavanaugh Church. The services were well attended throughout, the large tent often being wholly inadequate to seat the congregation.

The singing was under the direction of Prof. Ramsey, assisted by a large and faithful choir of good singers, with Mrs. Addie T. Owen organist, and Prof. Jacobs faithful with his violin.

It is impossible to even approximate the far-reaching effects of this revival. The preaching throughout has been of the most fundamental and searching character. Gospel truths have been forcibly presented, sin has been attacked with directness and with earnestness, popular social customs have been vigorously assailed, and derelict Church members told some plain and

pointed truths. There have been no clap-trap methods or mechanical appliances brought to bear to simulate enthusiasm, but the simple story of the Cross has been repeatedly told with eloquent pleadings. Vice has been revealed in all its deformity and sinners warned of judgment to come. Belief, repentance and right living have been emphasized with telling effect.

The fact that there have been sixty-five conversions and almost as many accessions to the different Churches does not reveal the great good accomplished by this meeting.

It has strengthened Methodism in Greenville as nothing else could have done. Methodist Churches have been brought into closer bond of Christian fellowship, and this feeling extends to other Churches. The memberships of the Methodist Churches especially have been revived, backsliders have been reclaimed, and the spiritual condition of the Churches greatly strengthened. Social customs once participated in by many Church members have been abandoned, and the moral atmosphere of the town considerably purified.

The ministers who have had this great work in hand have been faithful to their duty as they understood it, heedless of criticism, and the net results of their work can not be other than most gratifying to all interested in the advancement of the cause of Christ, and the spiritual and moral uplift of the community.

E. W. HARRIS.

Greenville, Texas.

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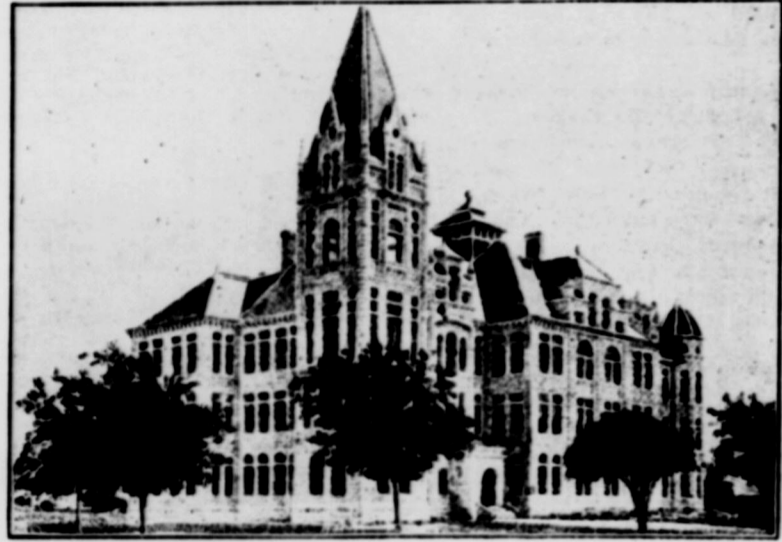
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Vanderbilt University, Nashville, Tenn. Office of the Chancellor, June 29, 1906.—I take pleasure in endorsing the work of the Hughey and Turner School of Weatherford, Texas. During the past year we have had with us from this school a student who has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

It is doubtful whether a stronger presentation of the traditional view of the death of our Lord can be found than that of Dr. James Denney of the United Free Church College, Glasgow, Scotland, in his rather recent book entitled "The Death of Christ." The study of this book calls out certain questions to which a Methodist preacher may give candid expression in this day of freedom of thought without losing his standing as an orthodox teacher of the Gospel. Does the study of this question from the forensic standpoint lead one into the deepest meaning of the death of Christ? Does this view give to his death the greatest power over the conscience and heart of man? Is this the view that seems to stand out most conspicuously in the life and teaching of the Master himself?

Dr. Denney bases his argument largely upon a few terms employed by our Lord, as *Lirpot* and *Liankh*, and virtually acknowledges there is difficulty in reconciling his view with the burden of Christ's message, which seems to be that God forgives the repentant unconditionally, out of his free, fatherly love. In other days when the doctrine of the verbal inspiration of Scripture permeated the mind of the Church even beyond acknowledged limits, it was natural for men to build up theological systems by pressing unduly a few striking terms found in the teaching of Jesus. But with a broader view of inspiration we must interpret the life and death of Jesus in the light of the whole body of his teaching.

One of the most conspicuous truths in the words of Jesus is that the whole work of atonement had its origin and impulse in the fatherhood of God. Again and again, either by direct assertion or by implication, he declares that God is the father of all men, as well of the prodigal who tramples upon all the elements of fatherhood, as of him who all his life long may have loved the truth and walked righteously. God's interest, therefore, in every child of Adam has always been the interest of a father—intense solicitude, readiness to forgive the repentant, a disposition to seek and save the lost. Now, it is granted and emphasized at the outset that fatherhood does not imply lawlessness. Indeed, it is out of this divine fatherhood that all of the laws that govern our humanity grew. But it is contrary to reason and to the whole trend of the Master's teaching to claim that his fatherhood is limited by these laws in giving expression to itself, to its deepest feelings of love which result in forgiveness and abounding grace. From this it is seen that it is not from God conceived of as king that the atonement proceeds, but from God as Father; and therefore every element of the atonement, every phase of our Lord's life and suffering must be explained in the light of this fundamental truth.

Let us now see if a study of man's condition will not reveal that his one great need is the adequate revelation of the fatherhood of God.

The central difficulty with man was his loss of faith in the divine fatherhood, in its love, in its all-sufficiency. The prodigal's loss of faith in the all-sufficiency of fatherhood led him to ask for his portion of the goods and then abandon the home.

And later, his want of faith in the love of fatherhood led him to determine to ask for a servant's place in the home formerly abandoned. Jesus here shows us man's deepest needs. He was without God as Father and therefore without hope in the world. If his thoughts went higher than some crude image of wood or stone, his supreme being was a king, ruling the universe with inexorable law, while he was far away out of reach of man, giving him no attention except to be angry at his sins. In this condition of man is found the necessity for the atonement. That man may be reconciled to God; he must know God as his Father, ready to forgive, anxious to save. Now the love of fatherhood is always persistently active in behalf of the child and if there are conditions of danger and suffering in the child's life, there is suffering in the Father's, as infinitely more intense than that of the child, as the Father is greater in wisdom and holiness. Christ's coming into this world of sin was therefore an expression of fatherly love suffering for its offspring—the natural and inevitable manifestation of this love and also the only means of restoring man's faith in God as his Father. In that superhuman life whose chief characteristic was unspeakable heart-suffering, man was made to see and feel that God is his Father, suffering because of his sins and seeking and longing to restore him to his own place in his home. As Dr. Denney admirably says, "The love of God by which we are redeemed from sin is a love which we do not know except as

it comes in this way and at this cost."

It strikes one with surprise then that Dr. Denney seems to regard this view as making meaningless the death of Christ. It does not take from this awful event one iota of its significance. Rather it makes more intelligible all that Christ said and suffered and gives to his death a meaning that profoundly moves the heart. The chief function of parenthood is the devotion of life to the offspring. This is strikingly seen in motherhood as the mother goes down to the very gates of death to give her child a living sacrifice for its highest well-doing. The self-sacrificing principle in the divine Father's love must be infinitely greater and stronger than this. Moved by this mighty impulse, God, that he might come closer to man and appeal more forcefully to his deadened spiritual sensibilities, incarnated himself and came in the form of a man and went out in the desert to seek his child that was lost. Here were divine love and compassion in human flesh, dependent upon human faculties and limited by human endurance. For his knowledge of himself, and of the world about him he was dependent upon these faculties. His was therefore a growing consciousness of himself, of his mission and of the unspeakable needs and woes of humanity. This necessarily involved a life of increasing suffering. As more and more through these limited human faculties the truth poured into his soul and he realized the depths of man's wickedness and the awful sufferings that grew out of it, his soul would become "exceedingly sorrowful, even unto death." This gives us a way of approach to those tragic scenes in

the garden just before the crucifixion by which we can in a measure understand them. To say that all that agony in the garden was his shrinking from physical death is to make Him weak—less heroic than many a savage Indian. Jesus never refers to physical suffering, but he makes it manifest that there is "a load upon his spirit," a growing burden upon his physical life. As his own disciple turns into the betrayer, as the people whom he came to save and to whom he had been pouring out his soul's deepest love, turn against him and demand his death, Jesus so feels the awfulness of human sin that his human heart breaks under the weight of divine sympathy and thus his words are fulfilled, "I lay it (my life) down of myself." This is the natural course of fatherhood and we must see in all this the Father seeking to reconcile the world unto himself. The death of Jesus is the natural and necessary outcome of the Father's effort for his lost children, the inevitable climax of the work of Infinite Love in a world of sin.
G. W. GIBSON,
El Paso, Texas.

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The Woman's Department

Conducted in the interests of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence B. Howell, 179 Mason St., Dallas, Texas.

WHAT IS DYING?

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until at length she hangs like a speck of white cloud just where sea and sky come down to mingle with each other. Then someone at my side says: "There, she's gone!" Gone where? Gone from my sight—that's all. She is just as large in mast and sail and spar as she was when she left my side, and just as able to bear her load of living freight to the place of her destination. Her diminished size is in me, and not in her. And just at that moment, when someone at my side says, "There, she's gone!" there are other eyes that are watching her coming, and other voices ready to take up the glad shout, "There she comes!" And that is—"dying."—International Sunday-school Evangel.

AUXILIARY W. F. M. SOCIETY, CENTER, TEXAS.

Our Foreign Missionary Society was organized May 16, 1906. We have seventeen members, and a great deal of interest is manifested in the work.

Our officers are: President, Mrs. J. E. Armstrong; First Vice-President, Mrs. J. M. Skurlock; Second Vice-President, Mrs. G. W. Carnahan; Corresponding Secretary, Mrs. C. O. Bryan; Secretary Miss Jennie Wilson; Agent for the Missionary Advocate, Mrs. Murray.

