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

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Editorial.

THE GLORY OF A FINISHED LIFE.

There is nothing to surpass the beauty of a finished life. You see it at the close lighted up with an unclouded sunset, while back through its long years of usefulness there stretches a record of fidelity and piety without a stain or a tarnish. The materials that have entered into its mental and moral make-up are sound and well selected. They have stood the stress and the burden of the years, and there stands the life completed in its character and service. It is the noblest work of God. Behind it there is an influence that will never die. The most perfect life of this sort is the life of the Master. It is the pattern for all ages and all generations. It looms up and projects itself before all men, born and unborn. At its tragic close, though he died at manhood's middle day, he could say to the listening ages: "It is finished!" There was nothing to take from it, and there was nothing to add to it. It is the life of all lives, without a flaw or an imperfection. And it stands before us to-day as our inspiration and our hope. We can never approximate its sinlessness and purity, though we may ever strive to approach it in our constant endeavor to be good and noble and true. It is our supremest ideal. Also the life of the great apostle stands before us practically completed. After long years of self-denial and service he approached his doom with the triumphant acclaim: "I have finished my course!" Viewed from the world's point of observation, his life was a failure. He gave up all that the world offered him and immolated himself upon the altar of the most unpopular religion the world ever knew and became the "filth and off-scouring" of the earth to become a minister of the gospel. He had deprivation and suffering all the years of his ministry. There was no indignity that he did not endure. And in the end he was killed for the gospel's sake. Yet he tells us that his life was finished with joy. The ages have since demonstrated his claim. In the records of history he is the chief of Christ's ministers. None stands higher than Paul. Other New Testament worthies might also be sighted as proof of the fact that the finished life is the good life. But we are not confined to the New Testament times. In all the succeeding years, and even now, there are those whose lives are fashioned after the one perfect life, that challenge the faith and admiration of all men. They are the salt of the earth, the city set upon an hill that can not be hid—the beacon light, shining along the shores of time, that points to a port beyond the storm-tossed ocean. Happy, yea, thrice happy, is the pilgrim whose life at its close is a finished life! Throughout all its struggle it stood for virtue, morality, sacrifice and service. Now that it has reached the point where the mists and fogs gather about its outgoing, it shows no mark of decay. At eventide it is luminous. It has naught to do but lay down its burden of flesh and infirmity and pass up

through the gates into the city that is spiritual and eternal. The glory of such a life is unending and its crown is everlasting. The finished life! All ought to strive for its virtues and excellencies, and when possessed the world can not dim its splendors or diminish its perennial joy. The everlasting arms are around its destiny and heaven's gates fly open to welcome it to its immortal home. The indwelling secret of such life is Christ Jesus formed within it the hope of glory. Blessed Christ, inspire us, day by day, to perfect a life like thine!

THE STATE EPWORTH LEAGUE ENCAMPMENT.

Our young people are now getting the work of the Epworth League down to a practical basis. That department in the Advocate is one of the most interesting pages. Some time ago they sprung the State Encampment question and in the course of a year or so they have got it projected on a business basis. Corpus Christi is the place selected for the clans to gather once a year. A plot of ground, beautifully located, is already in process of preparation. A pavilion is being erected and dormitories for the accommodation of those who will attend. The expense of the trip, in the way of railroad fare and entertainment, is being brought down to a minimum point. It will be within the reach of all. The program will be a fine one. Some of the best speakers and lecturers are being engaged. It will be a sort of an Epworth normal school for the young people. Then the outside attractions will be very fine. The wide, wide sea stretches far out with its expanse of water. The bathing facilities will be unequalled. The fishing will be entertaining and exhilarating. What a splendid outing it will be to go to Corpus Christi with the young people and spend ten days on that delightful coast! If you miss it, it will be a source of regret to you ever afterward. Make your arrangements to go and get all the mental, religious and natural benefits of the place and the occasion.

THE MISSIONARY SPIRIT NOT CHIMERICAL.

The work committed by our Lord to his disciples was the Christianizing of the nations. In the nature of things this was a very slow process. It is not at all likely that the apostles themselves understood the scope of the undertaking. It is not yet understood by many. From the days of the apostles until now there have been those in the Church who believed that the work could be finished in a few years. Premillenarians of all sorts are calculating on a speedy evangelization of the world, to be immediately followed by the second coming. The late A. J. Gordon, one of the most devout and useful of modern preachers, was a leading advocate of this theory. He based his argument on the speech of James before the apostolic council. Being a rigid Calvinist, Dr. Gordon interpreted that speech as signifying that it is the divine purpose to send swift messengers throughout the world and gather the elect out of every nation into the fold.

At the same time the gospel would be preached "for a witness against" those who fail to accept it (the non-elect), and vindicate the divine justice in their punishment. So there came to be a play on the word evangelize—many believing that it simply signifies the work of a herald flying through the earth like the apocalyptic angel. There is scarcely to be found a case of special pleading more glaring than this distortion of a single text in the face of almost innumerable Scriptures teaching the opposite. The truth is James' address to the apostolic council was in precise accord with our Lord's parable of the leaven and the mustard seed, to place the leaven in the lump, and to sleep and rise night and day to cultivate and watch the growth of the kingdom among men. There have been many useful men among the premillenarians. Believing that they were hastening the second coming their zeal knew no bounds. The early Church seems to have been largely inspired by this thought. They had seen the Lord go up into heaven; they had heard him promise to return, and they thought that many of them would remain until he should appear. But the apostle warns them against fanaticism on this subject. This old earth is to be made new and righteousness shall dwell in it. The kingdoms of this world are to be his kingdoms, and the earth shall be filled with his glory. The romantic theories of Bishop Taylor and A. J. Gordon and John R. Mott must ultimately yield to the saner teachings of those who grasp the meaning of the word evangelize, and recognize that all the resources of applied Christianity have not yet made of America a Christian nation in the true sense of the word.

THE SUNDAY QUESTION.

The Sunday question is becoming one of our serious problems. The commercial spirit and the spirit of amusement are making it such. Great corporations are disregarding the Sunday. In fact, they are making a secular day of it. Whatever may be said about the running of passenger trains on Sunday, it is certain that there is no excuse for freight trains disregarding the sanctity of the day. Hundreds of men are kept busily engaged all day Sunday just as on any other day. The men who have charge of these know nothing about Sunday. To them it is a secular day. So it is with the great franchises in our centers of population. They have encroached gradually on Sunday until now thousands of men in Texas never know what it is to suspend hard labor on that good day. There is no law to protect it from these greedy seekers of wealth who look upon these laborers as means toward its accomplishment. And it is rare that our pulpits ever lift up a voice against the desecration of the Sabbath by these institutions. But these are not the only sinners in this regard. The spirit of amusement is also at work to bring the day into contempt and to put it to unhallowed uses. Baseball and football teams are organized all over the country for the amusement of the people and Sunday is becoming their day for such sports. The custom is growing upon us and we are com-

ing to pay but little attention to its evils. In our centers of population select teams, with State-wide reputations, will arrange games, the railways running into these places will give excursion rates, and great crowds will go to the cities to witness these match games. Along with them there is often much drinking, and the riotous spirit is rife. Thousands of people thus degrade the day by taking advantage of these low rates—among them often many of our Church members. Also our annual fairs at Dallas and San Antonio are sources of Sabbath desecration. The railroads give to these large excursions each Sunday while the fairs last. And excursions to the Gulf also take in Sunday. Really, have we any old-fashioned Christian Sundays? No, they have practically gone from us. We are becoming a nation of Sabbath desecrators. Directly, our Sunday will be a thing of memory at the rate we are going. Yet a sermon on these evils is a rarity. Our consciences on this subject are callous, and we have ceased to become alarmed at the encroachments of the world, the flesh and the devil on our sacred day! We seem to think nothing of it. Still God's Word thunders at us, "Remember the Sabbath day to keep it holy!" We need to awake from our lethargy, and point out the sins of the people so manifest in the desecration of our holy Sabbath.

There is no trouble for a man to live right before the world when he lives right in secret before God. A life that is pure and good in private is all right in public.

It is not well to boast, even of our righteousness; for, after all, we have more to be ashamed of than to glory in. Meekness and humility are commendable virtues.

Good, common sense mixed with religion makes a good compound. When common sense is lacking religion drives us into zeal without knowledge. The result is fanaticism. No state of grace makes us independent of common sense.

Prayer brings us into communion with the Father. We talk to him, tell him our mind, ask his guidance, and he hears our petition. Maybe we will not get the answer we desire, but he knows what is best for us. But it is our privilege to ask; his to give or to withhold.

When you smile upon the world, the world smiles back at you; but when you frown upon the world, it frowns upon you. After all, the world is mostly a great moving mirror into which we look and see ourselves reflected. And this explains the fact that the world often looks to us bad, gloomy, morose and repellent.

The world has its eye upon the preacher. We are glad that such is the case, because it is an admission that the preacher is a good and true man in public esteem. The world knows that his calling is a lofty one, and the world has a high standard for his life and conduct. How careful ought the preacher to be in all his manner of life before men.

THE WELSH REVIVAL.

"The Story of the Welsh Revival," by Fleming H. Revell Company, has fallen into my hands. It is the story of this great religious awakening by eye witnesses. So wonderful is the movement that I undertake a review of it based on this booklet for the benefit of the general reader.

That violence is done to many modern notions goes without saying. It overrides ruthlessly the notion that because of our advanced civilization the day has passed for great manifestations of revival power and the phenomena usually accompanying them. It has no fellowship with clap-trap methods, nor novel means of attraction or advertisement. It discards all choirs and instrumental music; seeks no press notoriety and takes no collections. Yet it sweeps in mighty and resistless tides everywhere, bearing down all opposition, pays its own way and has greater notoriety than any religious awakening since the earlier days of Methodism. It demonstrates that it is not to the wise, nor the mighty, nor the learned, that the Lord looks for the accomplishment of His work; for its central figure, Evan Roberts, is an unlearned young man, twenty-six years of age, who has spent the most of his life as a laborer in the coal mines near Lougher.

Central thought is that of conscious communion with God, a typical Methodist doctrine declared by a simple, unpretentious Methodist preacher. It is a movement distinctly and emphatically within and under the auspices of the Church, and multiplied thousands have been converted and brought within its pales. Evan Roberts' first work is with the Church, and when the Church is purged and cleansed then sinners are converted. It is said that there is no preaching; that the mighty work is swept along by short, simple talks, with praying and singing. Herein is the philosophy of the work overlooked. God does not depart from his ordinances and it is fundamental in his economy that salvation is by the preaching of the word. "The gospel is the power of God unto salvation." Preaching may be a very simple process, but if Christ crucified is held up before sinners, then is Christ preached; and this is what Mr. Roberts does.

Such is the power manifested and the awfulness of God's presence that divines and others visiting from London and elsewhere are stricken with fear and silence, and some even go away lest they hinder the work.

It is well-nigh impossible to speak or write of this great revival in a methodical, orderly manner. This is apparent in reading the published accounts of eminent men who have undertaken to report the work. They may begin well, but soon are following the drift of occurrences, often forgetting the particular phase in hand. The revival, according to W. T. Stead, began in Cardiganshire. The Welsh Christians were moved for a long time past to pray for a quickening of religious life. The impulse was sporadic and spontaneous. Here and there, in remote country hamlets, and distant mining villages, one man or woman would be impressed to pray for the outpouring of the Holy Spirit. There was no organized movement; it was all individual and local. The first outbreak of the revival is traced to the trembling utterance of a poor Welsh girl who at a meeting in Cardigan village was the first to rise and testify: "If no one else will, then I must say that I love the Lord Jesus Christ with all my heart." The pathos and passion of the avowal was like an electric shock. Others, one after another, arising made the full surrender and from that it spread like wildfire.

In the meantime, however, the Lord had been preparing his leader. Evan Roberts is the son of a God-fearing miner, whose home, according to Arthur Goodrich, is one of those simple homes about which one feels unconsciously that every stone was laid in prayer, and every board with a hymn. The atmosphere of it is of steady, honest toil, of frugal living, and of an unquestioning, vital religious faith. Spending his youth toiling in the mines, he improved his spare moments in such reading and study as his limited advantages afforded. Deeply pious always, having arrived at young manhood, he yields to the conviction that he must preach, and goes to college at Newcastle Emllyn. Now, here let him tell his own story: "For a long time I was troubled over the failure of Christianity, and I prayed and prayed, but nothing gave me relief. But one night, after I had been in great distress praying about this, I went to sleep, and at one o'clock in the morning suddenly I was waked up out of my sleep, and I found myself with unspeakable joy and awe in the very presence of the Almighty God. And for the space of four hours I was privileged to speak face to face with Him as a man speaks face to face with a friend. At five o'clock it seemed to me as if I again returned to earth. No, I was not dreaming; I was wide awake. And it was so every morning

for three or four months. Always I enjoyed four hours of that wonderful communion with God. I can not describe it. I felt it, and it seemed to change all my nature, and I saw things in a different light, and I knew that God was going to work in the land, and not this land only, but in all the world. It went on all the time until I had to go to Newcastle Emllyn to college to prepare for the ministry. I dreaded to go for fear I should lose these four hours with God every morning. But I had to go and it happened as I feared. For a whole month He came no more, and I was in darkness, and my heart became as stone. Even the sight of the cross brought no tears to my eyes. So it continued until to my great joy He returned to me, and I had again this glorious communion. Then He said I must go and speak to my people in my own village. But I did not go. I did not feel as if I could go and speak to my own people. I did not go to my people, but was troubled and ill at ease. And one Sunday, as I sat in the chapel, I could not fix my mind on the service, for always before my eyes I saw as in a vision the school-room in Lougher, where I live. And there sitting in rows before me, I saw my old companions and all the young people, and I saw myself addressing them. I shook my head impatiently, and strove to drive away this vision, but it always came back. And I heard a voice in my inward ear as plain as anything saying, 'Go and speak to these people.' But for a long time I would not, and the pressure became greater and greater. At last I could resist no longer, and I said, 'Well, Lord, if it is thy will, I will go.' Then instantly the vision vanished, and the whole chapel became filled with light so dazzling that I could faintly see the minister in the pulpit; and between him and me was a glory as of the light of the sun in heaven. I then went to my tutor and told him all things and asked him if he believed it was of God or of the devil. He replied that the devil does not put good thoughts into the mind and that I must go and obey the heavenly vision. And so going back to Lougher I told my own minister, who said I might try and see what I could do, but that the ground was stony and the task hard. I asked the young people to come together. At first they did not seem inclined to listen; but I went on and finally the power of the Spirit came upon them and six came out for Jesus. I then cried to the Lord for six more, and they were given. They now began to believe in the power of prayer. Then making other appointments for the young, the old people said, 'May we not come too?' And I could not refuse them. So they came, and they kept on coming—now here, now there, all the time—and I have never had time to go back to college."

Thus began this great religious movement which by its marvelous power has swept multiplied thousands into the kingdom of God and revived the waning life of the Church; and which, let it be earnestly prayed for, may spread over the world. Doctor G. Campbell Morgan gives his experience:

"I left London on Monday, reaching Cardiff at 8:30 that evening, and my friend who met me said to me, 'What are you going to do? Will you go home, or will you go to the meeting?' I said, 'What meeting?' He said, 'There is a meeting in Roath Road Chapel.' 'O,' I said, 'I would rather have a meeting than home.' We went. The meeting had been going on an hour and a half when we got there, and we stayed for two hours and a half, and went home, and the meeting was still going on, and I had not then touched what is spoken of as (it is not my phrase, but is expressive) the 'fire zone.' I was on the outskirts of the work. It was a wonderful night, utterly without order, characterized from first to last by the orderliness of the Spirit of God.

"But it is of Tuesday that I would specially speak. I was the whole of that day in Clydach Vale, spending eight hours in the actual meetings and the rest of the time in the company of Evan Roberts, who God has so wonderfully raised up. When I had been to the evening meeting on Tuesday I told him I would not come back on Wednesday, for reasons to be stated hereafter. Let me only say now in passing that I am perfectly convinced that we had better keep our hands off this work. I will explain that more fully presently. On Wednesday we returned to Cardiff and, in answer to an invitation, Mr. Gregory Mantle and I took a meeting in this Roath Road Wesleyan Chapel, and on Thursday we took three meetings, spending seven hours there.

"I want to speak of the Tuesday only. It was my holy privilege to come into the center of this wonderful work and movement. Arriving in the morning in the village, everything seemed quiet, and we wended our way to the place where a group of chapels stood. Oh, these chapels through Wales! Thank God for them! And everything was so quiet and orderly that we had to ask where the meeting was.

And a lad, pointing to a chapel, said, 'In there.' Not a single person outside. Everything was quiet. We made our way through the open door, and just managed to get inside, and found the chapel crowded from floor to ceiling with a great mass of people. What was the occupation of the service? It is impossible for me to tell you finally and fully. Suffice it to say that throughout that service there was singing and praying, and personal testimony, but no preaching. The only break in upon the evidently powerful continuity of the service was when some one in the meeting, who happened to know me, said that they would like to hear me speak. And that is when I decided never to go again into these meetings. For the moment the thoughts of the meeting were turned toward me. There was a break in the continuity and the power. If it were possible for me in any way to disguise myself I would go back again, and get back into the middle of the movement, but I am afraid it is a little too late in the day for that. Of course I did not move to speak, but when, presently, it was evident that there was this break, I rose and spoke a few words, urging them not to allow the presence of any stranger to divert their attention, and the meeting moved on, and I was allowed to hide myself again. It was a meeting characterized by a perpetual series of interruptions and disorderliness. It was a meeting characterized by a great continuity and an absolute order. You say, 'How do you reconcile these things?' I do not reconcile them. They are both there. I leave you to reconcile them. If you put a man into the midst of one of these meetings who knows nothing of the language of the Spirit, and nothing of the life of the Spirit, one of two things will happen to him. He will either pass out saying, 'These men are drunk,' or he himself will be swept up by the fire into the kingdom of God. If you put a man down who knows the language of the Spirit, he will be struck by this most peculiar thing. I am speaking with diffidence, for I have never seen anything like it in my life; while a man praying is disturbed by the breaking out of song, there is no sense of disorder, and the prayer merges into song, and back into testimony, and back again into song for hour after hour, without guidance. These are the three occupations—singing, prayer, testimony."

Speaking of Evan Roberts, he says: "I do not hesitate to say that God has set His hand upon the lad, beautiful in simplicity, ordained in his devotion, lacking all the qualities that we have looked for in preachers, and prophets, and leaders. He has put him in the forefront of this movement that the world may see that He does choose the things that are not to bring to nought the things that are, the weak things of the world to confound the things that are mighty; a man who lacks all the essential qualities which we say make for greatness, in order that through him in simplicity and power He may move to victory.

"For a moment let us stand back, and look at the whole thing more generally. Let me speak of some of the incidental peculiarities of the movement as I saw it, and gathered information concerning it on the ground. In connection with the Welsh revival there is no preaching, no order, no hymnbooks, no choirs, no organs, no collections, and, finally, no advertising. Now, think of that for a moment, again, will you? Think of all our work. I am not saying these things are wrong. I simply want you to see what God is doing. There were the organs, but silent; the ministers, but among the rest of the people, rejoicing and prophesying with the rest, only there was no preaching. Yet the Welsh revival is the revival of preaching to Wales. Everybody is preaching. No order, and yet it moves from day to day, week to week, county to county, with matchless precision, with the order of an attacking force. No books, but, ah me, I nearly wept to-night over the singing of our last hymn. Mr. Stead was asked if he thought the revival would spread to London, and he said: 'It depends upon whether you can sing.' He was not so wide of the mark. When these Welshmen sing, they sing the words like men who believe them. They abandon themselves to their singing. We sing as though we thought it would not be respectable to be heard by the man next to us. No choir, did I say? It was all choir. And hymns! I stood and listened in wonder and amazement as that congregation on that night sang hymn after hymn, long hymns, sung through without hymnbooks. Oh, don't you see it? The Sunday-school is having its harvest now. The family altar is having its harvest now. The teaching of hymns and the Bible among those Welsh hills and valleys is having its harvest now. No advertising. The whole thing advertises itself. You tell me the press is advertising it. I tell you they did not begin advertising until the thing caught fire and spread. And let me say to you, one of the most remarkable things is the attitude of the Welsh press. I come across instance after instance of men converted by reading the story of the revival in the Western Mail and the South Wales Daily News.

"What is the origin of the movement? In the name of God, let us all cease trying to find it. At least let us cease trying to trace it to any one man or convention. You can not trace it, and yet I will trace it to-night. Whence has it come? All over Wales—I am giving you roughly the result of the questioning of fifty or more persons at random in the week—a praying remnant have been agonizing before God about the state of the beloved land, and it is through that the answer of fire has come. You tell me that the revival originates with Roberts. I tell you that Roberts is a product of the revival. You tell me that it began in an Endeavor meeting where a dear girl bore testimony. I tell you that that was part of the result of a revival breaking out everywhere."

Continuing, he says: "I say to you, beloved, without hesitation, that this whole thing is of God, that it is a visitation in which He is making men conscious of Himself, without any human agency. The revival is far more widespread than the fire zone. In this sense you may understand that the fire zone is where the meetings are actually held, and where you feel the flame that burns. But everywhere you come out of it and go into railway trains, or into a shop, a bank, anywhere, men everywhere are talking of God."

"And then it is a great recognition of the presence and power of the Spirit manifesting itself in the glorification of Christ. What are the effects produced upon the converts? Again I am taking the largest outlook. Two words, I think cover the whole thing—vision and virtue. Men are seeing things! Oh, yes, it is quite cheap and easy to stay at a distance and smile. It is intensely easy for the Lancet to predict insanity. I will tell you something in passing. The insanity that will be produced in Wales by this Welsh revival will be as nothing to the insanity from drink which it will cure.

"It is intensely cheap and easy for cold-blooded men at a distance, who know nothing of Celtic fire or spiritual fire, to smile at this whole thing, this seeing of visions. But while you smile, these men are seeing visions. They will tell you crudely of them, perhaps, but it is one of those strange things that no man can ever tell of a vision when he sees it really. They are seeing God. Well, but you say that will pass. It is passing. The vision is passing out into virtue, and men are paying their debts, and abandoning the public house, and treating their horses well. Oh, my masters! Did you say the next revival would be ethical? It is that, because it is spiritual, and you will never get an ethical revival except in this way. Vision is merging into virtue, and theatrical companies are packing up and going back because there are no houses, and on every hand there is sweeping down these Welsh valleys a great clean river. It is the river of God, and men are being cleansed in it, in personal and civic relationships. We are quite willing to appeal to the coming years about this work, but the evidences are already present on every hand. Tradesmen are being startled by men paying debts even though the statute of limitations has run out. Tradesmen, you know what that means! An emotion that will make a man do that is worth cultivating, and it is good all the way through.

"This is very fragmentary, but it must be if a man talks of these things. No man ever yet could describe a burning bush, and I know I have not described this to you.

"Will you let me hold you while I say something to you about our own lessons? First of all, as to Wales itself, and especially to this great district. I am perfectly sure that it will be a good thing for us if we let it alone. By that I mean that General Booth never manifested his wisdom more than when he packed up and came home. And I love him, and have for years. Any of us that go down there with any thought in our heart we can help, we had better leave the thing in God's hand. To me it is so sacred a manifestation and glorious that I became frightened, as it were, on my presence, without any desire that it should be so, should check the great movement. That was why I said to Evan Roberts, 'I am going away, man, because I will not, so help me God, hinder by five minutes this great work.' I feel we had better let that thing run. We did not originate it anywhere, and—forgive the Americanism—we can not run it. We had better stand aside and pray, and get ready for what God means to do for us."

But in the limits of a newspaper article it is impossible to speak of all the wonders of this great awakening. Suffice it to say the half has not been told.
H. E. URQUHART.
Galveston, July 6, 1905.



RESOLUTIONS OF THE SULPHUR SPRINGS DISTRICT CONFERENCE.

Whereas, The Texas Christian Advocate has always made a strong stand for civic righteousness and brought bright news from the fields of activity and much other intelligence good for our people, and

Whereas, The Advocate is better and more appreciated by our people than ever before,

Resolved, That we heartily endorse the business and editorial management and utterances of the Advocate, and Dr. G. C. Rankin, the editor, in particular, as a wise and fearless defender of the truth; and

Resolved, That we go home to our charges with a determination to increase the circulation of this good paper; and

Resolved, That a copy of this resolution be sent to the Advocate, and invite the editor to attend the next session of this District Conference.

JNO. E. ROACH.
B. H. BOUNDS.

FROM CALIFORNIA.

Perhaps a few words about our work in the northern part of this State will interest some of the Advocate family. Nearly two years ago, when we left Garrison, Texas, for our new home in Anderson, Cal., a number of our friends said, "Be sure you write to the Advocate about your new work." Anderson is in Shasta County, in Northern California; it is about on the line between the great mining country north of us and the fruit country on the south.

One of the strangest things to a newcomer here is the distance you can see things. There is Mount Shasta 90 miles away as the crow flies, yet as I look from my study window it seems not more than nine or ten.

Here in the Sacramento valley fruits of all kinds constitute the principal money crop. Most of the large grain ranches have been cut up into small tracts and planted in fruit. Next to Texas this is the greatest country I ever saw. The great need here is salvation in the people. They are big-hearted and kind, but very wicked. We have no Sunday law at all, and gambling of all kinds is carried on publicly. When you do find a Christian, however, as a rule, he is more faithful than in the South. There is no half-way ground.

I have 81 members here at Anderson and about 75 of them are at Church every Sunday. We had a revival here in March with 15 conversions; some of them were called hard cases. To be a Christian here means that you pray in public and do any other work the Church calls on you to do. But somebody says, has our Church any mission in California? Are not most of the people from the North? I answer yes to both questions. There are only two Southern people in my Church. But—and I say this advisedly—our Church is the only one here that sticks to the gospel and lets politics alone. The result is we are growing. Revivals were reported in almost every charge at our District Conference. We are now the strongest Church in this valley, and have a bright future before us. The crying need here is men, not adventurers, looking for a soft job, but men with sense and religion. The work is difficult, but the people will be guided when approached in the right way.