Every member is a subscriber to the Missionary Advocate.

We are hoping and expecting to have a larger membership and a live society.

(MISS) JENNIE WILSON, Recording Secretary.

(We note with interest and pleasure in the foregoing report that each member of the auxiliary is a subscriber to the Woman's Missionary Advocate, and only wish the same might be said of others of the auxiliaries. It is not to be wondered that they are "hoping and expecting to have a larger membership and a live society."—Editor Woman's Department.)

ACTION OF THE GENERAL CONFERENCE TOUCHING THE WOMAN'S HOME MISSION SOCIETY.

In response to a memorial of the Woman's Board of Home Missions, Article 3, of its constitution was amended by additions that make that article read as follows:

"Article III. This Society shall be under the supervision and direction of women known as the Woman's Board of Home Missions of the Methodist Episcopal Church, South, and consisting of President, two Vice Presidents, a General Secretary, and an Associate Secretary, a Recording Secretary, a General Treasurer, and a Corresponding Secretary or Alternate from each Conference Society. The President and Gen. Secretary of the General Board of Missions and the President and General Secretary of the Woman's Board of Home Missions shall be ex officio members of the Woman's Board of Home Missions."

In response to a memorial from the General Board of Missions, and several others of similar import, asking for the union of the Woman's Foreign and Home Mission Societies, the following was adopted:

"The Committee on Missions, while recommending delay in the union of the Woman's Missionary Societies, consider the question of the unification of all our missionary interests, including that of the Church Extension Board, to be a matter of such importance, especially with a view to cooperative effort, that it recommends the appointment of a commission of thirteen members to study the question during the next four years, and report to the General Conference of 1910 a plan of co-operation or union."

"The Commission to be appointed by the College of Bishops, and to be composed as follows: Two Bishops, the General Secretaries of the Boards of Missions and Church Extension, the Secretary and President of the Woman's Foreign Missionary Society and the Woman's Home Mission Society, two laymen and three traveling preachers."

The immense importance of this last item of the action of the General Conference demands the prayer and closest consideration of every member of both the Women's Societies.—Our Homes for July.

COOPERATION OF THE MISSION BOARDS.

When the Committee on Missions of the General Conference recommend-

ed "delay in the union of the Woman's Missionary Societies," it did a wise thing. No question of such importance should be acted on hastily or without intelligent information. To have hastily rushed the women unwillingly into a situation that would require wise and patient adjudication of their several interests to prevent disastrous consequences to the work of both would have been a great injustice.

The further recommendation of a commission to consider the unification of all our Missionary Boards, including that of Church Extension, with a view to co-operative effort, may also prove a wise movement. Time will show. This commission of thirteen—nine men and four women—is ordered "to study the question for four years and report to the conference of 1910 a plan of co-operation or union."

Co-operation is one thing and organic union is quite another. If the latter means a centralization of the four independent Boards under the control and management of one board, it will have the effect of all combines in preventing the development of the individual life and plans of those Boards, and will therefore be hurtful. A co-operation that will leave each board the right of self-government, while it makes them mutually helpful, will be for good. A committee or council composed of an equal number of representatives from each of the four boards by whom plans could be compared and made to supplement each other so as to prevent duplication of effort or friction of administration, would be an advance in the right direction, and would secure the best kind of co-operation.—Our Homes for August.

ASSOCIATE SECRETARY.

The last session of the General Conference enlarged the executive force of the Woman's Home Mission Society by creating the office of Associate Secretary. In compliance with this action the selection of an Associate Secretary was submitted to the members of the Board by correspondence, which resulted in the election of Miss Mabel Head, of Lagrange, Ga.

Miss Head is herself a college-bred woman, and for several years has been teaching pedagogy at Lagrange College, Lagrange, Ga. She comes to the office of Associate Secretary highly indorsed by her co-laborers at Lagrange and the students over whom she has presided.

Miss Head is fitting herself for broadest service in the Home Mission Society by attending the Summer School of Philanthropy. In September she will take up the active work of the Woman's Home Mission Society, and Nashville will become headquarters.—Mrs. R. W. MacDonnell, Gen. Secretary.

WOMAN'S WORK FOR THE EVANGELIZATION OF THE WORLD.

(Paper read by Mrs. H. M. Whaling at annual meeting of the Woman's Foreign Missionary Society of the West Texas Conference at San Antonio, June 15, 1906, and requested by the Conference Society for publication.)

The evangelization of the world ought to be the work, the chief work, yea, the life work of every woman. Everything else should be secondary. We may have to make a living while we do it, but we ought to be like the converted cobbler who said: "I live to save souls. I make shoes to pay expenses while I am doing it." A little girl fell from a third story window and would have been dashed to pieces on the rocks below except for the promptness of a grocer boy who happened to be passing. He was walking along leisurely carrying a fine large cheese, but when he saw her fall he dropped the cheese and saved the child. We would be wise to follow the example of the boy, and drop everything, however important, to do the one great work for which we were put into this world, viz: saving precious souls.

Men and women, boys and girls are falling into sin, and worse, into hell, and yet we have our hands so full of other things that we cannot, yes, cannot, save them, because Christ must have empty hands to "work his works for him."

It is God's way. He lights our lamps at his great altar of love and then sends us out to be torch bearers for him, to others in darkness. If we have the light we ought to hold it aloft for others to walk by. I love to read the beautiful story of Jesus at Jacob's well. After a long, tiresome journey "He sat thus on the well" and forgot his weariness in the joy of telling a poor, sinful, unknown woman how she could find "living water" and not have "to come hither to draw."

All women ought to love him, because from that day to this he has raised woman above being mere "hewers of wood and drawers of water," and because he forgot his weariness, she forgot her waterpot. It was an important thing to her, but she had found something more important and the water could wait while she hurried back to the town to find some living vessels that needed filling with the water of life, and Christ reaped a harvest right then and there because of her fidelity; and he reaps every time we sow faithfully. The woman forecasts all those who shall forget themselves and all secular cares in their ministry for souls. She was converted. She was a new creature. Every genuine conversion changes the outlook. We see things differently. Spiritual things become real and many things that were so real before, that seemed—only seemed—so vastly important, are only a means to an end now.

This is pre-eminently a day of investment—in land, in stocks, in mines, etc., but there is no possible investment of our toil so wisely placed as when we are sowing seed in human soil in order to reap a soul. All excellence is proportioned to oblivion of self. Christ gave himself for the lost, for you, for me.

"But none of the ransomed ever knew How deep were the waters crossed, Nor how dark was the night when the Lord passed through Ere he found his sheep that was lost Out in the desert he heard its cry, Sick and helpless and ready to die."

"Lord, whence are those blood drops all the way That mark out the mountain track? They were shed for one who had gone astray Ere the shepherd could bring him back. Lord whence are thy hands so rent and torn? They are pierced tonight by many a thorn."

His whole life was a consecration and concentration to this one great purpose. As he said himself: "For this cause came I hither." His whole life and mission teach us that we must give our self if we would do great things for him, or in fact if we would do anything at all. So in order to do this work, and thus "work the works of him that sent us" we must abandon self to the leadership of Christ. There is only one throne in every heart. Who is reigning on yours; Christ or self? We must be spirit-filled and spirit-controlled, for then and only then, as Banks says will we have that "supreme power of awakening in a lost soul a divine home-sickness for goodness and heaven." Every work must wait for workmen, trained and fitted. Is this work of saving souls waiting for you? Oh, friends if it is let the Lord train you and fit you. He says, "Follow me and I will make you." Yes he will, but he cannot make you unless you follow him. "Separate me Barnabas and Saul." No, that is not right. It reads thus: The Master says, "Separate me every woman in the land to follow me, to love me, to serve me." He will make you willing and glad to give your gold for such a cause. He will make you to rejoice in sacrifice, yea even in suffering.

"World's Evangelization!" I am glad my subject is so worded for there is no such thing as two missions, Home and Foreign. It is all one mission—our mission—to anyone, anywhere, everywhere. We are needed. It is recorded of Florence Nightingale that when asked why she sacrificed home and luxury and all to go to the battlefield to nurse wounded soldiers, said, "Because they need me."

It might have done years ago to say Home and Foreign because the world was so much larger then than it is now. The whole world is rapidly coming into closer neighborhood. We are moving nearer together. In 1850 England was 32 days from India, now it is only 17 on regular lines and a fast steamer can make it in ten days. In 1850 New York was from three to five months from China; now a person can cross the continent in a Pullman car with dining car attached, to Vancouver, then cross the ocean to Shanghai in a comfortable ship, taking only ten days for the entire trip. Fifty years ago it required two weeks to get news from London to New York; now two minutes. An interesting illustration of how closely the world is knit together in its interests is afforded in the fact that hundreds of men have been thrown out of work by the closing down of the lapidary concerns in New York and Brooklyn. Owing to the war in the Transvaal there is a lack of rough diamonds. The few that were on hand when the war broke out have been cut and there is no new supply for the work of the lapidary. In Amsterdam and Antwerp some 5000 workmen are idle for the same reason.

The Christian women must not forget to emphasize these facts. Put on the marching orders of Christ—"Go

ye into all the world and teach my gospel."

In proportion as the world grows smaller our responsibility grows larger and our power to obey this command of our Leader rapidly increases. Either we must go or we must send. With missions it is often as it is in times of war when men not fitted to go had means to hire a substitute. If we cannot go we must hire a substitute or suffer irreparable loss. That is what we are doing when we send out our missionaries, hiring a substitute. If our substitute does our work, surely it is as little as we can do to support them while they are doing it. We thus spread the influence of our single lives over a large sphere. "A world is to be reached and every creature fed" and we are all needed to help in this stupendous job. I believe it was one of Napoleon's men who when some one affirmed of an enterprise he had undertaken, "It cannot be done," said: "It must be done, I have orders." Friends, the world's evangelization must be accomplished. It must be done. We have orders and from headquarters, too. True, the war is God's, but it needs men and women and money, not only needs them, but must have them.

Those who stay must support those who go, and thus all alike will be missionaries. I hope that we will all grasp the thought for it is a very beautiful one.

The riches of the gospel which have so transformed our lives are a sacred, trusted ship, and we shall not be able to plead "not guilty" if we treat this wealth, or any other wealth, as our private property and let our brothers and sisters perish in darkness. Who is our brother? Anybody that needs our help, of whatever name or color. Who is our neighbor? Anybody we can help whether he lives next door or in farthest Africa. "Love, like the sun does not enquire, who? where? but everybody, everywhere by the law of its being." The lawyer said, "Designate limits." Christ said, "No limits except necessity." No limits either to giving or working except necessity.

The real question is not "Who is my neighbor?" but "To whom can I be nearest and you 'cramp sympathy' for the nearest. Brotherhood does away with distance and breaks down all barriers.

A millionaire's horses ran away and he was doing his best to stop them when they knocked down and ran over a crippled beggar. The rich man jumped from his carriage and let his valuable trotters vanish while he got down on his knees beside the poor beggar. He tenderly lifted his head on his arm and did all in his power to alleviate his suffering until he could be taken to medical attention. After his every want had been cared for he left him to see about his valuable horses. When the beggar awoke he said, "Who was he? A millionaire is he? Well all I can say is he's the whitest man I ever saw. I'll never say another word against them. I'll tell you what, he's a wonder. Why he got down on his knees in the mud beside me and me all bleeding and treated me the same as if I was his brother." Friends, I call that Christlike. "Let brotherly love continue."

Woman's work for woman! No human gauge can measure it. Often where men find the door shut, barred and bolted, a woman's gentle touch can open it. Will we be guiltless if we leave any door shut that we can by any possible means open?

Paul said, "Help those women," and we need help today. We need your sympathy, your prayers, your money. "A gold key will fit any lock" and enable us to open many closed doors. Have any of us a right to keep back the glad news that can do so much for men and women, lifting them up out of envy and hate and degradation and sin of every kind, and making them new creatures in Christ Jesus? Mr. B. Fay Mills tells of a man who came to one of his meetings. He was the roughest of the rough, and only a few minutes before had been in a saloon fight. In fact, he fled to the place of meeting for safety. He had been raised amid degrading surroundings and had never opened a Bible. While in this place of refuge for his body, the Holy Spirit touched his heart, and he cried out: "Lord, have mercy!" That night he was saved, and left the house a new man. Now, listen: This man, restored to his right mind, began at once to work for the Savior. All his hatred was gone, and he went back to the men that had beaten him and told them what he had found. They listened to him, and within a few weeks sixteen of the toughest were converted. What He has done He can do again for any soul on earth, for "He is the propitiation for our sins, but not for ours only, but for the sins of the whole world." The blood takes away the sin wherever it is sprinkled, in China as well as in San Antonio. As Dr. Lowry says: "Christ did not pass over the earth selecting one here and there as a favorite, but stepping forward, threw his loving arms around the whole world."

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and pressed it near his bleeding heart.

"When I survey the wondrous cross On which the Prince of Glory died; My richest gain I count but loss, And pour contempt on all my pride."

"Were the whole realms of nature mine, That were a present far too small; Love so amazing, so Divine, Demands my heart, my life, my all."

The multimillions of our brothers and sisters in India, Africa and China, Christ can save to the uttermost; but "how can they hear without a preacher, and how can they go unless they be sent?" I am reminded here of something I read about William Carey. When his income reached £1500 he spent less than £50 on himself. But if you will listen to what follows, you will not be surprised. Carey had a passion for souls, and, therefore, a natural enthusiasm for soul-saving. No matter what he was doing—reading, mending a shoe, anything—he was "absent-minded," thinking of the world's need and his part in alleviating it. You have the secret now. The first thing Carey did was to thoroughly inform himself as to the needs, and then as fast as possible go to work to relieve those needs. How rapidly we would win the world to Christ if we would imitate Carey:

1. Inform ourselves as to the needs.
2. Use our means to carry on the work.
3. Have a passion for souls.

There are millions of Christians in the world, but Dr. Shaufler shows that if there were only one hundred, and each one of this one hundred would win one soul to Christ the first year, and each convert keep on winning one soul each year, that the whole world would be converted in twenty-four years: First year, 100; second year, 200; third year, 400; fourth year, 800; fifth year, 1,600; sixth year, 3,200; seventh year, 6,400; eighth year, 12,800; ninth year, 25,600; tenth year, 51,200; eleventh year, 102,400; twelfth year, 204,800; thirteenth year, 409,600; fourteenth year, 819,200; fifteenth year, 1,638,400; sixteenth year, 3,276,800; seventeenth year, 6,553,600; eighteenth year, 13,107,200; nineteenth year, 26,214,400; twentieth year, 52,428,800.

Is it not possible for each one of us to win one soul each year? Is it possible that we are satisfied not to do that much for him who gave his life for us?

A traveler saw the figure of a lamb carved on a church tower. He inquired into it and heard this story. A workman fell from the tower and was saved from a horrible death in a peculiar way. Just as he fell a flock of sheep were passing and he fell on a lamb. The lamb was crushed to death, but the man was saved. Oh, friends, Christ was crushed to death under the load of your sin, and can you longer resist the impulse of love and gratitude to work for him. The hymn says:

"Jesus paid it all
All to Him I owe."

Some debts can never be paid, and this is one of them. We will have to keep on working and loving forever, and then not begin to pay. I can hear him say in tender tones: "Lovest thou me?" then, "Feed my lambs." Are we doing it? Let us be like Paul, "not disobedient to the heavenly vision." The only condition on which we can be Christ's friends is to work for him and to "bear much fruit." The path of obedience is the only path of salvation for anybody. Christ says: "Learn of me;" and this is the only

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school where we can learn true wisdom and that "better part that can not be taken away from us." And one of the first lessons we will learn, is that we are diligent students, is that he lived and endured and suffered and died for others.

"For other's sake this brought to earth
The benediction of Christ's birth;
For other's sake to suffer all
That unto human life can fall;
For others flowed the crimson tide,
For others he was crucified."

And the next lesson we learn is that he came "not to do his own will," and "not to be ministered unto but to minister;" and if we want to reign with him hereafter, we must be like him and do like him here. Let me urge you to surrender your life, your all to Him for service, and he will make you more, he always makes more, than you ever dreamed your hitherto poor, fruitless life could possibly be. Abandon yourself to him and "let him work his works through you."

My hands were filled with many things
That I did precious hold,
As any treasure of a king's—
Silver, or gems, or gold.
The Master came and touched my hands,
(The scars were in his own),
And at his feet my treasures sweet
Fell shattered one by one.
"I must have empty hands," said he,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did oftimes soil,
And render little worth.
The Master came and touched my hands,
(And crimson were his own),
But, when, amazed, on mine I gazed,
Lo! every stain was gone.
"I must have cleansed hands," said he,
"Wherewith to work my works through thee."

My hands were growing feverish
And cumbered much with care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands,
(With healing in his own),
And calm and still to do his will
They grew—the fever gone.
"I must have quiet hands," said he,
"Wherewith to work my works through me."

My hands were strong in fancied strength,
But not in power divine;
And bold to take up tasks at length,
That were not his but mine.
The Master came and touched my hands,
(And might was in his own),
But mine since then have powerless been,
Save his are laid thereon.
"And it is only thus," said he
"That I can work my works through thee."

UNANSWERED LETTERS.

- Aug. 9.—J. W. Murphy, sub.
- Aug. 10.—M. C. Dobbs, sub. Samuel Weaver, sub. M. T. Allen, sub. A. D. Porter, sub. C. L. Cartwright, sub.
- Aug. 11.—C. N. N. Ferguson, sub.
- Aug. 12.—J. W. Patison, sub. W. B. McKeown, sub. J. C. Carpenter, sub. J. W. Johnson, sub. L. A. Reavis, sub. Jas. A. King, sub. S. P. change.
- Aug. 15.—W. T. Morrow, sub. W. B. McKeown, sub. Geo. H. Phair, sub. C. N. Morton, sub. Jno. W. Thompson, sub. J. B. McCauley, sub. C. L. Browning, sub.

TOWSER'S FAILING.

"The poor dog is tired out," said Mary, as the wagon drove into the yard, and Towser, covered with the dust of the road, dropped lolling and panting upon the grass.
"Tisn't the journey he had to take that's tired him," laughed the farmer; "he's used himself up by zigzagging from one side of the road to the other, and tendin' to every thing that didn't concern him. He couldn't pass a gate without running through to see what was on the other side, nor see a hen anywhere along the road without feeling called on to chase her. Every dog that barked started him to barkin', and everything that moved took him out of the way to find out what it was, and where he was goin'. No wonder he's tired."
"But you'll find plenty of human beings that are traveling their lives through in just the same way. They ain't satisfied with the road marked for them, but watch their neighbor's goin's and doin's, and take charge of no end of things they can't help or hinder. They are like old Towser—it wears 'em out. If they'd follow straight after the Master, and not invent so many extra cares for themselves, the road wouldn't be nigh so long nor so hard."—Selected.

A DREAM OF 3906 A. D.

By Gulliver.

Chapter I.

I had a dream that was not all a dream.—Byron.

It was the summer of 3906 A. D. North and South America, including Mexico and all other intermediate States, had been merged into one great empire, of which Dallas was the Capital city. The cosmopolitan population of our day had become fused into one speech, which was a polyglot with an Anglo-Saxon base, and was called "Ustation." Everlasting subjects to mutation had changed. The Christian religion survived and was dominant, but its ecclesiastical forms and ritualistic observances in vogue today had been completely metamorphosed and a new order of things had taken place. Instruction in the schools was oral, altogether, and the standard of education among the masses was exalted to a high degree. The plainest rustic of that period was perfectly familiar with the solution of the great questions that gather the wool of our expert scholars and most distinguished men. Higher criticism was still at work reducing the distance between the past and present and stripping from story and from legend the cobwebs of myth and superstition, which the carelessness and credulity of the centuries had woven about the small residuum of naked truth.