I am so glad to see that local option is still marching on in grand old Texas. Keep on, Doctor, just as you are and show up every trick of the antis. I rejoice in everything good I hear about Texas. She is the greatest State in the Union, and Methodism, Southern Methodism, if you please, is the greatest thing in Texas.
W. W. NUNN.
Anderson, Cal.

Never is happiness more clear than when founded on clean-heartedness.

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Editorial.

THE GLORY OF A FINISHED LIFE.

There is nothing to surpass the beauty of a finished life. You see it at the close lighted up with an unclouded sunset, while back through its long years of usefulness there stretches a record of fidelity and piety without a stain or a tarnish. The materials that have entered into its mental and moral make-up are sound and well selected. They have stood the stress and the burden of the years, and there stands the life completed in its character and service. It is the noblest work of God. Behind it there is an influence that will never die. The most perfect life of this sort is the life of the Master. It is the pattern for all ages and all generations. It looms up and projects itself before all men, born and unborn. At its tragic close, though he died at manhood's middle day, he could say to the listening ages: "It is finished!" There was nothing to take from it, and there was nothing to add to it. It is the life of all lives, without a flaw or an imperfection. And it stands before us to-day as our inspiration and our hope. We can never approximate its sinlessness and purity, though we may ever strive to approach it in our constant endeavor to be good and noble and true. It is our supremest ideal. Also the life of the great apostle stands before us practically completed. After long years of self-denial and service he approached his doom with the triumphant acclaim: "I have finished my course!" Viewed from the world's point of observation, his life was a failure. He gave up all that the world offered him and immolated himself upon the altar of the most unpopular religion the world ever knew and became the "filth and off-scouring" of the earth to become a minister of the gospel. He had deprivation and suffering all the years of his ministry. There was no indignity that he did not endure. And in the end he was killed for the gospel's sake. Yet he tells us that his life was finished with joy. The ages have since demonstrated his claim. In the records of history he is the chief of Christ's ministers. None stands higher than Paul. Other New Testament worthies might also be sighted as proof of the fact that the finished life is the good life. But we are not confined to the New Testament times. In all the succeeding years, and even now, there are those whose lives are fashioned after the one perfect life, that challenge the faith and admiration of all men. They are the salt of the earth, the city set upon a hill that can not be hid—the beacon light, shining along the shores of time, that points to a port beyond the storm-tossed ocean. Happy, yea, thrice happy, is the pilgrim whose life at its close is a finished life! Throughout all its struggle it stood for virtue, morality, sacrifice and service. Now that it has reached the point where the mists and fogs gather about its outgoing, it shows no mark of decay. At eventide it is luminous. It has naught to do but lay down its burden of flesh and infirmity and pass up

through the gates into the city that is spiritual and eternal. The glory of such a life is unending and its crown is everlasting. The finished life! All ought to strive for its virtues and excellencies, and when possessed the world can not dim its splendors or diminish its perennial joy. The everlasting arms are around its destiny and heaven's gates fly open to welcome it to its immortal home. The indwelling secret of such life is Christ Jesus formed within it the hope of glory. Blessed Christ, inspire us, day by day, to perfect a life like thine!

THE STATE EPWORTH LEAGUE ENCAMPMENT.

Our young people are now getting the work of the Epworth League down to a practical basis. That department in the Advocate is one of the most interesting pages. Some time ago they sprung the State Encampment question and in the course of a year or so they have got it projected on a business basis. Corpus Christi is the place selected for the clans to gather once a year. A plot of ground, beautifully located, is already in process of preparation. A pavilion is being erected and dormitories for the accommodation of those who will attend. The expense of the trip, in the way of railroad fare and entertainment, is being brought down to a minimum point. It will be within the reach of all. The program will be a fine one. Some of the best speakers and lecturers are being engaged. It will be a sort of an Epworth normal school for the young people. Then the outside attractions will be very fine. The wide, wide sea stretches far out with its expanse of water. The bathing facilities will be unequalled. The fishing will be entertaining and exhilarating. What a splendid outing it will be to go to Corpus Christi with the young people and spend ten days on that delightful coast! If you miss it, it will be a source of regret to you ever afterward. Make your arrangements to go and get all the mental, religious and natural benefits of the place and the occasion.

THE MISSIONARY SPIRIT NOT CHIMERICAL.

The work committed by our Lord to his disciples was the Christianizing of the nations. In the nature of things this was a very slow process. It is not at all likely that the apostles themselves understood the scope of the undertaking. It is not yet understood by many. From the days of the apostles until now there have been those in the Church who believed that the work could be finished in a few years. Premillenarians of all sorts are calculating on a speedy evangelization of the world, to be immediately followed by the second coming. The late A. J. Gordon, one of the most devout and useful of modern preachers, was a leading advocate of this theory. He based his argument on the speech of James before the apostolic council. Being a rigid Calvinist, Dr. Gordon interpreted that speech as signifying that it is the divine purpose to send swift messengers throughout the world and gather the elect out of every nation into the fold.

At the same time the gospel would be preached "for a witness against" those who fail to accept it (the non-elect), and vindicate the divine justice in their punishment. So there came to be a play on the word evangelize—many believing that it simply signifies the work of a herald flying through the earth like the apocalyptic angel. There is scarcely to be found a case of special pleading more glaring than this distortion of a single text in the face of almost innumerable Scriptures teaching the opposite. The truth is James' address to the apostolic council was in precise accord with our Lord's parable of the leaven and the mustard seed, to place the leaven in the lump, and to sleep and rise night and day to cultivate and watch the growth of the kingdom among men. There have been many useful men among the premillenarians. Believing that they were hastening the second coming their zeal knew no bounds. The early Church seems to have been largely inspired by this thought. They had seen the Lord go up into heaven; they had heard him promise to return, and they thought that many of them would remain until he should appear. But the apostle warns them against fanaticism on this subject. This old earth is to be made new and righteousness shall dwell in it. The kingdoms of this world are to be his kingdoms, and the earth shall be filled with his glory. The romantic theories of Bishop Taylor and A. J. Gordon and John R. Mott must ultimately yield to the saner teachings of those who grasp the meaning of the word evangelize, and recognize that all the resources of applied Christianity have not yet made of America a Christian nation in the true sense of the word.

THE SUNDAY QUESTION.

The Sunday question is becoming one of our serious problems. The commercial spirit and the spirit of amusement are making it such. Great corporations are disregarding the Sunday. In fact, they are making a secular day of it. Whatever may be said about the running of passenger trains on Sunday, it is certain that there is no excuse for freight trains disregarding the sanctity of the day. Hundreds of men are kept busily engaged all day Sunday just as on any other day. The men who have charge of these know nothing about Sunday. To them it is a secular day. So it is with the great franchises in our centers of population. They have encroached gradually on Sunday until now thousands of men in Texas never know what it is to suspend hard labor on that good day. There is no law to protect it from these greedy seekers of wealth who look upon these laborers as means toward its accomplishment. And it is rare that our pulpits ever lift up a voice against the desecration of the Sabbath by these institutions. But these are not the only sinners in this regard. The spirit of amusement is also at work to bring the day into contempt and to put it to unhallowed uses. Baseball and football teams are organized all over the country for the amusement of the people and Sunday is becoming their day for such sports. The custom is growing upon us and we are com-

ing to pay but little attention to its evils. In our centers of population select teams, with State-wide reputations, will arrange games, the railways running into these places will give excursion rates, and great crowds will go to the cities to witness these match games. Along with them there is often much drinking, and the riotous spirit is rife. Thousands of people thus degrade the day by taking advantage of these low rates—among them often many of our Church members. Also our annual fairs at Dallas and San Antonio are sources of Sabbath desecration. The railroads give to these large excursions each Sunday while the fairs last. And excursions to the Gulf also take in Sunday. Really, have we any old-fashioned Christian Sundays? No, they have practically gone from us. We are becoming a nation of Sabbath desecrators. Directly, our Sunday will be a thing of memory at the rate we are going. Yet a sermon on these evils is a rarity. Our consciences on this subject are callous, and we have ceased to become alarmed at the encroachments of the world, the flesh and the devil on our sacred day! We seem to think nothing of it. Still God's Word thunders at us, "Remember the Sabbath day to keep it holy!" We need to awake from our lethargy, and point out the sins of the people so manifest in the desecration of our holy Sabbath.

There is no trouble for a man to live right before the world when he lives right in secret before God. A life that is pure and good in private is all right in public.

It is not well to boast, even of our righteousness; for, after all, we have more to be ashamed of than to glory in. Meekness and humility are commendable virtues.

Good, common sense mixed with religion makes a good compound. When common sense is lacking religion drives us into zeal without knowledge. The result is fanaticism. No state of grace makes us independent of common sense.

Prayer brings us into communion with the Father. We talk to him, tell him our mind, ask his guidance, and he hears our petition. Maybe we will not get the answer we desire, but he knows what is best for us. But it is our privilege to ask; his to give or to withhold.

When you smile upon the world, the world smiles back at you; but when you frown upon the world, it frowns upon you. After all, the world is mostly a great moving mirror into which we look and see ourselves reflected. And this explains the fact that the world often looks to us bad, gloomy, morose and repellent.

The world has its eye upon the preacher. We are glad that such is the case, because it is an admission that the preacher is a good and true man in public esteem. The world knows that his calling is a lofty one, and the world has a high standard for his life and conduct. How careful ought the preacher to be in all his manner of life before men.

SOME REFLECTIONS ON MY SIXTY-NINTH BIRTHDAY.

This is my sixty-ninth birthday, so recorded in the old book. What an experience! Since July 10, 1836. Not long ago I saw the picture of a fat, well-dressed man holding a big horn ready to blow. Above it were these words: "I blow my own horn." It impressed me in many ways, and may have caused the writing down of these reflections.

I was born in Wilcox County, Ala., July 10, 1836. In my seventh year my father moved to Missouri; in 1844 to Arkansas. On reaching Arkansas my father met some friends who persuaded him to settle in that State, where he remained until 1849, when we came on to Texas, reaching this State nearly fifty-six years ago. So I am at least an "old Texan." My early school advantages were quite meagre, but my father had a good library and I used it as best I could. A truer life in many ways was a hard and self-denying life. The conveniences of the present day were unknown to me, and self-denial was an early lesson and I learned it well, in my boyhood days, living on a farm. I was taught to do all sorts of farm work, besides I learned to use blacksmith and carpenter's tools, which later in life I found to be very useful. I think every boy and girl should be taught to work, no matter what their circumstances in life may be.

We found Methodist preachers had preceded us to both Arkansas and Texas, and we assisted in building the first churches ever erected in the neighborhoods where we settled. My parents were Methodists. They erected and maintained a family altar through their long lives and were devout Christians. I was converted at home during family prayers on the 21st of June, 1851. I have never doubted the genuineness of my conversion, nor my call to the ministry. I struggled against the call for several years, and during those years I was often gloomy and sad. When I finally yielded myself fully and unreservedly into the hands of the Lord, my peace of mind and joy of heart was inexpressibly joyful. I was authorized to preach on October 23, 1857, and on November 29 was admitted on trial into the East Texas Conference, together with fourteen others. Only four of that large class yet survive, so far as I know, Bro. John Adams, Jacob M. Binkley and John H. Lowe are yet living. I was the youngest member in that class of fourteen. I went forward without experience and without the equipment of education, but determined to succeed and do all I could for the extension of the kingdom of our Lord. Eternity will reveal how much I have accomplished in this great work. Extreme timidity has always held me back, and physical conditions of body have retarded me through life. For forty-five years my throat has been diseased and other troubles have greatly hindered my life work. I will not write of my sufferings, only to say they have been intense and continuous, more or less. Only once did I ever ask for a certain work and then failed to get it. Never did I seek preferment or promotion. I have known so many preachers manipulate matters and wire pull with confederates to get on committees, become leaders, go to the General Conference as delegates, become presiding elders, curators and get the best charges and even get D. D. added to their names, that I long ago became so thoroughly disgusted with all such manipulations as forever to deter me from any such procedure. I never sought position or promotion, and now in old age, with health and strength gone, I do thank God for the course I have pursued through life. If we do our duty and possess merit and qualifications, others will discover it in due time. Men often mistake their own ability and allow their thirst for prominence to entangle them in the web of personal selfishness. The preacher's wife is sometimes used as a stepping stone to get the best place. She must have a change of air, a certain doctor or certain water, etc. You will notice this plea is never made, when the best charges are already occupied. What vagaries of stuff falls from some of our pulpits to-day. Some of our college-bred men, whose boast is "independent thinking," are preaching outright infidelity. To eternal punishment, man evolving from jelly fish or monkeys, man not made directly by the hand of God and the Bible account of creation ignored and set aside, and the vain speculations of some "popping jay" instituted for the teaching of the Bible. The last book such preachers read is the stuff they dish out on Sunday to their people. One of these preachers was heard to say that a Methodist preacher could not be convicted of heresy in this enlightened day, and it does really appear to be true. The doctrines of depravity, the fall of man, atonement, regeneration by repentance and faith, witness of the Spirit, resurrection of

the body, death and judgment, with eternal punishment. These doctrines seem to be relegated to the past. I seriously object to our preachers going into the pulpit to lecture on the current happenings of the day, or surrendering their night hours to a musical concert or farcical display. Thank God, we yet have a large majority in the ministry of our Church who preach Jesus "as the way, the truth and the life." It is sad to know that many pastors go through years of pastoral work without a revival of pure religion in their charges. Such men should seek other employment, and make room for men who groan in spirit for the salvation of souls and are truly called of God to the work of the ministry. It occurs to me that our Church is overburdened with conferences, conventions, and other gatherings, requiring both time and money to attend them, and also interfering materially with the legitimate work of pastors. I do not believe I am at all pessimistic in my reflections and conclusions. Evidently our Church is growing, but not as rapidly as it would if we would only utilize all our forces, and harness and control the powers that now lie dormant.