It seemed in my dream that some learned archeologist had come into possession of some rare old "finds" which had been dug up in different parts of what was formerly the State of Texas, and which dated back to the year of our Lord 1906. Chief among these discoveries were certain manuscripts which threw much light on a certain "Summer School of Theology," which for ages had been commonly understood to have held, annually a ten days' session in the main building of Southwestern University, with Drs. Hyer, Nelms and Barcus as President, Dean and Secretary, in the order named.

It seemed that the discovery of these old relics had created much interest among the learned ones; and I saw in my dream a large audience assembled in the imperial city of Dallas to hear a lecture by a celebrated higher critic upon what these finds amounted to. The name of the lecturer was Herr Wissenalls, a German scholar of great renown, and who was looked up to by all the higher critics all over the world as the most learned man living. I saw in my dream that I had a seat near the speaker; and being well supplied with paper and pencils, I took, shorthand, the entire lecture, a translation of which will be given in the following chapter.

**SOME THINGS LEARNED FROM
A WOOD-PILE.**

When I was a lad father sometimes bought four-foot wood for the kitchen stove, and it was my task to saw it up, two cuts to the stick. My tools were not of the best, the pile would appear very large, and my back was not shaped just right for sawing wood, anyway, so I did not address myself to the task with much enthusiasm, and it dragged heavily.

Finally, I got the idea that I did not have to do the job all at once, but on each day that one day's part of the whole. I decided on eleven sticks as my stint. I would first take the eleven off the pile, try hard not to discriminate in favor of small sticks and put them by themselves. I would then settle myself down to the eleven sticks and in a short time they would be handsomely cleared away. I had not done much, but it was a complete achievement as far as it went, and I left the task full of courage. I gave no time to observation of the big pile, confining myself to the daily eleven sticks, for I argued that if I attended faithfully to these, the big pile would take care of itself. And sure enough, two or three weeks of eleven-stick application left the big pile—nowhere.

After growing up I had to undertake the study of a very difficult language. English has less than a hundred written characters, but this language has several thousands. I used my wood-pile tactics on it. I never dared think what a very formidable task I had undertaken. I would have despaired. I remembered that each day I was responsible only for the study which I could reasonably be expected to do on that one day. I argued that if I never gave up, and kept at it days enough, something would surely happen to the language. So I have been saved from anxiety and despair, and the pile of language has disappeared quite as rapidly as my friends expected, in view of the intellectual buck-saw and saw-buck I have been furnished with.

To go back to the wood pile—the split wood often had to be carried in and piled. At first I would pick a little here, and a little there, but the pile seemed to absolutely refuse to dwindle. Finally I learned to settle down to one spot, taking only from that, noting how that one little spot was being cleared under my hands, till at last I could see that this method persever-

ed in was changing the aspect of the whole pile.

I have applied the same principle successfully to many different things since. Just now I am trying to become familiar with a collection of about three thousand strange words written with about one thousand different characters, or letters. I do not dare look at the task as a whole; but some of the words begin with an "s" sound, and I have cleared them up; others begin with a "g" sound, and I have got the best of them. I'll fight the army of words by detachments, and while the army as a whole might get the best of me, I know I can whip every separate detachment—and then where will the army be?

I sometimes have to walk a very muddy, slippery country path at night. It is tiresome, and there is always a danger of coming down flat in a puddle. I splash through a hundred yards of the muddiest, and from the farther side say: "That much of the journey is now finished for good and all." I plod on the far side of half a mile of the slipperiest, and say: "There is some yet to come, but this stretch is completely behind my back—and none of it on my back." And so the muddy, slippery parts past become a strong foundation of courage from which to face the rest.

I have seen boys look with despair at a big geography, but even big geographies need be studied only a page at a time. I have seen boys shed tears over a page of examples in arithmetic, but it surprising how courage grows when tackling them one at a time in order, rather than looking at the whole page, picking out an easy one here and there. And an example done is done for good and all. It is behind our back. A school grade passed is passed forever, no matter how hard the branches may have been.

Today has about all of life's experiences that we can successfully meet in twenty-four hours; but a boy, a youth or a man can turn down his days happily and well if he takes them in order, just one full day at a time.—Christian Intelligencer.

**THE SMOOTHERS OF THE
WAY.**

"She always make things easier," was the tribute given a little while ago to a quiet woman not much known outside the four walls of her household and in a charity or two, but who yet left an aching void behind her when she passed on into the larger life. No one who knew her could help recognizing the simple completeness of the statement. From her husband to her housemaid, every one in the family felt his or her daily way smoothed and straightened by her tact and system and gentleness. She was a living example of George Eliot's saying: "What do we live for if it is not to make life less difficult for one another?"

To some girls and women this seems a small end to live for. Yet that it is so often approached makes the hope and happiness of the home. Life is increasingly difficult, increasingly complex, in many communities today. The husband, the children, the friends, of the woman who "makes things easier," more and more rise up and call her blessed. Her work is worth living for, because it continually makes every life within its influence seem better worth living. And when she is gone—how rugged the way, how heavy the burden, without her gentle ministry! We hear a great deal nowadays about the "superfluous" woman. Some branches of woman's work may be overcrowded—but never, never, surely, the high vocation of the smoother of the way.—Harper's Bazar.

Why they burned Rome—History is all the time having new readings, and some of the best of them come from the mouths of children. "When Rome was burning, the Emperor Nero was playing a fiddle," so the teacher told Robbie. And this was what Robbie told his mother that evening: "The Emperor Nero was playing a fiddle, so they burned Rome."

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HARRIS.—Richard Harris was born in Virginia, January 10, 1827. Moved with his parents to Tennessee when a child. He came to Texas in his twenty-first year. He served as a soldier in the Confederacy. He was twice married, first to a Miss Poland. To them one child was born. His second marriage was to Mrs. Martha White, and to them five children were born. Bro. Harris lived for many years out of the Church, but in 1897 he united with the Methodist Church and lived a very consistent life. He died August 1, 1906. Everybody spoke well of Bro. Harris. He had been sick for about six months. I visited him a number of times, and he was always patient and said all was well with him. I am sure he is at rest. M. T. ALLEN.

DODD.—H. V. Dodd was killed at his home by a horse running away and throwing him against a fence. For thirty years he served the Church faithfully and regularly at Sunday-school. He was true to his pastor and faithful to God. We will miss him in our work here, but we know that he has gone to his reward. He leaves a wife, four sons, a daughter and hundreds of friends to mourn their loss. One son is a Sunday-school superintendent; two of them are League Presidents. The last time he talked in church, as his custom was, he warned men of the danger of sin, and urged the boys and girls to give their lives to Christ, stating that whether he lived long or died soon he wanted to live every day as though that was going to be the last one. He was Recording Steward, and died when out collecting money for the preacher. His son succeeded him in office in the Church. May God bless the bereaved family. C. N. SMITH, P. C.

TIMS.—Another saint called up higher. Mrs. Louisa Margaret Tims, wife of Rev. E. D. L. Tims, departed this life at her home in Mansfield, Texas, July 27, 1906, surrounded by all her children and grandchildren. A little while before she died she called her children to her and asked and received from each one the promise to meet her in heaven. In a few hours she passed peacefully away. Sister Tims was born in Hardeman County, Tennessee, January 26, 1840. Married Rev. E. D. Tims August 11, 1861. Of eleven children born to them seven are living and were present at her death. She professed religion when thirteen years of age, and joined the M. E. Church, South, in which she lived a happy and useful life to the end. She moved with her husband to Texas in 1875. They located in Tarrant County, near Mansfield. In and near Mansfield they have lived continuously. Sister Tims was blind for more than twelve years, but her life was sweet and joyous, surrounded by the loving devotion of her family. With unobscured vision she now beholds the glories of her Father's house and awaits the coming of her loved ones. P. M. RILEY, Pastor.

TERRY.—Mrs. Laura O. Terry was born in Louisville Kentucky, August 19, 1852. She was first married to Mr. Kerr. To them one son was born. Her second marriage was to P. J. Terry and to them nine children were born. Sister Terry was left a widow two years ago. She united with the Methodist Church when a girl. Her life was sweet and even. She was true and faithful to home and Church. She said to me many times during her long illness that she was ready to go, but would love to stay to raise her small boys. On the twenty-fourth day of July, 1906, she fell sweetly on sleep. Dear orphan children, live true and meet mother in heaven. M. T. ALLEN.

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MOORE.—Philip Moore was born in Bond County, Illinois, September 16, 1830. He came to Texas in 1877 and settled near Luling, Caldwell County, where, with the exception of two or three years spent in Gonzales County, he lived until 1892, in which year he moved to Orange. There he lived until translated to his heavenly home. He was married March 16, 1856, to Miss Sarah Gum, of Illinois, who preceded him to heaven by thirteen years. Born of Christian parents, and reared in a Christian home, he early gave his heart to God, and in his fourteenth year united with the Church, in whose communion and fellowship he lived for nearly sixty-two years. His love for the Church of his choice was second only to his love for God. He loved the doctrines and polity of Methodism with a peculiar devotion. He was ever zealous for her welfare, and ever zealous for her honor. For many months he was deprived of the services of the sanctuary. He longed for the courts of Zion. Only a few hours before he died he said repeatedly: "I want to go to Church tomorrow." That very night, Saturday, July 28, 1906, at half past ten o'clock, his spirit winged its flight heavenward. On the next day, Sabbath afternoon, we bore his body to the church, and from that consecrated place, which he loved so well, the writer, assisted by Rev. O. T. Hotchkiss, the presiding elder, conducted the funeral services. Almost from the very beginning of his Christian life Bro. Moore had served the Church in some official capacity. He was at different times Sunday-school superintendent, class leader, steward and exhorter. This last relation he sustained to the Church at the time of his death, his license as exhorter having been recently renewed. As such he possessed special gifts. Before his declining health his public exhortations were earnest and often powerful. And even down to the last his constant effort was to persuade those about him to be reconciled to God. He talked calmly and serenely of his approaching end. He said to his pastor: "I'm just waiting, patiently waiting, for the Master's call." To his relatives he spoke feelingly of the goodness and love of God, and of his own triumphant faith and abiding peace. Later on, as the bodily senses grew weaker, and his spiritual vision more luminous, he saw the very heavens opened, and with a rapture of holy joy bade his weeping relatives look with him upon the radiant forms of departed loved ones, whose presence filled his room and hovered over his dying bed. He yet lingered and although he had suffered so much and so long, his last hours were comparatively free from pain. His passing was not like going down into the Valley of the Shadow of Death, but rather like a tired child of the Father falling into a peaceful slumber after life's long day of toil. He served his generation according to the will of God and was ready to say with Simeon, "Lord, now lettest thou thy servant depart in peace." "The silver cord has been loosed, the golden bowl broken." In his seventy-sixth year, he "came to his grave in full age, like as a shock of corn cometh in his season." He who lived so well and so nobly can never die. We shall see his face no more in the flesh, but we shall see him and greet him where the stars glitter and the angels sing. He has finished his course and received his crown. At evening time there was light." Servant of God, well done!

RUTHERFORD.—Dr. J. N. Rutherford was born in Freestone County, Texas, August 25, 1858; ended life's journey and crossed the river death and landed on the shores of eternity July 12, 1906. Dr. Rutherford spent the most of his life in Freestone County. He was married in January, 1885, to Miss Mary E. Bain, of Illinois. This union was blessed with one child, who is now a young lady. Dr. Rutherford graduated in the Kentucky Medical college in 1890. He also attended a medical college in St. Louis, Mo. He practiced medicine in Illinois five years. He then moved back near his old home in Freestone County, Texas, and resided at Cotton Gin, where he did an extensive work in his profession. Dr. Rutherford has been one of the best citizens of the country. He was known as an honest, energetic and moral man. He had a host of very close friends. He joined the Methodist Episcopal Church, South, in 1895. He has been a very loyal member and strong supporter of the Methodist Church. He will be missed in the Church as a strong member, as well as in the community at large as a physician. Doctor was sick in bed nine weeks with internal cancer. It was his lot to endure intense suffering. It was the writer's privilege to be with him a good deal, and I must say that he endured the terrible agony with patience and a sweet spirit. All that medical skill and the nursing of loving wife and daughter and friends could do was done for him. But human efforts were utterly helpless. It was God's will that he should leave loved ones and go to his reward. The day before he died he said in answer to inquiry: "I think I am ready to die and go to heaven." He passed peacefully away July 12, at 3 p. m., 1906. He was buried with Masonic honors in Cotton Gin cemetery. So to loved ones: It's hard to give him up, but weep no more, only live so as to be ready when God shall call you, and you will meet him some sweet day. His Pastor, P. O. VINSON.

McCLAIN.—After a lingering illness and much suffering, Bro. J. W. McClain died at Moody, Texas, on Friday, August 3. Bro. McClain was an old citizen and prominent member of the Methodist Church. He was received into the Church by Rev. E. R. Barcus. He was converted when a boy, but failed to accept the work of grace as conversion and so lived out of the Church for several years, which he often mentioned with regret. He was sixty-five years old, and leaves a wife, two sons, three daughters and an aged mother to sorrow for him. He will be greatly missed in all circles, but especially in the work of the Church. J. H. WISEMAN.

SHERMAN.—Edward Romain, son of Edward and Nellie Sherman, was born July 12, 1904, and departed this life after a short illness on July 14, 1906. Robbie Grandin, son of Edward and Nellie Sherman, was born October 21, 1901; died July 25, 1906. The sorrows of life beat heavily upon these sweet little boys, and their spirits have returned to the Father who gave them, where sickness, sorrow, pain and death never enter, and where partings are no more. Grieve not, kind parents, as those who have no hope. You know where to find them, for the angels do always behold the faces of the Father. H. R. WALLIS, Wallisville, Texas.

WHITTENBERG.—Mrs. Orinda B. Whittenberg (nee Marsh) was born August 4, 1886; professed religion and joined the Methodist Church when twelve years old, under the ministry of J. H. Wiseman, at the Stanford campground, near Waco; was married to H. C. Whittenberg December 29, 1906, and died at the home of her mother, near Renzi, Texas, July 21, 1906. As a child, Sister Whittenberg was obedient to her parents, as a Christian she was consistent and consecrated, as a wife she was loving and devoted to her husband. Living the life of a true Christian, all was glorious at the sunset. The transition from earth to heaven was like the passing of a true saint of God. All was perfect peace. May the Lord bless, comfort and sustain the bereaved husband and mother in this hour of trial and affliction. G. W. KINCHELOE.

WHITE.—R. F. White was born in Iredell County, North Carolina, October 14, 1841. In 1854 he came to Texas and located in Van Zandt County where he lived till April 16, 1906, when the angels of God came and took him to his eternal home. He was married in 1868 to Miss Mary Palmer, who, with four children, all grown, survives him. In 1881 he was converted and joined the Methodist Church, South, in which he lived and faithfully labored to the last. God prospered him and he contributed liberally of his means to the support of the Church he loved so well. He was for many years

a steward, and was never too busy to perform the duties of that office. It was my privilege to be his pastor three years, and the many happy hours spent in his pleasant home will ever be a delightful remembrance to me. He was everybody's friend. I think I can truthfully say he was beloved by all who knew him. He suffered long but patiently, and when the summons came he was ready. Calling his family to his bedside, he bade them farewell and asked them to meet him in heaven. Take comfort, dear sorrowing hearts, and let us all live so that by and by we shall meet him again where there is no more parting. S. G. LOWE.

WOODARD.—Margaret Elizabeth Woodard was born in Marengo County, Alabama in 1842, and in 1850 moved with her parents, Moses and Rachel Woodard, to Anderson County, Texas, and at the age of fourteen joined the Methodist Church, South, in which she lived a faithful life and passed into the realms of bright glory on the 7th of July, 1906. Sister Woodard was one of the best women I ever have known. She was always at her post and was a power in prayer. In a revival, when we were anxious for the power of the Holy Spirit, we would call on Sister Woodard to lead the prayer and heaven would come down our souls to greet and glory would crown the mercy seat. But her seat is vacant at Antioch, but she has gone to the home of the blessed, where no more sad partings will come. J. J. MURPHEY, Her Pastor.

BIGGAR.—Little Roy Alvin, son of Frank and Lizzie Biggar, was born September 17, 1904, and departed this life for heaven July 3, 1906. His stay was not long in the earth, but long enough to cause all to become much attached to him who knew him. He was a lovable child and much sunshine and happiness was brought into the home by him. A place has been made vacant which can never be filled in this world. We can not, even if we so desired, call him back to the world of sorrow and sadness, but all can go to him. Heaven is made more attractive now to father and mother since little Roy has gone to dwell in the celestial city. We know the blessed Savior, who took the little infants up into his arms and blessed them and said, "Of such is the kingdom of heaven," has received the soul of this little darling into his bosom and will safely keep him till we are all gathered around the throne of God. G. E. HOLLEY.

MISS ABBY'S INFLUENCE.
The great church was filled to overflowing, and it seemed as if one could have heard a pin drop had one fallen to the floor while Dr. Denison, the famous preacher, was speaking. "Isn't he wonderful? And the best of it is, he lives up to his preaching every minute of his life," said one gentleman to another, as they came slowly and thoughtfully out of church. "My cousin knows him well, and she says she thinks that he does more good out of the pulpit even than he does in it. A life like his makes one glad to be alive, even if one cannot attain to such heights one's self. He makes you feel, though, that no matter how insignificant you are, you can do something worth while." And yet if Miss Abby Foster had not been found faithful in her little hot kitchen that summer day so long ago, Dr. Denison might not have been just the man he was. At least, Miss Abby's faithfulness had much to do with his greatness, though she, poor soul, grieved all her life long because it seemed to her she had lived, as she put it, "just to cook for summer boarders."

It had been an exceedingly hot summer, but this Saturday was the hottest day of all. Miss Abby was tired—oh, so tired! It had seemed to her she could not get through the day, and Maggie, her one helper, had taken this day of all days to have one of her worst sick headaches. There were twelve boarders to be fed and the Saturday's baking to do. "I don't see how I'm ever going to get through the day," said Miss Abby to herself, as she stopped for a minute behind the pantry door to wipe the tears from her eyes. "But the good Lord will help me somehow, I know, and I've only got to live a minute at a time. I can't work for Him, as others can, so I must try all the harder to be patient and faithful in my wee corner, even if it is out of sight. He will see." Then she went bravely and patiently about her work.

The mercury moved steadily up, the little kitchen was almost breathless, and, as Mrs. Gummidge would have said, "everything seemed to go contrary." Miss Abby's face grew wan and weary, but not once did she falter. "I cannot do anything worth speaking of, but, God helping me, I will be patient and cheerful all day long," she kept saying to herself. "And it's only a minute at a time." Out in the front yard, under the trees where one got all the air there was to get Mabel Denison lay in a hammock half asleep, when her twelve-year-old brother Jack appeared. "Oh, dear!" she exclaimed, impatiently. "What have you come for? I was half asleep. It is too hot to live!" "I'd be ashamed to complain if I were you," said Jack. "If you think it is too hot to live out here in the shade, what do you think of poor Miss Abby working in that hot kitchen all day long? It's a shame, I think—and—say, Mabel, couldn't you help her a little? I would if I was a girl and knew how." The boy hesitated for a minute,

then went on: "You see, I've made a mess of it as usual. I don't see why boys always have to be in the way, even when they don't mean to be. I was going after a drink of water, and she was taking some sort of flummery stuff she'd made for dessert out to the icebox. She didn't hear me, and I didn't hear her, and between us we upset the whole thing. I could have kicked myself, and I expected she would take my head off; but, do you know, she just sort of grew white round her lips, and then patted me on the shoulder, and said, so comforting-like: 'I know you didn't mean to do it, Jack.' She is tired to death, Mabel, and she is a saint not to scold. Couldn't you go and help her out a little? Maggie's sick abed, you know. I think it would be just as much missionary work as going round to see poor folks at home."