I write these reflections to-day hoping some one may in some way be benefited, as so many have requested to hear from me through the Advocate. I am fully aware that I am neither talented nor a gifted genius, and never have felt that I was. But I have done what I could for mankind, and as I enter upon my seventieth year to-day with the full realization that the end draweth near, I love God and all His people. All these fifty-four years of spiritual life I have trusted in the promises of the scriptures and in all my days of helplessness I have never doubted God's Word. I believe the truths of divine revelation. If reason fails to comprehend any of the statements of the Bible, my faith grasps them. I accept the statement of creation as perfectly true, as I do the statement concerning Jonah and the fish. Also the relation of the living, death and the final condition of the rich man and Lazarus recorded in the 16th chapter of Luke. I feel sorry for any man who relegates the account of the above cases to "the chimney corners to abide with old wives' fables." I pity the man who professes to believe his ancestors were monkeys and the processes of man's creation ran through unnumbered ages. Such stuff is absurd folly, and makes me heart sick. In conclusion, let me say, as I sit on the borders of eternity, I have great peace and wait my removal to the better land without fear or doubt. Now, I have blown my own horn, using the personal pronoun I many times. Please pardon what is amiss in this paper, as it may be my last. E. L. ARMSTRONG.

REGENERATION—WHAT IS IT? AND WHEN DOES IT OCCUR IN HUMAN LIFE?

It may appear that these questions have been answered long ago. Doubtless to many minds they have been not only answered, but settled beyond revision, or even further consideration. This does not retire them to the honest inquirer after truth; for the candid, thoughtful mind there is revealed in what is spoken and written on this subject, not merely a diversity of opinion, but a lack of unity and consistency. That is all the more hurtful, because it relates to a subject that is elementary and fundamental in human salvation. Nor does silence, as some may suppose, promote harmony. It does so only where passion and prejudice prevail. The greatest uplifts the truth has ever had has been at the hands of those who were regarded by some as useless agitators, as disturbers of the peace. Of the Master it was said: "He stirreth up the people." It is far from our purpose to assume the role of censor, or even of teacher, on a subject fraught with issues so great as this one, but rather to indicate, as clearly as we can, the difficulties that now environ the subject, and possibly suggest that which is more in harmony with itself and with the "written Word."

To do this it is necessary to note first those things about which there is general agreement.

- 1. That salvation is not a series of unrelated parts, but it is a system, a method, a plan.
2. That regeneration is the primary or introductory stage of this great system—that which brings the soul—and hence the individual—into union with Christ under the domination of the Holy Spirit.
3. That it is divine generation as distinguished from human generation.
4. Hence it is equivalent to "being born of the Spirit" or "from above."
5. Therefore it is a work that is absolutely essential. There is no salvation without it. With these five particulars, well determined and established, may it not appear there is but lit-

tle chance of divergence or disagreement? And does it not also appear that it is only when and where these fundamentals are violated or disregarded that the divergence obtains? Let us see:

First, there are those who contend that fidelity to the import of the word regeneration and to the principles above stated demand that it be applied especially and exclusively to that gracious work that is first wrought for, and in every individual life—that initial state of grace which through the atonement that is secured by the cross of Christ and applied by the Holy Spirit becomes the heritage of all.

In support of this view it is claimed that it not only harmonizes the various parts of this wonderful plan, each to the other, but what is more, it is in harmony with every teaching of the "Divine Word," and also it presents that analogy between natural and spiritual life that is not merely helpful to the understanding of the latter, but in fact furnishes the only key to the correct interpretation of the same. If that which is natural does not symbolize and thereby interpret that which is spiritual, then there is no interpretation, and the Bible to us is a sealed book. Upon this basis it is inferred that being begotten or born is the origin of individual life; that the relation of the party begotten or born to this work is necessarily wholly a passive one; that such birth can occur but once in any individual life, therefore, as remarked once by Bishop Keener, "As a man is born but once, naturally so he can be born but once spiritually." We must reserve for a later period the testing of this view by the written Word, and notice the more prevalent idea that obtains in regard to when regeneration takes place in individual life. It is, that this work obtains only where there is a personal seeking and voluntary acceptance of Christ, and as a rule by those who have lost their primary state of favor with God, and have obtained forgiveness by returning to him. This evidently is a second state of grace and favor with God, and yet it is claimed that this is the first and real introduction into Christ, the beginning of Christianity in the heart and life. How this grave discrepancy can be reconciled with the admission that there has been a former state of favor with God we will have to leave to those who hold to and teach the same. It is proper, however, to notice that in defense it is claimed by some that though childhood is in favor and covenant with God, yet such are not born of the Spirit until they are capable of intelligent apprehension of Christ; they are justified, but not regenerated. This statement is directly in collision with the emphatic declaration of the Savior, Except a man (or any one) "be born again he cannot enter the kingdom of God." It also assumes the incredible, if not the impossible position, that though the party is legally innocent—not under condemnation—yet the Holy Spirit stands aloof from such a heart. Such a state cannot reasonably or scripturally exist. The truth is, the work of the Holy Spirit is co-extensive with the work of Christ. Where the Divine Spirit goes he takes Christ with him, and where he does not go Christ is not found, and condemnation always obtains. Justification and regeneration are never dissociated; but as our best authorities declare are inseparable. Another puts about the same idea in another form, that little children are safe, but not saved. This is a mere play upon words—a distinction without a difference. It is about as rational as to say a man is living, but not alive. There is no safe place in the universe, at least for human beings, except to be in union with Christ, and under the dominion of the Holy Spirit. But still more frequently we find this view expressed thus: The atonement covers the case of children until the years of accountability arrive. True enough, for if it did not cover them then, and ever afterwards, too, they would be in an awful state. But how does it cover them? Just as the Paschal lamb covered the lives of the first born of the Hebrew children, by having its blood sprinkled upon the lintel and door posts of the house, even so, Christ who is our Passover, saves those, and those only, who are sprinkled with his blood by the Holy Spirit. Any attempt to dissuade the work of Christ and that of the Holy Spirit is an effort to put asunder that which God hath joined together. Every work done for man, beginning with his creation, and extending down all his history, and including his resurrection, is the joint work of the triune God.

But a far more plausible defense of this view is, that union with Christ is the result of volition, and intelligent choice; that it brings into exercise that wonderful attribute of human character called moral agency, and, moreover, it is always attended with more or less consciousness of the happy relation that exists between the saved one and his Savior. Now here are several great truths that are misconceived, and hence misapplied. It

is well said that all of these, volition, moral agency and a consciousness of the relation of the saved to God, are connected with religion or union with Christ. But the question is, Where do these obtain before, or after such union? We unhesitatingly answer, afterwards in all cases, and never before. There can be no choosing of Christ by one who has never been united to him. There can be no freedom of the will, as free agency, if moral agency at all, where Christ has not imparted such freedom. No consciousness of sonship to God until such relation has obtained. As well speak of a dead body walking and acting before it has life, of a captive bound with fetters being free to act, or of a son knowing a certain man to be his father when in fact he had no father, as to speak of these things existing before they are received from Christ. They are the results of union with him, and not the cause of it, as many seem to think. They are all important factors in the work of abiding in Christ, or returning to him, but not in getting into him. It is written, "According as he hath chosen us in him before the foundation of the world." But says one, "You have overlooked the fact that the word regenerate implies a second work, and may it not be a second spiritual birth?" The prefix "re" does imply again or anew, but it is evident that the Savior in using the term "again" or "above" in connection with the birth of the Spirit, does not refer to a second spiritual birth after individual life begins, but rather to a life different from and contrasted with the natural birth; the one was of the flesh, and hence of the earth. The other was of the Spirit, and hence from heaven. The only sense in which regeneration can be considered a second spiritual life is by recognizing the Adamic state as the first state of favor and grace.

We now come to a phase of argument made in defense of the position that "initial" grace is not regeneration, which with slight modification may be accepted as correct. It is, that whatever may be the state of early childhood, even though the party may not depart from God, yet when such a one comes to have a knowledge of the personal life, and history of Jesus Christ, and accepts him as a personal Savior, there is a beginning of a new life. The only objection to this position is in the assumption that the life thus begun is different from the former life, except in degree. It is the same gracious life, become now more intense and enjoyable, intelligence and consciousness now for the first time become active factors in the Christian experience, and in connection there may be a larger measure of the divine Spirit manifest than ever before. But we do not think this work can be called regeneration in a theological or scriptural sense. It is such a blessing as may be repeated time and again in after life. It is like the life of the plant in the seed, that for some time has been hidden beneath the sod, but eventually emerges therefrom, comes out in contact with the open air, and sunshine, and takes on a vigor and growth not known before. Even if the party departs from God, falls under condemnation and through a knowledge of Christ is brought again into his favor, such change, though it be from bad to good, is not, in the strict sense, the beginning of the Christian life, but a restoration to it. It is conversion, but not regeneration. Even Paul's wonderful change is not dominated regeneration, but conversion. And so it was with Peter, and with all others where changes in life and character are recorded in the book. JOHN W. HALL.

THE LAW OF THE TITHE.

"The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16. Now if this be true, why, oh! why, should we go back into the old dispensation and draw of it the corpse of a dead law and tack it on to our Methodism, keeping it before the Christian world as God's financial plan—the law of tithing? God's financial plan in those days was not only the tenth of the produce of the field and flocks, but the first born of man should be redeemed with money.—Num. 18:18.

The law of Moses was called a yoke of bondage and a curse (Gal. 3:10). "For as many as are of the works of the law are under the curse; for it is written cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God it is evident, for the just shall live by faith, and the law is not of faith, but the man that doeth them shall live in them." (Gal. 3:19). Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promise was made. But you ask, "Did not Christ sanction

the paying of tithes? Yes, but he told them that they omitted the weightier matters of the law, judgment, mercy and faith, and added, "These ye ought to have done and not to leave the other undone, 'ye blind guides,'" etc. Our Lord by his life and teaching set up a spiritual kingdom and the hearts of the redeemed ones of earth is the temple of the Holy Ghost, and love is the dominating power that moves the Church of God to do effective work; "for love is the fulfilling of the law," "and out of the heart are the issues of life."

Christ said he came not to destroy the law, but to fulfill it, and as the law was called a curse he took upon himself to be made a curse for us, for it is written, "Cursed is every one that hangeth on the tree," and when he with his last expiring breath cried out, "It is finished," the work of redemption was done, and old things passed away and all things became new. And St. Paul tells us in 1 Cor. 3:21, "Therefore let no man glory in men, for all things are yours." Yea, transferred from God the Father, through Christ, to his redeemed ones, to be used as blessing, prompted by love.

"Every man according as he purposeth in his heart so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." So you see that if it is necessary for us to pay tithes in order to keep from being robbers, then tithing becomes a part of our redemption, as robbers are not saints and have no part in the kingdom of God. The law was changed from a law of ordinances to a law of love, and now, though I bestow all my goods (much more than the tenth) to feed the poor and have not charity (or love) it profiteth me nothing."

We read in Heb. 7:5, "And verily they that are of the sons of Levi who receive the office of the priesthood have a commandment to take tithes of the people according to the law; that is, their brethren." Then, in verse 12, "For the priesthood being changed, there is made of necessity a change also of the law." Then, in verse 18, "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Verse 19, "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God."

Therefore my beloved brethren and sisters, let us read in the New Testament 1 John 2:27 and read and pray in faith, nothing wavering, till we have grasped the full meaning contained therein, and then by consecration and prayer wrestle till we know we have this anointing, and need not that any man teach us, lest we be found like those in Heb. 5:12, "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat," etc. Yea, my beloved brethren, should all Methodism be drawn out to pay in the tithes we would fall of the grace of God, for we read in Gal. 5 that if we do one we become debtors to do the whole law and are fallen from grace, and we would find our hearts running out after the great things we are doing for Methodism in a temporal way to that degree that I fear we would hear a voice come rolling down through the ages long departed.

"These things saith the amen, the faithful and true witness, the beginning of the creation of God. I know thy works that thou art neither cold nor hot. I would that thou wert cold or hot. So then because that thou art lukewarm and neither cold nor hot, I will spurn thee out of my mouth. Because thou sayest I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked."