So it came to pass, fifteen minutes later, Miss Abby, heartsick and almost to the end of her strength, heard a little tap on the kitchen door, and there stood Mabel and Jack. "You poor dear!" said Mabel, impulsively, as she caught sight of Miss Abby's tired face. "You're fagged out, and this small boy has put the finishing stroke on. But he is no end sorry, and I'm going to help him atone. I took a course of cooking lessons last winter, and I've just been longing to show what I can do. Here's the chance of my life to cover myself with glory, so you are just to go out in the hammock and stay while I get dinner. You tell me your plans, and see if Jack and I cannot execute them." And Miss Abby went. It was while they were all three doing the dishes together that Jack heard Mabel say: "How could you keep from being impatient when Jack upset your cream?" "Why, dear," replied Miss Abby, "it's the only thing I can do for the Lord. My life doesn't count for much of anything worth while, so I just try hard to be patient and faithful every day."

"If ever I'm a Christian," was the boy's unspoken thought, "I'll try to be like Miss Abby. She may say she don't count for much, but I think she is a saint." All the years of his life the lesson of that summer day followed him. When a few years later, he professed before men his determination to serve Christ, his prayer was: "Help me to be the kind of a Christian Miss Abby was!" And when at last he was ordained a minister, it was still his prayer that he might help his people to be "true, faithful, everyday Christians."

And in the little country churchyard Miss Abby's last resting place is marked by a simple white stone with this inscription: "To be great there is no need to do singular things. What is needed is to do common things singularly well."—Zion's Herald.

"ORDERED OF THE LORD."
Just as the plowman takes furrow by furrow, one ended before another is begun, so our duties come to us not in battalions, but singly. Our life's plan, if we read it aright, is beneficently designed. We are not abandoned to blind chance. Confusion and entanglement can come only by our choosing to refuse guidance and to shape our lot for our selves. So it will seem to us when we have come to the end of it, and can look back—a divinely ordered whole, which even our failures cannot mar, for God asks of us only our best, and if we give him these, we need not grieve overmuch if some of the furrows refuse to run straight. The failure may be success, after all, so far as our discipline is concerned. In the midst of our saddest blunders we have visions of higher things, unfulfilled aspirations, cravings for growth; and these will be satisfied, every one of them. Somewhere else the task dropped here may be taken up and made good.—Selected.

Every promise is built upon four pillars: God's justice, which will not suffer him to deceive; his grace, which will not suffer him to forget; his truth, which will not suffer him to change, and his power, which makes him able to accomplish.—Salter.

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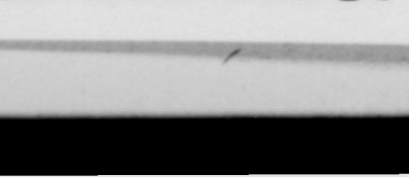
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NORTHWEST TEX. CONFERENCE.

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

Gatesville District—Third Round.
McGregor, August 18, 19.
Copperas Cove, August 22.
S. W. TURNER, P. E.

Waco District—Third Round.
Hubbard City, Aug. 19.
J. G. PUTMAN, P. E.

Dublin District—Third Round.
Cisco Cir., Aug. 18, 19.
Cisco Sta., at Cisco, Aug. 19, 20.
Carbon Cir., Aug. 22.
Desdemona Mis., Aug. 25, 26.
E. A. BAILEY, P. E.

Abilene District—Third Round.
Pinkerton, Aug. 18, 19.
Haskell sta., August 20.
Albany and Moran at Albany, Aug. 21.
Roby, August 25, 26.
Clyde, Aug. 29.
Lorraine, Sept. 1, 2.
Lawn, Sept. 5.
JNO. R. MORRIS, P. E.

Corsicana District—Third Round.
Blooming Grove, August 19, 20.
Irene, at Emmett, August 25, 26.
JOHN M. BARCUS, P. E.

Clarendon District—Third Round.
Canadian, at Cataline, August 18, 19.
Panhandle, at Alanreed August 22.
Rowe at Leila, August 24.
Miami, at Pampa, August 25, 26.
Tulia, Sept. 1, 2.
Silverton, Sept. 3, 4.
Broncho, Sept. 7.
J. M. SHERMAN, P. E.

Colorado District—Third Round.
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.
Georgetown Sta., August 18, 19.
J. S. CHAPMAN, P. E.

Weatherford District—Third Round.
Springtown, at Peden, Aug. 18, 19.
Graham sta., at Salem, Aug. 25.
Graham sta., Aug. 25, 26.
Throckmorton, at Rocky Pt., Aug. 28.
Eliaville, 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.
Evant at Evant, Oct. 6, 7.
Hamilton at H., Oct. 7, 8.
Oglesby at Oglesby, 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.
S. W. TURNER, P. E.

Fort Worth District—Third Round.
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.

Corsicana District—Fourth Round.
Frost, at Frost, September 8, 9.
Coolidge, at Coolidge, Sept. 15, 16.
Thornton, at Thornton, Sept. 23, 24.
Richland, at Pursley, September 29.
Wortham, at Wortham, Oct. 1.
Cotton Gin, at Forest Glade, Oct. 1.
Groesbeck, Oct. 5.
Hornhill, at Hornhill, Oct. 6.
Brandon, at Morrill, Oct. 15.
Barry, at Barry, Oct. 16.
Altus, Oct. 20.
Rice, Oct. 22.
Corsicana, at Pleasant Grove, Oct. 27.
Dawson, at Harmony, Oct. 29.
Eleventh Ave., Oct. 30.
Kerens, at Kerens, Oct. 31.
Blooming Grove, Nov. 1.
Irene, Nov. 2.

Mexia, Nov. 4, 5.
First Church, Nov. 10, 11.
Pastors will please see that we have reports from Trustees, and the Women's societies.
JNO. M. BARCUS, P. E.

NORTH TEXAS CONFERENCE.

Sulphur Springs Dist.—Third Round.
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.
Allen, at Harrington, Aug. 18, 19.
Anna, at Melissa, Aug. 25, 26.
McKinney, 11 a. m., Sept. 2.
Plano, 7:30 p. m., Sept. 2.
Farmers Branch, Sept. 8, 9.
Princeton, Sept. 15, 16.
L. W. CLARK, P. E.

Greenville District—Third Round.
Celeste and Lane, Aug. 19, 20.
Commerce Mis., August 25, 26.
J. M. PETERSON, P. E.

Dallas District—Third Round.
Cochran and Maple Ave., at M., Aug. 18, 19.
J. L. MORRIS, P. E.

Paris District—Third Round.
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.
Gibtown, August 18, 19.
Decatur Circuit, August 25, 26.
Decatur Station, August 26, 27.
T. R. PIERCE, P. E.

Gainesville District—Third Round.
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.
Pottsboro, Aug. 18, 19.
Gunter, at Maple, Aug. 15, 26.
E. W. ALDERSON, P. E.

Bonham District—Third Round.
Ector, at Mt. Pleasant, Aug. 18, 19.
Trenton, at Blanton, Aug. 25, 26.
Dodd, at Windom, Sept. 1, 2.
S. Bonham, Sept. 8, 9.
Bonham Sta., Sept. 15, 16.
JNO. H. McLEAN, P. E.

Terrell District—Third Round.
College Mound, Aug. 18, 19.
Pleasant Md., at Rose Hill, Aug. 25, 26.
Kemp, at Becker, Sept. 1, 2.
Chisholm, at Chisholm, Sept. 8, 9.
Kaufman, Sept. 16, 17.
O. S. THOMAS, P. E.

WEST TEXAS CONFERENCE.

San Marcos District—Fourth Round.
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.
Tilmon 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 Angelo District—Fourth Round.
Sherwood, 3d Sunday August.
Paint Rock, 4th Sunday August.
Ames sta., 1st Sunday Sept.
Water Valley, at China Valley, 2d Sunday Sept.
Sterling City, Sept. 13.
Garden City, 3d Sunday Sept.
Sonora, Sept. 18.
Ozona, Sept. 20.
Center City, 4th Sunday Sept.
Gothwaite, night, 4th Sunday Sept.
Lampasas, Sept. 26.
Lometa, Sept. 26.
Milburn, at Locker, 5th Sunday Sept.
Brady Cir., 1st Sunday Oct.
Brady Sta., Oct. 8.
Pontotoc, at Fredonia, Oct. 9.
Mason, Oct. 10.
Junction City, 2d Sunday Oct.
Menardville, at Montgomery Chapel, 3d Sunday Oct.
J. D. SCOTT, P. E.

San Antonio District—Fourth Round.
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, Oct-ber.
W. J. JOHNSON, P. E.

Llano District—Fourth Round.
Bandera, at Medina, Aug. 18, 19.
Llano, Aug. 25, 26.
San Saba, Aug. 31, Sept. 2.
San Saba Cir., at China, Sept. 1, 2.
Burnet, at Lake Victor, Sept. 8, 9.
Bertram, at Briggs, Sept. 15, 16.
Kingsland, Wolf's Cross'g, Sept. 22, 23.
Marble Falls, Sept. 23, 24.
Blanco, Sept. 30, Oct. 1.
Johnson City, Oct. 6, 7.
Willow City, at Walnut, Oct. 13, 14.
Cherokee, at Valley Sp'gs, 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.

Beeville District—Fourth Round.
Goliad, August 18, 19.
Kenedy, August 25, 26.
Kingsville at Refugio, Sept. 1, 2.
Stockdale, Sept. 8, 9.
Floresville, Sept. 12.
Lavernia, at S. Springs, Sept. 15, 16.
Alice, Sept. 22, 23.
Mathis, at Skidmore, Sept. 29, 30.
Oakville, at Mineral, Oct. 6, 7.
Beeville, Oct. 13, 14.
Middletown, Oct. 15.
Corpus Christi, Oct. 17.
Pleasanton, Oct. 20, 21.
Rockport and A. P., Oct. 24.
F. B. BUCHANAN, P. E.