Let us get into the spirit of these things, for they are spiritually discerned (1 Cor. 2:14), and let us go forth in the spirit of the Master, blessing the afflicted ones, contributing to the necessity of saints, distributing to the needy and sending the gospel to the uttermost parts of the earth, knowing that if we have not the Spirit of Christ we are none of his; and knowing also that if we fail of the grace of God and draw back from these things it is we, ourselves, who have been robbed, and not that we have robbed God; but we have allowed our adversary to come in and steal away from our hearts "the pearl of great price," and we are left desolate.

The thought is a honorable one, for God's banner over me is Love.

MRS. W. M. WOOLSEY. Floresville, Texas.

NOTICE. To the Pastors of Llano District: Dear Brethren: Please get your money for the Mood Scholarship and the improvement and furnishing of the district parsonage as resolved in your District Conference. Especially the amount promised to start the Mood Scholarship in September. Send it to me by middle of August. W. H. H. BIGGS.

Devotional and Spiritual

CONSECRATION HYMN.

Myself to Thee, O Master!
I give without reserve,
My powers in consecration
Thy reasonable will to serve.
My time in due proportion,
My wealth at Thou hast made,
My love to Church, most holy—
All on Thine altar laid.

To fellow men in service
Myself I freely give,
With words of patience, help me
In charity to live;
In thoughtful deeds heroic,
In judgments kind, just, brave,
In sacrifice most Christly,
Which lift the world and save.

To be myself I pledge Thee,
Obeying voice and sight,
Fulfilling Thine ideal,
As pardoned child of light,
Thy flesh, Thy blood here shown
me,
Amaze, rebuke, yet move
My vows to fresh allegiance—
I feast, I drink Thy love.
—New York Observer.

THE CHURCH AND SOCIAL REFORM.

Social reform is in the air. It is no use to hide our heads, ostrich-like, and think it is not coming because we do not see it. We can no more arrest the movement than we can sweep back the ocean tide with a broom or catch the lightning flash in a net. What shall we, then, as Churchmen, do with it? What shall be our attitude toward it?

We ought, first of all, to study it so as to get a better understanding of its aims and methods. We must not judge it by what we hear on the street corner. Benjamin Kidd says: "True socialism has always one definite object in view, up to which all its proposals, directly or indirectly, lead, namely, the final suspension of that personal struggle for existence which has always been waged."

Speaking for myself, I can not see how we can get along without competition, even if it does make money kings and merchant princes of some; nor have I one word to say against these merchant princes who bring the commodities of the universe to our door. But it seems to me that any world movement which has for its end the reducing to a minimum of the fearful crushing struggle for life which affects us all is worth studying. It is our business to get the best possible understanding of it.

Then, in the second place it seems to me the Church ought to be in the lead, directing and controlling the movement. Christianity is really the parent of this great movement. It is the conditions of life created by the Churches, and especially by the Protestant Churches, and of these I think Methodism has been in the lead, which makes such a movement possible. The Wesleyan revival in England made for the emancipation of the English working man. A well known Bishop in the Anglican Church said: "The revival saved England from revolution." Now, having created the movement, shall we not direct it? If we do not, the extreme socialist and anarchist will. I give it as my judgment that we ought to organize for this purpose as the free Churches have in England. We have our commission on evangelism, which is all-important. But evangelism is only a part of our work; it may be the chief part, but only a part. Our commission is to "teach" the nations as well as preach the "glad tidings" to them. I am not sure we have done our full duty when we have pleaded for a better type of manhood in our schools and pulpits, when we have emphasized the solidarity and brotherhood of the race, or the responsibilities of wealth. Why not appoint an industrial commission to represent us, and to aid in adjusting all such differences and

disputes between employer and employe as is now going on in this city? We have had much to do with emancipating these men, and putting them on their feet. Multitudes of them are in our churches on Sunday. I know some official members who have been out of employment for weeks because of this struggle. Surely we ought to be able to speak in a way that will command a hearing at such a time as this. Such a commission might be able to get on the inside, and reach the facts so we would not be dependent on the contradictory daily press for our information.

In the great "dockers" strike in London the Methodist Church was one of the great factors in adjusting matters, and settling the dispute. It was a Methodist minister who held the funds for the strikers—\$250,000—and we are told that the same man was elected by the employers as arbiter. So both capital and labor looked to the Church in their trouble.

Machinery has developed new conditions for employer and employe. The individual is lost among the thousands. Great combinations of capital and labor are indispensable. Unionism on both sides is here to stay, and we ought to help in its reconstruction and leadership. There is no use in denouncing it. Our fingers ought to be on the pulse of the movement, and our hand in evidence in its formation and control.

It is true that nothing answers so many cries as the gospel. Without it I would have no hope for the world. We have in it a panacea for the troubles of life. Yet changing conditions demand a new application of it. Gun powder is made of charcoal, salt petre and sulphur, and if one of these elements is absent it is inadequate. So a gospel that only reach the soul and relates itself to the spiritual exclusively is inadequate. The gospel of "environment" has undoubtedly been over-emphasized by some, yet we must not overlook the fact that the conditions of life have something to do with determining its quality. Carlyle said: "Enforced idleness is the Englishman's hell," and we may add that this is just as true of the American.

It is our business to help create such conditions as will make it easier for men and women to live wholesome, clean and righteous lives. We ought not to take sides in this movement. Personally I feel we Methodists are more in danger of neglecting the rich than we are the poor. In our Church the working man is at home. The Church is doing much, but can we not do more? Men need food, and clothing, and homes, and some rest here, before they reach the ambrosial fruit, and many mansions, white robes, and sweet rest of heaven.

Surely we of all people ought not to hesitate to do anything that will help usher in the "golden year"—

"When wealth no more shall rest in mounded heaps,
But smit with freer light shall slowly melt
In many streams to fatten lower lands.
And light shall spread, and man be liker man
Thro' all the season of the golden year."

—Rev. John Thompson, in North-western Christian Advocate.

AN ABIDING GIFT.

"Though I speak with the tongue of men and of angels, but have no love, I am become sounding brass or a clanging cymbal." Love never faileth; all else shall cease, of hatred and malice, opposition, fame and the pomp and glory of the world; but love shall abide forever. He who loves allies himself to God, for "God is love." He begins here to breathe an atmosphere of that realm and of

that dispensation for which this is preparatory. It is not the love for the lovable alone that ennobles and expands the soul. It is a divine vision which sees hidden excellencies, which concerns itself with the possibilities of good and the probabilities of peril in all sorts and conditions of mankind.

"It suffereth long, and is kind." Men may not be wise, and bless humanity with their wisdom; but a loving, tender heart may be possessed by all men, and be a blessing always. Material wealth may not be possessed, except in slight measure, by the masses; but love may be a treasure for all, to keep warm the hearthstone when storms beat without, and make glad the fatherless and widow in the rainy day of adversity.

Who can not love? Love children and aged ones; love helpless and sorrowing souls out of their helplessness and grief; love flowers, and birds, and sunset skies, and truth, and God? Who loves art and nature and institutions, and is not made better for the appreciation of things beautiful and good and true?

Drummond says: "The greatest thing a man can do for his heavenly Father is to be kind to some of his other children." "Much of Christ's life," he says, "was spent in doing kind things—in merely doing kind things." Kindness, then, is the active principle of love, just as patience is the passive. It is so easy to say unkind words, to do unkind things; but it is just as easy to learn how to do and say kind things, if we will—and to be kind.

It is a little thing to love, yet love is the greatest of the graces of human character. It sweetens self-denial, and makes it easy and delightful. It is the staying quality of a believing soul; it is the crowning glory of character. If we are asked to do some great thing, remember, it is to be done in the doing of this simple thing. My brother, my sister, if God, by the voice of his Spirit, by the word of truth, by the preaching and practice of his children, should bid thee do some great thing, and that great thing be the building of a character in accord with his will, wouldst thou not do it? Do, then, the little things which make for character! Use the material within your reach, and do it to-day! Be self-denying; be patient; be courageous; be kind and loving; if there be any other virtue, think on that; and, with the divine help, do it also! —"Greatest of Little Things."—Selected.

"GOD'S IN HIS HEAVEN."

The Bible burns with the truth: "The Lord reigneth; let the earth rejoice." We cannot emphasize too much the doctrine of God's sovereignty. Some one meeting Dr. Lyman Beecher in his old age, said: "Doctor, how are you getting along?" Doctor Beecher replied: "Oh, I am getting along a great deal better than when I was a young man, for I have made up my mind to let God be responsible for his own universe." Doctor Beecher was asked to explain his answer, whereupon he said: "In other years I carried too heavy a load. I found myself overburdened with a sense of responsibility, worn and weary, as though I had the universe on my shoulders and must by and by give an account of the total results of its failure or success. Now I rest in God's sovereignty. I feel the obligation that I am under, to do what little I can to help humanity; but after I have done what I can, I trust and leave all with God."

This doctrine of God's sovereignty is a doctrine to rebuke our impatience, to silence our murmuring, to sustain and brighten our hope, even when the darkness of the night is sevenfold. Abiding in the sanctuary of God's sovereignty, we can look out upon all the tumult and thunder of the world and believe that in the end all will be well. The ages are God's. The centuries are

under his administration. He does not measure time according to our little scales. Our chronometers are not used in his economy. With God one day is as a thousand years and a thousand years as one day. All his decrees of righteousness shall at last be fulfilled.

In his earlier years Dr. Beecher worried about the affairs of the world until oftentimes he became ever-weary, exhausted and completely disheartened. In later years he learned the better way of doing his own work as best he could, and then, with cheerful, hopeful, optimistic spirit, resting calmly in God, Dr. Beecher's words echo the immortal song of Pippa:

"God's in his heaven—
All's right with the world."

(Or, the world is in the way of becoming right.) This world is as a great ship. God is at the helm, and, just as a ship in midocean sails on, no matter which way the wind blows, no matter which way the waves flow, no matter how the passengers feel, so this ship of the world, under the sovereignty of God's love and God's wisdom, will sail on to its destined harbor.

"He shall have dominion also from sea to sea, and from the river unto the end of the earth."
"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."
—John Reid Shannon, D. D.

AN UNBROKEN PROMISE.

Hear the pledge of Jesus Christ: "I will not leave you comfortless; I will come to you. Lo! I am with you always, even unto the end of the world."

As long as God lives and our souls live, so long does this pledge stand. It is true, we can not always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it forever and forever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But it is not because God is absent. It is because we are stunned, unconscious. It is like passing through a surgical operation. The time comes for the ordeal. The anesthetic is ready. You are about to become unconscious. You stretch out your hand to your friend: "Don't leave me, don't forsake me." The last thing that you feel is the clasp of that hand; the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you feel is the hand; the first thing you see is the face of love again. So the angel of God's face stands by us, bends over us, and we may know that he will be there even when all else fails. Our friends die, our possessions take wings and fly away, our honors fade, our strength fails, but beside every moldering ruin and every open grave, in the fading light of every sunset, in the gathering gloom of every twilight, amid the mists that shroud the great oceans beyond the verge of mortal life, there is one sweet, mighty voice that says: "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee and the angel of my face shall save thee."—Henry Van Dyke.

THE PERIL OF ABUNDANCE.

Abundance is always a handicap. It may be an added obstacle that God would have us meet and overcome, and if so it is to be rejoiced in, like any other affliction or testing of our strength. But if it is not one of our heaven-sent burdens let us not be so foolish and wrong as to covet it and worry because it is not our lot. In the simple matter of time the handicap of abundance is constantly proven. Those who have a great amount of time at their disposal rarely accomplish

much. The men who are doing most outside of their ordinary business are the men whose ordinary business is most taxing. That holiday to which you look forward as giving you so much time to do certain things rarely records the results that mark the days of greatest pressure. So it is with money, and health, and every other possession of life. There seems to be a subtle, narcotic influence in abundance of possession. There are noble exceptions; those who with iron will and complete consecration overcome the awful drag of wealth. But to do so calls for one of the sternest conflicts of life. We may well stand aside from the danger unless God himself bids us enter upon it.—Selected.

LIVING IN CHRIST.

Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, abiding in its inclosure or beneath its shelter, though you are not always thinking about the house itself; but you always know when you leave it. A man may not always be thinking of his sweet home circle; but he and they may nevertheless be abiding in each other's love. And he knows instantly when any of them are in danger of passing out of the warm tropic of love into the arctic regions of separation. So we may not always be sensible of the revealed presence of Jesus; we may be occupied with many things of necessary duty, but as soon as the heart is disengaged it will become aware that he has been standing near all the while; and there will be a bright flash of recognition, a repetition of the Psalmist's cry: "Thou art near, O Lord." Ah, life of bliss, lived under the thought of His presence, as dwellers in Alpine valleys beneath the solemn splendor of some grand, snowcapped range of mountains!—F. B. Meyer.

CHANGED HUSBAND

Wife Made Wise Change in Food.

Change of diet is the only way to really cure stomach and bowel trouble.

A woman says: "My husband had dyspepsia when we were married and had suffered from it for several years. It was almost impossible to find anything he could eat without bad results.

"I thought this was largely due to the use of coffee and persuaded him to discontinue it. He did so, and began to drink Postum Food Coffee. The change did him good from the beginning, his digestion improved; he suffered much less from his nervousness, and when he added Grape-Nuts food to his diet he was soon entirely cured.