Cuero District—Fourth Round.
Flatonia, Aug. 25, 26.
Runge, at R., Aug. 29.
Yoakum, Sept. 1, 2.
Victoria, Sept. 5.
Hallettsville, at H., Sept. 8, 9.
Edna, Sept. 12.
Ganado, at Louise, Sept. 13, 14.
El Campo, Sept. 15, 16.
Pierce, Sept. 19.
Palacios, at Pal., Sept. 22, 23.
Clear Creek, at Seals Chap. Sept. 29, 30.
Rancho, at R., Oct. 1.
Leesville, at Lv., Oct. 2, 3.
Shiner, at Sh., Oct. 6, 7.
Port Lavaca, at P. L., Oct. 10.
Nursery, at Thomaston, Oct. 13, 14.
Cuero, Oct. 21, 22.
J. C. WILSON, P. E.

TEXAS CONFERENCE.

San Augustine District—Third Round.
Caro, Aug. 19, 20.
Minden, at Locklin, Aug. 20.
Tenaha, Concord, Aug. 23.
E. L. SHETTLES, P. E.

Calvert District—Third Round.
Jewett, at Oakwoods, Aug. 18, 19.
Centerville, at Pleasant R., Aug. 25, 26.
Rogers Prairie, at Hennessy, Sept. 1, 2.
Wheelock, at Concord, Sept. 8, 9.
Franklin Station, Sept. 15, 16.
Pettway, Sept. 22, 23.
Calvert Station, Sept. 29, 30.
R. A. BURROUGHS, P. E.

Tyler District—Third Round.
Troup and O., at Bethel, July 18, 19.
Brownboro, at Red Hill, July 25, 26.
Marvin, September 1, 2.
E. W. SOLOMON, P. E.

Pittsburg District—Third Round.
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.

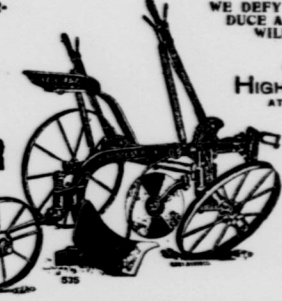
Huntsville District—Third Round.
Cold Spgs., at Evergreen, Aug. 18, 19.
Dodge, Aug. 25, 26.
Prairie Plains, Sept. 1, 2.
Millican, at Wellborn, Sept. 8, 9.
H. C. WILLIS, P. E.

Marshall District—Third Round.
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.
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.

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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. 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. Wallisville, at Lake Charlotte, Sept. 5. Woodville, at Wolf Creek, Sept. 8, 9. Leggett, at Chester, Sept. 12. Call, at Bessmay, Sept. 15, 16. Jasper Cir., at Magnolia, Sept. 22, 23. Jasper and Kir., at J., Sept. 23, 24. O. T. HOTCHKISS, P. E.

Palestine District—Third Round. Rusk Sta., Aug. 18, 19. Jacksonville Cir., at Taum's Chapel, Aug. 21, 22. JOS. J. SEARS, P. E.

NEW MEXICO CONFERENCE. El Paso District—Fourth Round. Dayton and Lakewood, Aug. 18, 19. Hagerman and Dexter, Aug. 25, 26. Roswell, Sept. 1, 2. Texico, Sept. 4, 5. Portales, Sept. 8, 9. Eureka, Sept. 15, 16. Tucumcari, Sept. 18, 19. White Oaks, Sept. 22, 23. Alamogordo, Sept. 26. Lordsburg, Sept. 29, 30. Deming, Oct. 1. Las Cruces, Oct. 6, 7. El Paso, Oct. 10. Marfa, Oct. 13, 14. Alpine, Oct. 16. J. T. FRENCH, P. E.

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THE SAME OLD SNAKE.

By Rev. J. W. Hill.

A lady, the wife of a prominent Baptist minister, who had spent several weeks at the Roman Catholic infirmary in Chicago, said to me not long since: "Do you know that those nuns and priests were using the hospital for proselyting purposes? Two women—a Wesleyan and a Methodist—were converted to Rome while I was there, and another, the daughter of a Methodist preacher, was just about to give up when I left. She told me that the priest spent one hour in her room every day reading and explaining Catholicism to her. And to show you how he had impressed her, she said to me that the Catholics had been greatly misrepresented to her. I knew then that it was only a matter of time when she would join the Church of Rome. And I think you ought to write it up, and let the public know just how those cunning priests and nuns do. They say to the public—and the public believes them—that they do not either in that school or hospital undertake to proselyte any one; I do not know how it is in the schools, but I can speak for the hospital."

I replied that I had experience in the schools and gave her these two illustrations: One morning I visited a lady—member of my Church—whose little niece was attending the convent here. The lady was very proud of the little girl, and was always talking about how bright and thoughtful she was. On the visit referred to she said, "O you ought to hear her say her 'Hail Mary'; it is perfectly lovely to see how she can go through with it all." When I showed her how the little one was practicing idolatry in praying to any one but God, and how, at her tender age, the vision of superstition was being injected, never to be erased, she became horrified, and shortly afterward took the child and put her into another school. At another place—also a Methodist home—the mother made something like the same talk about her little daughter, and when I remonstrated with her about turning her child over to childless (?) fathers (?) and dead (?) women to lead and guide she answered, "Why, they just vowed to me that they would not throw a straw in the child's way of being a Protestant." But there it was, and there it always is. A people who hold that "the end justifies the means," and that it is proper "to do evil that good may come"—meaning by the term "good" the growth and advancement of the Roman hierarchy—is not to be trusted in anything that concerns a matter of faith and Church membership.

And yet the great masses of our people are blind to these things! Rome, which is losing ground all over Europe, is trying to recoup her fortunes on these shores of civil and religious liberty; and when she gets a firm footing here the same trouble she had caused in other lands will be repeated in the home of the Puritans and the Cavaliers. The home of the Puritan has already won. New England to-day is Romish, and no man can be elected to office in any of the New England States who opposes her. And she is rapidly coming South. Our railroads and factories draw largely upon Romish people for labor, and the recent arrangement of the Italian Minister at Washington to defeat immigration from Southern Italy to our Southern ports is landing thousands of these ignorant fanatics at Galveston, New Orleans and all along our Southern borders.

Added to these means of strengthening the Romish Church, she is pushing her schools and hospitals into the very heart of Protestant communities and flaunting her medieval superstitions in the very face of intelligent American people. Not only so, but she is so hoodwinking many Protestant towns and cities as to make them build her institutions for her. With her great picture of "charity" and "cheapness" she appeals to the better element and to the avaricious as well. Charity? Yes, when other people put up the cash. Cheap? Yes, when she uses her poor dupes, the nuns, as slaves without salary or other remuneration. Cheap? Yes, very cheap are her schools in more senses than one. The curricula of her schools are necessarily below the standard of higher education in this country; hence every standard book on history, criticism and general belles-lettres is tabooed because they are the works of Protestants. Our people should know these things. They should understand that Rome is the same old snake she was when she burned her thousands at the stake for reading the Bible.

They ought to know that while we, as Protestants, have always allowed her the fullest enjoyment of religious liberty in this country, in lands where she was in control no Protestant was allowed such liberty. They ought to know that while the Pope was slobbering over Mr. Cleveland and other American dignitaries because Rome was granted such privileges here, in the Philippines, in Cuba and in Porto Rico, our people were not allowed to

hold a public service. These and much else our people ought to know and consider and they ought never be allowed to forget them in whatever guise she may appear in different places and at different times, the Romish Church is the same old snake!

GEORGIA LETTER.

The poor in spirit enter into the kingdom of heaven and those are they who recognize the limitations of human intellect. I was once the guest of Chief Justice Beckley, the nestor of the Georgia bar. He said to me, "George, there are very few things that we know, and after all very few we need to know." The arrogance of the modern intellect is nothing new in the history of mankind. The subtlest temptation in the Garden was to the ambition to know. The fruit of the forbidden tree was the knowledge of good and evil and from that day to this men have been chafing over the restrictions God has laid on them and demanding that he should explain to their comprehension, all he expects them to receive as true.

It was a happy thing for me that nearly fifty years ago I found a book of sermons by Alex. Vinet, a Swiss preacher, on "Vital Christianity." One of his striking sermons was on the "Folly of the Truth," on the text to the Greek's Foolishness, in which he brought out the truth that the Gospel in its very nature must, being a divine revelation, have seemed folly or madness to those who first heard it proclaimed so. Another was on the "Mystery of Godliness." He did not deny there were doctrines plainly taught that were unexplicable and incomprehensible. He simply denied that they were the worse for that. I doubt whether there are many copies of this old book in the bounds of your circulation and shall not fear a charge of plagiarism in drawing largely on this matchless discourse. It has long since been very evident to me that there was much I needed to know that I would not understand, and there was but little which I pretended to know that I really knew. Much that was explicable had never been explained to me and much after the explanation was made I was unable to comprehend, and much was yet left untold. It is not only true in the domain of theology, but in that of science. The trolley car rolls by my door every fifteen minutes; I do not know how the machinery is arranged. I know there is a motor under the car, and the trolley lever on top of it, and the motorman turns on the current, but what that current is, I don't know. They call it electricity; I have spent much time in studying it, but I don't know what it is now, why it works as it does. Yet I expect to ride on the trolley none the less. I do not know what my nerve force is; I do not know how I digest my food; I do not expect to quit using my arm or eating my food till I do understand.

God has revealed unto me that He is, that he loves me, that Jesus Christ was his only begotten Son; that he has redeemed that through faith in his name I shall receive the Holy Spirit, and be strong to do, and my heart shall be made glad and I shall know God, but he has made no full explanation of his revelation. When I have asked an explanation of "How could these things be?" there is no reply. The Atheist says that it is delusion; there is no God. The Deist says there is a God but has sent no Son to save us. The Agnostic says "I don't know," but save to confirm his revelation there is an awful silence in this infinity, when I ask God to explain. To ask that this silence be broken after the proof that God has spoken, is impertinence. "No man can do the miracles thou doest except by with him," God has spoken in these last days by his Son, and I who read the credentials must not question the message. To go behind these truths to show that they must be truths, is often times mere presumption on orthodox rationalism. We had a right to ask that the revelation be authenticated, but beyond that it was presumption, to go. There are many inexplicable things told us which are fully authenticated. Jesus Christ believed in Jonah, and he proved his right to speak by the life he lived, the words he spoke, the deeds he did, and his resurrection from the dead, and he proves every day that he lives, by the work his holy spirit does in human hearts and to ask him now to explain the fall, the atonement, the process of conversion is simply to ask what I have no right to ask.