"My friend, Mrs. _____, of Vicksburg (my former home), had become a nervous wreck also from dyspepsia. Medicines had no effect, neither did travel help her. On my last visit home, some months ago, I persuaded her to use Grape-Nuts food. She was in despair, and consented. She stuck to it until it restored her health so completely that she is now the most enthusiastic friend of Grape-Nuts that I ever knew. She eats it with cream or dry, just as it comes from the package—keeps it in her room and eats it whenever she feels like it.

"I began eating Grape-Nuts food, myself, when my baby was two months old, and I don't know what I should have done without it. My appetite was gone, I was weak and nervous and afforded but very little nourishment for the child. The Grape-Nuts food, of which I soon grew very fond, speedily set all this right again, and the baby grew healthful, rosy and beautiful as a mother could wish. He is two years old now and eats Grape-Nuts food himself. I wish every tired young mother knew of the good that Grape-Nuts would do her.

Names given by Postum Co., Battle Creek, Mich.
There's a reason.

Secular News Items.

Rodney B. Swift, formerly head of the experimental department of the McCormick branch of the International Harvester Company, has as a stockholder brought suit against the company, alleging maladministration.

The Chinese Government recently notified the Russian, Japanese and other legations that China would refuse to recognize any arrangements made at the approaching peace conference in the United States regarding Chinese interests unless China was consulted in the matter.

The acceptance by France of the invitation to take part in the international conference on Morocco was dispatched by special messenger to the Sultan last week. Plans are being matured whereby similar instructions will be communicated to the French and German representatives in Morocco relative to the Sultan's preparation of a program for the conference.

An explosion of fire damp in No. 2 pit of the United National Colliery Company at Wattstown in the Rhonda Valley, the center of the great Welsh coal fields, is believed to have resulted in the loss of at least 126 lives.

An offer of the Norwegian throne has been made to King Edward's son-in-law, Prince Charles of Denmark. The matter is still under consideration.

Major Gen. Count Shouvaloff, Prefect of Police at Moscow and formerly attached to the Ministry of the Interior, was assassinated at Moscow July 11 while receiving petitions.

The Bulgarian Government has sent a circular note to the representatives of the Powers, in which the Powers are asked to intervene for the protection of the Bulgarian population in the Vilayet of Adrianople, European Turkey, against systematic Turkish persecution, which forces the Bulgarians to abandon their homes to seek refuge in the forest and to become active rebels.

Judge Wm. J. Calhoun, of Chicago, has been appointed by President Roosevelt to be a special Commissioner to Venezuela. Judge Calhoun will make a thorough investigation into conditions in Venezuela so far as they relate to the United States and its interests.

John T. Foster, one of the most famous inventors in the United States, under whose directions the first gold pens were manufactured in New York City, and who was associated with Walter Hunt, the man said to have devised the first model of the sewing machine, died at Arlington, N. J., last week. He was 85 years old.

A St. Petersburg dispatch says: "The Navy Department having resolved to build a powerful new navy, has instructed Chas. M. Schwab to make plans for new wharves, giving the exact time in which the work can be completed.

A new statistical cotton report will be issued by the Agricultural Department if Secretary Wilson can obtain the necessary means with which to undertake this work. This decision was reached in view of the discrepancy between the June report issued by the Agricultural Department and that made by the Cotton Growers Association.

cured from the appropriation for conducting the Agricultural Department for the fiscal year, a new cotton report will be issued. When this will be done will depend upon how soon the money to do the work is available.

"Every year, by our birth rate, we gain a battle over France." This is the remark credited to Count Molke, and passing time has shown that the German military chieftain was right. There are to-day 600,000 more births annually in Germany than there are in France. The decreasing birth rate in the leading Republic of the old world and the causes to which it is attributed are made subjects of an interesting report to the Department of Commerce and Labor by Consul Haynes at Rouen, France. It shows that France is threatened with depopulation.

The amnesty proclaimed by President Loubet, which permits the return to France of Paul de Roulede and others condemned to exile for sedition by the high court, has awakened somewhat of a serio-comic agitation in which the whole country is interested. De Roulede and his compatriots indignantly spurned amnesty in the form of a pardon, claiming that it placed them in the same category as pardoned criminals, and De Roulede has informed his friends of his intention to go to Austria until his country's peril urgently required his presence there.

Mr. Swift says it costs the International Harvester Company \$57 to build a harvesting machine which it sells for \$95, and for which the farmer pays \$125.

A dispatch from Sipinhai, Manchuria, says: Quiet continues along the front, but the Japanese are still moving in Korea. Russian trains move for Chang Tafu. Information from the Japanese lines indicates that the rank and file are exceedingly anxious for peace. To counteract this feeling, Field Marshal Oyama is constantly issuing glowing appeals to the patriotism of his troops.

Gen. D. L. Thomas died at his home in Dalton, Ga., July 16. He was a graduate of West Point and a distinguished brigadier-general in the Confederate Army.

M. Muravieff has resigned his position as chief peace plenipotentiary from Russia and the Czar has appointed M. Witte to that position. It has been intimated that Japan formally objected to certain utterances attributed to M. Muravieff, reflecting upon the Japanese nation, but inquiries made at St. Petersburg have failed to obtain any confirmation of the rumor. The peace party is overjoyed at the fact that the negotiations have been placed in M. Witte's hands.

The governments of Great Britain and Spain have accepted the invitation of the Sultan of Morocco to attend the international conference on Moroccan reforms on condition that the contents of the program to be discussed by the conference be communicated to them beforehand.

1903, and again when, after being appointed president of the Council of Ministers in the same month, his office gradually lost its importance until the rumor of his intention to resign and go abroad had been persistently circulated.

Last fall, when producers of cotton became convinced that they had produced more of the staple than the world then demanded, they determined they would themselves hold the apparent surplus until wanted by the trade, and that they would equalize the supply with the demand by reducing the acreage of this year's crop. This plan they carried out with remarkable unanimity. They held the surplus. They reduced the acreage. The actual facts indicated that the supply of cotton for the two seasons 1904-05 and 1905-06 would not be in excess of the world's requirement. The conditions were such as to justify a substantial increase in the price, as had been anticipated. Did it come? No. Why? Simply because the agency of the government, a government supposed to be "of the people, by the people, for the people" informed the world that the cotton growers had not reduced their acreage according to agreement, nor as much as they asserted they had actually curtailed it.

Russia has abandoned the idea of trying to secure the extradition of the men of the battleship Kniaz Potemkin who mutinied.

The story of the loss of the Japanese cruiser Takasago in December last, only published since the destruction of Rojstvensky's fleet, is a military classic. After the Takasago struck a mine and began to sink the crew assembled in perfect order on the upper deck, there to await the battle with a stormy sea and death. Captain Ishibashi ordered each man to use a life belt and directed that no one jump overboard until the ship actually sank. The crew then joined in the national anthem, cheering the Emperor, and lastly they sang "The Gallant Sailors" until their 500 voices rang out above the storm.

The submarine boat Farfadet, which sank at the entrance of the port of Sidi Abdullah July 6, was towed into dry-dock after ten days' incessant efforts to raise her. The hull of the submarine was covered with slime, but was undamaged. When the door of the Farfadet was opened there was a rush of nauseous gases from the decomposing bodies of the fourteen men who had perished in her, and great emotion prevailed among the naval officers and the men who had assisted in raising the vessel. Deodorants were immediately introduced into the vessel and the ventilators were started. She shows that her crew employed every imaginable device to escape. The authorities have decided to allow complete disinfection of the submarine before taking out the bodies.

A story of wholesale execution at the little village of Taikiu, 100 miles inland from Fusan, Korea, has been brought to San Francisco by Rev. F. F. McFarland, the missionary who came home on the steamer Korea, in less than a week sixty men, charged with being bandits and cut-throats, were hanged by order of the Japanese government. A party of Korean soldiers were the executioners. For many months the band of outlaws had been robbing and murdering in the country surrounding Taikiu. The situation became so serious the Japanese instructed the extermination of the offenders. The commission was entrusted to a detachment of Korean warriors, who caught the men and hanged them.

The governments of Great Britain and Spain have accepted the invitation of the Sultan of Morocco to attend the international conference on Moroccan reforms on condition that the contents of the program to be discussed by the conference be communicated to them beforehand.

William S. Withers of Wakefield, who led the orchestra of Ford's Theater, Washington, the night of April 14, 1865, when President Lincoln was

SUPERIOR SINGLE DISC DRILL.



The Disc Drill is an improvement in drills that will be appreciated by every grain raiser in the Blackland District of Texas, as it practically sets forever all objections heretofore urged against grain drills. No more choking in weeds and trash. Light draft. Especially adapted for hard ground; works equally well in black or sandy land; runs shallow or deep as desired. The feed on the Superior sows any seed from Millet to Corn with absolute certainty.

PARLIN & ORENDORFF CO. DALLAS TEX.

FIRST ENCAMPMENT TEXAS EPWORTH LEAGUE



CORPUS CHRISTI, AUG. 8-18.

An excellent vacation opportunity for Epworth Leaguers and their friends. Ample accommodations on the grounds and in the city for 3000 people. Auditorium, Restaurant, Water Supply, Bath House and Pavilion now ready and Tents and Camp Equipment will be supplied at reasonable prices. The ten days' program is a strong one, occupying morning and evening hours, leaving the afternoon for wholesome recreation.

LOWEST LONG LIMIT RATES EVER MADE

Round trip tickets to Corpus Christi at one and one-third fare, with sixty-day limit, on sale by all lines every day.

The SAN ANTONIO AND ARANSAS PASS RAILWAY will sell round trip tickets from Waco, Cameron, Rockdale, Giddings, West Point, Flatonia, San Antonio, Houston, Wallis and all stations on its line at one fare for the round trip to Corpus Christi, NOT TO EXCEED FOUR DOLLARS applied at Waco, Houston and all other Junction Points. Tickets will be sold August 7 and limited to August 21 for return. Ample arrangements will be made to handle the people coming from points on other lines.

IN ADDITION TO THE SALE OF TICKETS ON AUGUST 7 AT THIS RATE THE SAN ANTONIO AND ARANSAS PASS RAILWAY WILL SELL ROUND TRIP TICKETS FROM ALL STATIONS ON ITS LINE TO CORPUS CHRISTI AT ONE-HALF THE REGULAR ONE-WAY RATE, NOT TO EXCEED ONE DOLLAR AND FIFTY CENTS AT SAN ANTONIO, AND THREE DOLLARS AND FIFTY CENTS AT WACO, AND TWO DOLLARS AND FIFTY CENTS FROM HOUSTON, selling date Friday, August 11, limited to return August 14.

These are the lowest long-limit rates ever made by any road for our meeting, and the Friday rate will enable a host of our young people, whose time is limited, to spend Saturday, Sunday and Monday on the encampment grounds. Special trains will be operated both ways. Announcement as to the co-operation of other lines will be made later.

Definite arrangements with other lines for sale of through tickets in connection with the S. A. & A. P., based on this rate, have not been made, but we hope to be able to announce this next week. IN ANY EVENT, IF THEY SHOULD NOT SELL, YOU CAN BUY LOCAL TICKET TO NEAREST JUNCTION POINT ON THE S. A. & A. P. RY. AND BUY ROUND TRIP TICKET FROM THERE. Figured on this basis, the rate from points in Texas will be about as given below. IF YOU WILL WRITE AT ONCE, STATING HOW MANY ARE IN YOUR PARTY AND WHERE YOU START FROM, I WILL BE GLAD TO GIVE YOU INFORMATION AS TO BEST ROUTE TO GET BENEFIT OF LOWEST RATE AND WHERE TO JOIN THE SPECIAL TRAIN.

The \$1 round trip rate, applied from the Junction Points named, will make the rates from the following points for the round trip to Corpus Christi cost for 15-day tickets from following stations:

Table listing round trip rates from various stations to Corpus Christi, including Alvarado, Ballinger, Bremond, Bryan, Belton, Beaumont, Brenham, Burnet, Brookwood, Corsicana, Coleman, Calvert, Denison, Dallas, Farmersville, Fort Worth, Flatonia, Gainesville, Greenville, Groesbeck, Goldthwaite, Georgetown, Galveston, Henrietta, Honey Grove, Hillsboro, Hearne, Hempstead, Ladonia, Lampasas, Lufkin, Luling, McKinney, Midlothian, Morgan, McGregor, Mexia, Marlin, Navasota, Nacogdoches, New Braunfels, Paris, Palestine, Round Rock, Sherman, San Marcos, Smithville, Seguin, Tyler, Temple, Taylor, Van Alstyne, Wolfe City, and Wallis.

Watch the Advocate each week for information as to special train service, etc., or write me for information in regard to special parties and also circular concerning accommodations at Corpus Christi.

A. K. RAGSDALE, Chairman Transportation, Dallas, Texas.

shot, died last week. Wilkes Booth stabbed him after leaping from the President's box to the stage and a detective arrested him. In the confusion of the moment many in the theater believed Withers fired the shot that killed Lincoln. Hundreds screamed: "Kill him! Shoot him!" and he was dragged out of the angry mob to the stage just in time to be saved from being badly hurt.