I confess I have no friendship for Modern Philosophy, nor for Bampton lectures nor for great books on Theism, nor for these popular theological institutes. The man of Nazareth spoke truly. All I need to know he told, and I believe. The schoolboy philosopher, who had an explanation for everything, can pass as far as I am concerned. God has spoken, that is enough for me.

If God were to condescend to explain could I comprehend? In my seventieth year I am studying a pri-

mary book on Astronomy. I cannot remember where I first learned the outlines of this science, but I found I did not yet know how to measure the distance to fixed stars, or to calculate eclipses, so I went back to the primary books. I reckon they explain, but I don't understand, so I believe the almanac. The effort to explain and demonstrate is a vain one as far as I am concerned, and this is in the real of the exact sciences but I bask in the sunlight and look with delight on the starry vault, though I know little of parallax and can not calculate eclipses.

God has made a revelation, and his truth is not an evolution and he has left much for me to receive humbly as a little child. I have spent a lifetime among books and realize more fully now than ever that "we are infants crying in the night, whose only language is a cry."

Blessed are the poor in spirit, theirs is the Kingdom of Heaven.

GEO. G. SMITH.

Note.—Ask Shaw if his envelopes have given out, and whether the United States sells any stamps in Texas.

FIRST M. E. CHURCH, SOUTH, HOLLYWOOD, CALIF.

A few words from the Pacific coast of our work and its future may not be amiss at this time.

Hollywood is a resident suburb of Los Angeles and the garden spot of the Golden West. Los Angeles is a city of more than 250,000 inhabitants—a city of schools and churches.

The University of Southern California is a Methodist institution (M. E. Church, North). The school is a splendid institution. Though young, it has a remarkable history; it ranks among the very best in the Golden West. The Los Angeles Conference of the M. E. Church, South, now having a conference college, patronizes the above institution.

May I speak a word to our Texas Methodists in regard to our work in general in the Los Angeles Conference, or more particularly of Southern California. Numerically we are not strong, but spiritually we are in the lead of any other denomination in this section. The Los Angeles Conference is a progressive body and the Lord is blessing our work. The greatest need, as I see it, is men and more money. Our Church certainly has a mission on the Pacific coast, and right here in Southern California. Our Church, free from the meshes of a political environment, can declare the whole truth, preach the gospel that saves men's souls, without fear or favor. The people are tired of politicians in the pulpits, and are asking for the plain, old paths in which to be led. What we need is the prayers and co-operation of our friends in the East and South. We have a splendid people in Southern California, our Churches are growing in numbers and our people are growing in grace.

A word from the First Church at Hollywood, of which I am pastor, may be encouraging. We have a splendid property worth easily \$20,000. Our church is one of the prettiest, I am told, in Southern California, artistic in its finish. Since my arrival we have built an excellent ten-room parsonage, which cost us \$2500; modern in every respect. Every room is beautifully lighted with electric lights, hot and cold water on both floors, gas for fuel; so that we have one of the best parsonages in the connection.

The official board was generous in estimating the pastor's salary at \$1200, and this amount will be paid. The conference collections and other expenses, including the new parsonage movement, will bring our total financial budget up to \$5000 for the year. What say you for a membership of less than one hundred and fifty?

Our conference organ, the Pacific Methodist Advocate, is o. k., even if it did perpetrate a huge joke on our Texas Bishop.

JOHN L. WILLIAMS,
Hollywood, Calif.

CHANGE OF FIRM NAME.

Robinson Seed and Plant Co. are successors to Holloway Seed & Floral Co., Dallas, Texas.

There will be no change in the management and the same careful attention will be given orders to see that their friends receive the highest quality of Seeds, Plants and Bulbs that money can buy.

It might be interesting to know that Mr. C. W. Robinson, president and treasurer, is a son of Mr. Wm. M. Robinson, Vice-President and Manager of the Parlin & Orendorf Implement Co., who has devoted his life in building an enviable business for the company he represents.

We are also advised that they are having a handsome building erected for their special use, which will be complete in the early fall, and will give greatly increased facilities for handling their large and growing trade.

Covary is an inward compulsion, in the love of Christ, and all it stands for, the only constraint of Christianity.—Maltbie D. Babcock.

THE LAND FAR AWAY.

There is a land, all bright and fair,
Unmarked by sin and death and strife,
Somewhere beyond the reach of care,
The land of love and light and life.

A place prepared by God's own hand,
The place of which the prophets told,
Where trees beside Life's river stand,
And all its streets are paved with gold.

Far o'er the Jordan's rolling tide
Sorrows and sighings all are o'er,
From every eye all tears are dried—
"Death and the Curse," they are no more.

In some far distant sun-lit clime
Where sweet angelic harps are strung,
We'll hear beyond the bound of time,
The songs which oft on earth were sung.

Far off where shadows fall no more,
Nor storm-clouds e'er obscure the sky,
We'll meet the loved ones gone before,
And never say again, good-bye.

JAMES ALLEN CRUTCHFIELD,
Chicago, Ill.

TWO GREAT MISSIONARY MEETINGS.

The Executive Committee of the Board of Missions of the Texas Conference have arranged two great missionary meetings, to be composed of five districts each. The first one at Athens, September 4, 5 and 6. The next one the week following, at Navasota.

The Athens meeting will be composed of the preachers and regular delegates from the Tyler, Palestine, San Augustine, Marshall and Pittsburg District.

The Navasota meeting of the other five districts of the conference.

The program was intended to, and we think does, cover almost every phase of our missionary work, and strong, competent men and women appointed to discuss each topic.

There will be several strong missionary sermons during the conference.

Bishop Ward has been invited to be present, besides we expect other distinguished visitors.

It is our earnest and prayerful wish to make this a more helpful meeting to the immediate interest of the Texas Conference than even the great Waco meeting.

We have selected the dates so as to get between the protracted meeting season and the active crop gathering time.

The places selected will give us free entertainment and will be disappointed if a large attendance is not present.

The railroads will give us reduced rates, so that laymen attending will make the round trip for about one and one-third fare, maybe less.

We are very anxious on the following points:

First: That every pastor will see the importance and value of this meeting and make their arrangements so that nothing but providential hindrance will keep them away.

Second: That each one secure the attendance of at least two delegates from each Church. Select men and women who can spare the time and are willing to attend. As there is no rule regarding number of delegates, get as many as possible to attend.

The Woman's Missionary Societies should all have one or two delegates.

Third: That each person on the program make careful preparation for his or her part. And then come full of enthusiasm, so that there may not be awkward breaks, or one dull hour in the meeting.

Fourth: That daily and earnest prayer be made for the leadership of the Holy Spirit.

J. T. SMITH,
Pres. Board of Missions, Texas Conference.

SOME THOUGHTS.

(And without Him was anything made that was made. John 1, 8.)

Seen from one viewpoint how beautifully true is the above text; from another how appallingly true it is.

In the beginning God made this world of ours and it is standing just as firm and solid as when first made. The brilliancy of the sun is as great today as it was centuries ago. The moon and stars are giving their light by night just as they did in the beginning.

But the rights and wrongs, joys and sorrows of the human race are nearest the average mind and it is nothing less than appalling when the failures of the past and present of our fellow men come before us. The schools never made a poet, a musician, a singer, another a preacher, a teacher, a father, a mother. All that teachers or parents can do is to build upon and

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shape the material that God has given us to mould.

There are songs being sung in our churches, and in fact the world over, that do not give life, build character, to the listeners. Homes being made that do not give life to the inmates. Schools being taught without giving strong characteristics to the world. And what is the principle that God builds usefulness, sincerity, truth, honesty and love?

If the principles make the business man, the professional man, the artist, the preacher, the teacher, the father, the mother, their lives cannot be a failure.

Although from a worldly viewpoint it may seem to be a failure, for many of the world's greatest workers have gone to their grave apparently failures.

Christ's own life from the world's viewpoint was a complete failure and today his life is acknowledged the greatest success this world has ever known.

And, beloved, whoever reads these lines if you are staring failure in the face, no matter the chances of that failure, you can build a successful life if you are willing to pay the price of success—honesty, truth, sincerity and love for your work, no matter the quality of that work. And work! work!

MRS. ETTA GILLILAND,
Ledbetter, Texas.

A CARD FROM JIMMED.

Sometime in March I received a letter from Brother Kinslow, of Penelope, to assist him in two meetings, namely, Mesquite and New Hope, the second and third Sundays in July. Nothing could have suited me better. So wife and I and little Matt undertook to get ourselves in readiness for the exit, for it was the very seat of our old homes. So at the above mentioned time we were there and had a delightful time. In the first place, Brother Kinslow is the kind of preacher that it makes you feel good to be with. He loves his people, and they love him. Then, we were in the midst of kinsfolk and old acquaintances, until you could hardly turn around. We preached and prayed and talked to each other about the goodness of the Lord since we had last met. Shouting was in perfect order; we did make the old arbor ring. It seemed, in some respects, that the odds were against us; but, while it rained a good deal of the time, the people would continue to go. Well, just what the results were will only be known in eternity. In the two meetings there were possibly twenty-five or thirty conversions and reclamations. We did not stay until the close of the last meeting. Souls were being saved at every service the last account.

Well, last, but not least, the people just seemed to love us and appreciate our help so much. They went down in their pockets and paid us much more than we could have deserved. O, such expressions of appreciation humiliate us and make us want to be more like our blessed Savior. If I just had space, I could call the names of many that did efficient work in those meetings. Such sainted ones as old Grandma Rush, one of God's old mile-posts, shouting her way down the line. May the good Lord continue to bless Brother Kinslow and his labors, shall be the prayer of this scribe.

F. H. DAVIS, L. D.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell four suffering friends of it. Address Mrs. M. Summers, Box 107, Stone Dam, Ind.