For the first time since the creation of the Paris University a Japanese has successfully passed an examination there for the degree of doctor of letters. He is H. Nagaoka, an attaché of the Japanese Legation in France, and already holds the degree of LL. D. from the University of Kyoto. Nagaoka presented a brilliant thesis on the relations between Europe and Japan in the sixteenth and seventeenth centuries, and was awarded honorable mention.

The Postoffice Department has is-

sued an order that the "off-colored and suggestive" postal cards, which now appear to be all the rage, must go. Postal clerks over the entire country have been directed to watch closely for these cards and to sidetrack them. Instead of going to their destined recipients, they are to be forwarded to Postmaster-General George B. Cortelyou, Washington, D. C. Everybody who knows Postmaster-General Cortelyou, knows him to be the purest of men, but that does not alter the fact that he will soon have the largest collection of "off-color" postal cards in the country. Washington is at present vying with Atlantic City in the illustrated postal card trade, though every prominent city in the country is now dabbling in the business. The effect of the order will render worthless for mailing purposes millions of these cards, although they may still be sold and carried around as souvenirs.

Notes From the Field.

NORTH TEXAS CONFERENCE.

Josephine.

Mrs. D. C. Wilcoxon, July 11: Our meeting that was begun on the last day of June by Rev. J. M. Bond has been a great success. Bro. Bond did some wonderful good preaching and was the cause of many souls being saved, although he was called away on other work, and we regretted to see him leave, but that did not stop the meeting. The day following after his departure the meeting was conducted by Bro. Osburn, of Nevada. He preached a glorious sermon. The meeting was conducted last night by Rev. Leonard Reed. He did preach with the Spirit and with the understanding. We had a glorious revival. Five new converts; others that had been present during the meeting have done some good work. The good brothers and sisters have been faithful in the work, for which we thank them very much. Bro. Reed will conduct the meeting. He has been so faithful in the cause of Christ since he came on the work. No wonder there are so many souls being saved. He has done some noble work in this circuit. We have up till to-day forty-six conversions and eighteen or nineteen additions to the Church. We are not satisfied yet. There are others we want to save. We have preaching at 11 o'clock, young men's prayer meeting at 2, general prayer-meeting at 4, children's prayer-meeting at 5. Let all go on in the good for the Lord.

Gail.

A. H. Hussey, July 15: We were transferred from the North Texas Conference to the Northwest Texas Conference last November, and were appointed to Gail Mission in the Colorado District. Gail is forty miles north of Big Springs, and is the county seat of Borden County. We have eight appointments lying in Borden and Scurry Counties. Not much farming is being done in Borden County, but a great deal is being done in Scurry County. Gail lies just at the foot of the plains. Most of this country is fast settling up with a good class of people. The jail here stands empty for many months at a time. There was no parsonage here when I came. I am the first Methodist pastor to live at Gail, although the Church has been organized here for several years. We have built a good four-room parsonage since coming here. It is not finished inside nor painted yet, but we have been living in it since the first of June. We also had a cistern dug and cemented at a cost of \$50. Some other improvements have been made. We hope to finish the house this year. Two weeks ago the people at Gail gave us a handsome pounding, which we very much appreciate, not for its value alone, but for the manifestation of appreciation. We think we are getting along fairly well with our work. We hope for good meetings during the summer. I am just returning from Headrick, Okla., where I have been for nearly ten days at the bedside of my mother. For several days we thought each day would be the last. I left her considerably improved, but her recovery is very doubtful.

Bells.

A. P. Hightower, July 17: We closed a fifteen days' meeting here yesterday. Rev. D. A. Gregg of LeMeta, Texas, did the preaching. He preaches a sound gospel; stresses genuine repentance and the mounter's bench. No pastor need hesitate to get Brother Gregg to help in revival meetings. We received eight into the Church, and others have expressed their intention to join the Church soon. The membership of the Church was greatly benefited. We are expecting a forward move in all departments of Church work.

Whitesboro.

W. H. Brown, July 17: I am now at Leander, Texas. We have had a most glorious revival here for the past week. The whole country is stirred. To God be all the glory. Bro. Z. V. Liles is pastor, and is extremely popular with all the people.

South Bonham and Ravenna.

L. G. White, July 15: We have held two meetings, one at each of our appointments, with very good results. At South Bonham we held a ten days' meeting. Rev. W. F. Clark did the preaching. He is a real young man when it comes to revival work. He surely is fine help. Archie and Harry Crissman, with cornet and trombone, assisted Bro. John Nelson in leading the choir. At several services hundreds stood outside or sat in their vehicles that could not get under our large tabernacle. The happy shouts of Zion could be heard up to many a late hour. There were fifty-four conversions and many reclamations. Twenty-

one gave their name for membership. At Ravenna Rev. A. P. Lowrey, of Waco, did the preaching in his own plain, logical, practical way. God surely works in a mysterious way, for I never heard of so many hindrances. Bro. Lowrey was called away the first part of the meeting. It rained us out of nearly half the services. Our lights gave us no end of trouble. We moved back and forth from tabernacle to church a number of times. The third night I barely escaped death from an accident and was very sick for four days. Some insisted on being married, others to be baptized, some immersed. Archie Crissman rendered valuable service with his cornet. There were forty-seven conversions, besides reclamations; twenty-six joined our Church. Circular oak pews and a gas machine have been installed and we are about ready to dedicate the church at this place. Ravenna promises to be a station in the near future.

Ector.

W. F. Clark: Ector meeting still continues. I have been assisting Bro. Huffman fifteen days. I led the meeting during all the preaching except two sermons. We have had forty conversions up to date. Bro. John Nelson led the singing both at Bonham and Ector. He is a fine leader in revivals. He knows just what to sing and when to sing. If any brother wants a singer you could not do better than to secure the services of Bro. Nelson. Bro. Huffman has a good people, and he had the church ready for the meeting. His people love him and his family. It is not common to find the two qualifications in one man. I will commence at Edhube with Bro. Robt. Ely next Sunday. I try to encourage the people to take the Advocate.

TEXAS CONFERENCE.

Linden Circuit.

S. H. Morgan, July 17: Just closed a good meeting at Bryan's Mill. There was a fine interest from the beginning. Ten professions, six additions to the Church. Christian people greatly revived. I was assisted by three other young preachers—Brothers C. S. Harkey, Olin Zimmerman and Joe Russell. We four young preachers had a good time. The boys all worked well. Harkey is a little giant. My helpers are all young men, who have grown up in that community. Bryan's Mill is coming to the front, and will be heard from.

Neches.

J. H. Westmoreland: We, the people of Neches, have just closed a very successful and interesting meeting. It was held under a large tent. It began the third Sunday in June and closed the 11th of July. There were thirty-three conversions and reclamations as the visible results, besides the Christians of the town and surrounding country were greatly revived. Rev. C. R. Powell, the Baptist State Missionary or evangelist, conducted the meeting and did the preaching to the close. He is a strong gospel preacher. He is original and has a style peculiar to himself, and is gifted with the power and tact of reaching hard men. His illustrations are full of humor, but each one carries with it a fine point, so plain and impressive that even the children listen with eagerness to catch every word, though some of the boys got pretty warm in the collar at the preacher because of the plain emphatic way he denounced sin. He certainly does hit hard. He makes no compromise with sin whatever. He fights it all of its phases. Of course he had the pleasure of putting several under the water. Of course we bade him Godspeed in this, as we shall have the pleasure of pouring it on the heads of several. We took a collection for him, amounting to about \$160, and it was freely given. He has an invitation to come back next year and hold another meeting for Neches. We are moving on slowly with our work, but we trust to be able to make a full report on all lines at conference.

Malakoff.

B. W. Allen, July 17: Glorious meeting just closed here. A great work accomplished in the Church and twelve additions from the outside. Bro. W. H. Terry of Granbury did the preaching and ran the whole thing for the last four days, while the pastor laid up in bed with a malarial attack. The preaching was of the kind that did us all good and caused the conversion of souls. Now all together for our new \$4000 church. We expect to have it well under way, if not completed, by conference.

White House.

J. W. Griffin, July 17: The Methodist protracted meeting at this place closed Friday night. There were eighteen sermons preached. Brother Hughes of Troup preached four sermons. He had to go to his own work.

The pastor, Bro. J. J. Rape, and this scribe preached time about until Dr. Packard of Tyler arrived from Denver and came to our rescue. The Doctor preached five sermons. Brother Rape set the standard of religion high; also the standard of preaching strong. The spirit of the Lord manifested himself in power. The membership of the Church that attended were greatly blessed. Bro. Hughes' sermon on the love of God was so inspiring. Brother Packard's sermon on the value of the soul could hardly be surpassed. Brother Rape preached two sermons on the horrors of sin, which stirred the devil in White House. There was not a sinner in the congregation but what was brought face to face with his sinful record. The evils of the community were set prominently before the congregation. Some declared they did not like such plain preaching; others said it brought them under lasting obligations to Brother Rape. Brother Packard took a collection for missions at the close of the meeting. There were a great many hindrances to the meeting. Farmers were busy working their cotton, the fair at Troup lasted three days and the last three days of the meeting. But, notwithstanding all of the hindrances, the meeting did great good. At the close of the meeting Brother Rape received seven members. The third Quarterly Conference convened Saturday and Sunday last. The reports showed advancements on all lines over any previous year. Brother Rape's health is somewhat frail, but we are praying for his recovery. He is the man for White House charge.

Bremond and Reagan.

A. A. Wagoner: We have just closed a good meeting at Bremond. Many say the best we have had for many years. We received four members and organized a Senior Epworth League. The membership of the Church was greatly revived. Rev. G. E. Cameron of Calvert assisted me. He is a great preacher, and did fine work. He loves men and knows how to reach them. Everything bids fair for a good report from this charge at conference.

Liberty.

J. R. Ritchie, July 18: We have held meetings at the following places: Dayton, Devers and Smith's Chapel. At Dayton we were ably assisted by Rev. D. S. Harger, of Silsbee; at Devers by Rev. E. S. Wilson, of Amella; at Smith's Chapel we had no ministerial help. Have received thirteen into the Church to date. Our new Church at Liberty, which is a real beauty, is now completed, and when furnished will cost about \$2500. The W. H. M. Society has raised money to carpet the pulpit and aisles. Our W. H. M. Society at Dayton is doing nobly. Since our arrival here last December the good people of Liberty have brought us under lasting obligations to them by their many acts of kindness. Good things, too numerous to mention, have constantly been finding their way to the parsonage; but the climax was reached the 10th inst. when we received a first-class up-to-date pounding, consisting of many good things to eat, and dry goods in abundance. Many thanks to all who so generously contributed. Misses Nora McManus and Voe Calhoun deserve special mention for their leadership in this much appreciated undertaking. Our Sunday-school at this place, under the supervision of our efficient superintendent, Bro. T. F. Calhoun, is a success. Any preacher is fortunate who has such noble officials as compose the board on this charge. Our much beloved, Rev. O. T. Hotchkiss, is in high favor with preacher and people over this way.

WEST TEXAS CONFERENCE.

Weimar.

H. B. Henry, July 17: Our meeting at County Line two weeks ago was a success. To a membership of thirty we added eleven new members, and four more names not received into full connection. Last night our meeting at Oakland six accepted Christ. Our local preacher, Rev. A. B. Chapman, rendered good service. Our third Quarterly Conference last Wednesday was not well attended and our finances are somewhat behind, yet a better showing was made than at the third Quarterly Conference last year. Our stewards speak hopefully, as we have good prospects for cotton. Our meeting at Glass' Chapel begins next Sunday. We hope and pray for a great meeting. I'm working for the Advocate, though do not get many new subscribers.

Berclair Mission.

W. D. Williams, July 15: Our meeting at Blancoia closed on June 22, a few days before time, on account of the sickness of this pastor. Bro. Miller of Beeville, was with us and his aid was of great benefit to the Church. We organized a good Sunday-school, which is running in fine shape. Eight

came into the Church, the first in six years, and two infants baptized. The people had a wrong idea of Bro. Miller before he came, but when he left us they said, "He is a simple, common Methodist preacher." Bro. Thomas will be with us next month at Normanna, and we are praying for a great uplift. Our Church at Refugio organized this year is moving along nicely, and we expect to build up something there and save our Protestants.

Del Rio Circuit.

J. A. Foster, July 15: Del Rio Circuit is truly a frontier circuit. It is 170 west of San Antonio and only a few miles east of the Pecos River, which is the boundary line between the West Texas and the New Mexico Conferences. It embraces a distance of 150 miles and contains about seventy-five families. This is the first year they have ever had preaching regularly. We have just closed a meeting at Double Tank, a place on this work. Nearly all of the people from another settlement about twelve miles off were on the ground, and camped during the entire meeting. The average attendance did not exceed sixty persons, counting the babies and little children who were present. The meeting began last Monday night and closed Thursday night. During these days we had ten sermons from Bro. W. J. Johnson, the presiding elder of the San Antonio District. As to how he preached let his work speak for itself. On Thursday evening thirty-six persons came forward and joined the Church. It was an imposing sight to see the bulk of the people come forward at one time and join the Church. Twenty-one were baptized. A brighter day awaits us in this far western country.

NORTHWEST TEX. CONFERENCE.

Salado.

C. S. Cameron, July 12: Our meeting here was not so successful as we had hoped for, but when measured by the many difficulties under which we labored it was a great success. The rains poured and the floods came, but we went forward. Rev. U. M. McLaughlin, of Abbott, tendered us very valuable help for several days, when he had to go to his work at home. He is a fine preacher, and a success in the ministry. The pastor pressed the battle till Sunday night, the 9th inst., when we closed with fifteen conversions and several additions to our Church, and a revival was kindled in the hearts of those attending the services.

Peaster.

G. W. Shearer, July 17: We have just closed a fine meeting at Poolville, which resulted in a number of conversions and many accessions to the church. "Every prospect pleases, and only man is vile." We are giving due attention to the circulation of the Advocate among our people.

A SAN ANTONIO SOUVENIR.

One of the prettiest products of the printer's art that has come to our table this year is a beautifully embossed and handsomely illustrated catalogue of the Peacock Military School, showing half-tone cuts of the teachers, the cadets, the buildings, the grounds and the beautiful West End lake controlled by the school. From the printer's viewpoint the matter is perfectly proportioned, and the cover and cuts are artistically executed. The Secretary of the Business Men's Club says that it is a valuable supplement to "San Antonio Beautiful." What is especially worthy of remark is the fact that the entire job is a home product.

FARMERS, READ!

Ennis, Texas, July 10, 1905.—The Killfast Manufacturing Co., Dallas, Texas: Gentlemen—I have used your "Killfast" with unbounded success, and all I need to sell 100 pounds of your product is a spray pump to demonstrate with. Yours for business, J. WHITE. Killfast positively exterminates Johnson, Bermuda and other grasses without injury to the land at very small cost. For information write The Killfast Co., Sta. A, Dallas.

BEAUMONT DISTRICT.

In my write-up of the district last week I neglected to mention some missionary work that is being done in my district by Bro. Pierce S. Wilson. I found several places where there was an opening for work of that kind and appointed him to do it, and he is succeeding nicely. The efforts in that line will result in the forming of a new charge next year. He has already held two or three meetings and has had good success. The efforts along that line are being blessed.

O. T. HOTCHKISS, P. E.

President Roosevelt has determined that the scandal growing out of the cotton report leaks in the Department of Agriculture shall be probed to the bottom. He holds that the men or men responsible for the leaks are even in a greater degree culpable than they would have been had they stolen money outright from the government. He proposes that Assistant Statistician Holmes, against whom serious allegations are made, shall be punished if it shall be found possible to secure his arrest and conviction under the present laws.

GALVESTON EXCURSION.

The announcement that the Santa Fe will operate a popular price excursion to Galveston on the 26th of this month comes as a pleasing surprise to most of us. There is a perennial interest in the Island City for most Texans. We are proud of the courage the Galveston people have shown in the rehabilitation of their home city. It seems so eminently characteristic of the State, this looking the seeming impossible square in the eyes and then overcoming it. Last season, when we were down the seawall, was practically complete and the work of raising the city's grade had been started. To-day we are credibly informed the great undertaking is well under way, the entire east end of the city being filled and up to grade, and the work of filling the rest is being carried forward night and day. The magnitude of the undertaking the people of Galveston have set for themselves can now be appreciated by the visitor. To transport the 12,000,000 cubic yards of filling necessary to complete the job five immense dredges are continuously employed. The result of their effort is to be seen on every hand. These great engineering problems that are being worked out are not all that commend Galveston to the visitor. The wonderful white sand beach, and the splendid surf bathing that has been famous in Texas these many years still attract hundreds of people every day during the season. We all know how invigorated one feels after a dip in the surf, and the joy one has from a battle with the rollers.

To the sportsman, Galveston has an added attraction. The fishing this season is very much better than it has been for several years past. The big fish in particular are more than usually abundant, and the landing of a tarpon or June fish is dependent entirely upon the skill of the fisherman. The famous tarpon fishing on the Florida coast is tame compared with the article furnished by our Texas waters, and Galveston has the advantage over all other points on the coast in the fact that a pavilion is operated on the North Jetty, about six miles from town. A powerful launch makes the trip to and from the jetty three or four times a day, and a party can arrange to return at almost any hour they may desire. A first-class restaurant is maintained, and one may arrange for sleeping accommodations if he cares to spend the night. Fishing tackle may be secured, but, of course, the man who is after the big fellows will carry his own outfit.

A number of new pleasure boats has been added to the already large fleet that Galveston boasts. Parties of from six to a dozen people can spend an entire day on the water at small expense, and it is an experience that they will remember always. To make it easy for any of us to get down and enjoy the outing the Santa Fe has arranged to sell tickets from all points on the one south of Paris and Purcell and east as far as Montgomery at a rate of one-half of the one-way fare, and we are assured that plenty of cars will be provided to insure the comfort of all.

The man who does not fear failure seldom has to face it.—Ram's Horn.

About Six Years Ago

I ordered a sewing machine from you for my wife and it is yet a good one; oil and needles had to be renewed, being the only expense. My daughter liked it so much I ordered one for her. Hers works well and gives delight. Accept my heart felt thanks for two good machines and a good paper. J. W. ARMSTRONG. Coffeyville, Texas

2 FAST TRAINS DAILY FAST TRAINS 2
AFTER JANUARY 8TH, BETWEEN TEXAS AND MEXICO 34 1/2 HOURS—1 1/2 DAYS SAN ANTONIO TO MEXICO CITY.
302 MILES S.HORTEST I. & G. N. 15 Hours 20 Minutes Quickest
Laredo & National R. R. of Mexico.
Correspondingly as Quick from All Texas Points via I. & G. N. New Fast Service Between Dallas, Fort Worth, Austin and San Antonio After January 8th.
ASK AGENTS, OR WRITE
L. TRICE, 2d Vice-Pres. & Gen'l Mngr. D. J. PRICE, Gen'l Pass. & Ticket Agent. Palestine, Texas.

THE ROLL OF HONOR FOR BOYS AND GIRLS OF SIXTEEN YEARS OF AGE AND UNDER

Any boy or girl under seventeen years of age may enter this contest, and those who make 50 per cent will be entitled to a place on the Advocate Roll of Honor, and their names will be published in the Advocate three weeks from the date of the issue containing the list of questions they answer.

There are forty of these questions—ten for each week for four weeks—and the boys and girls who make the required per cent for three of the four weeks shall receive special mention at the close of the series.

I have not time to write each of you a personal letter, but I will read your letters carefully, and will, each week, send the honor roll to the Advocate.

What you may do in this contest: You may, before you begin to write, take text books and study the lesson, and may ask assistance on subjects you have not had in your text books.

What you must not do: You must not ask the assistance of teacher, parents or anyone else, in answering the questions, or in finding the answers in the text books. You must search them out for yourselves. You must not take any notes while studying, and must not refer to any book or paper, nor accept any assistance after you have commenced to write.

You must not forget to write on only one side of the paper, to give your address, and to copy and sign the following

Pledge: "I am under seventeen years of age, and I have answered these questions without the assistance of any one; I did not take any notes, and I did not refer to any book or paper after I commenced to write."

Your letters must reach me not later than five days after the date of the paper containing the question.

Address MRS. ELSIE MALONE McCOLLUM, Haskell, Texas.

Miscellaneous Questions—Third Paper.

- 1. (a) Of what are the bones composed? (b) How do the bones of old people differ from those of children. (c) Name the two kinds of joints and tell how the bones are kept from slipping out of place. (d) Define cartilage; ligament; tendon. 2. (a) How is the muscle contraction controlled by the brain? (b) What effect have exercise and lack of exercise upon the muscles? 3. Correct the misspelled words in the following: (a) He is a peacable citizen, since he gained such a desicive victory over himself. (b) Repare the vessles and keep the army in rediness. (c) Prepair for war in times of piece. (d) His duties compell him to return as soon as they burry his father. 4. Where are the following cities: Chicago, New York, London, St. Petersburg, Little Rock, Austin, St. Augustine, San Francisco, Philadelphia, Washington? 5. (a) What is meant by the inclination and the declination of the magnetic needle? (b) What evidences have we of the internal heat of the earth? 6. (a) Reduce .375 to a common fraction in its lowest terms. (b) Tell how a common fraction may be reduced to a decimal. (c) Divide 6 1/4 by 93 3/4. (Leave work on paper.) 7. Who invented the steamboat? Who invented the telegraph? Who invented the wireless telegraph? 8. (a) Should the knife or the fork be used in conveying food to the mouth? (b) Should we sip from the side or the point of the spoon? (c) Should a guest take a seat at the table before or after the hostess is seated? 9. Is the Methodist Church Arminian or Calvinistic in belief? 10. (a) What is the meaning of Pedobaptist? (b) Name three Churches that are Pedobaptists.

My Dear Boys and Girls:

I hope each of you enjoyed our first annual picnic as much as I did. It was indeed a happy occasion. As we reached the picnic grounds so early some feared that the day would seem long; it might had not the rule been to forget self and think of the comfort and happiness of others. There was not a scowl or frown the whole day long. I do not know what would have been the fate of any one found sighing or pouting.

There were not so many present as we had anticipated, for since our work began we have had a large number of contestants, and we wanted every one to come; but there were not quite 100, including the guests. Perhaps I am to blame for not making the announcement more definite. Some thought they could not come because they failed to find guests, some because they could not answer the U. S. History questions, some because of sickness, and others did not write at all.

Now we did not want one of you to stay away and you know this was an imaginary picnic, so even the sick ones might have come. We were the merriest, jolliest crowd imaginable, and yet we missed the absent ones.

After the first pleasant greetings the young people—and all who were there seemed to feel young—scattered into groups over the ground. Some engaged in the various games, some went boat riding, some occupied the swings, hammocks and merry-go-round, while others sat upon the banks of the creek to fish.

Promptly at 11 o'clock all came together under the largest trees and heard the addresses by Dr. Rankin, Mr. Blaylock, Mrs. Howell, Mr. Gus Thomasson, Prof. Hamill and others. These talks were so bright and spicely and so suited to young people that all were surprised when the last speaker had finished that it was 12 o'clock and dinner time! I said all came together to hear the addresses, but I was about to forget that the seven or eight boys who wrote "We must have some fish to cook for dinner" had soon after our arrival gone some distance up the creek and now returned with a fine lot of fish. The boys and girls who had been trying to fish near the picnic grounds had not been so successful. They said the fish would not bite in such a noise, but this did not keep some from teasing these more fortunate young followers of Isaac Walton by saying they were timid and had gone off just to get away from the girls. Well, all hands went to work. The boys made two or three fires, dressed and fried the fish, and made some coffee, while the girls spread the cloths and sliced the bread and cake

and meats, and in just a little while dinner was ready. And such a dinner!—fish, turkey, chicken cooked in every conceivable way, roast, all kinds of breads, pickles, salads, jellies, preserves, pies and cakes, then ice cream and sherbet. Oh! and many other things too numerous to mention.

I had intended having some of the nicest menu cards published, but there were so many of them equally meritorious, and I am so very busy that I cannot send them. Some were dainty, and were models of neatness, some were tastily tied with ribbon or with silk cord, and all showed that the ones who sent them had excellent ideas of what to prepare for a picnic luncheon.

However, there were a few dishes, such as soft boiled eggs, soup, cheese with macaroni, and the vegetables—cabbage, beans and squash—which are better suited for the home table. You see the occasion and the means for serving must be taken into consideration. But ours was the grandest picnic dinner I ever saw.

After dinner we rested awhile in the hammocks and on the comforts spread on the grass, then the merriment began again and lasted until just in time for us to reach our imaginary train for home. I failed to take down the speeches of the Advocate editor and his staff, but I hope each one can reproduce his or her own speech and that all will give them to us in the next few numbers of the paper. Then the boys who were off fishing can read them, and even those who did not attend the picnic will enjoy these addresses.

I know the whole Advocate force appreciated your personal invitations and the special, dainty bits which in their honor were added to the dinner.

Ruth Wilkerson went to a real picnic on the sixth of July, but she was also at our imaginary one. By the way, I hope you have not forgotten to write me what you did (in reality) that day for some one else. Did you send some sick friend or some old person a few bright flowers, or a tempting bit to eat? Did you read to some one who could not read? My boys, did you sacrifice a game of baseball or some other favorite sport to help father or mother? In short, I hope each of you will write me what you did July 6 to prove the self-sacrificing spirit which I am sure you have.

Now, listen! Here is something interesting. Linda Washington writes that Johnson, the tailor President, of whom you have been studying, made her grandfather's wedding suit.

I hope those of you who found the U. S. History too difficult are enjoying the Miscellaneous Questions. I do not want you to have to work too hard, be-

cause this is vacation time and you need recreation.

For the month of August we will have five papers on the Old Testament; then for September four papers on the New Testament, and I am sure you will find these two series both interesting and instructive.

Is it not encouraging that some of the older people are taking up our little course of study and showing such an interest in our work? But we cannot admit them into our contests for this is the boys' and girls' Corner and must be kept exclusively for them. However, we appreciate the interest of our older friends and are glad to hear from them.

Leatha McKay has five stars by her name on the special roll for June. Is not that fine? Yours, (MRS.) ELSIE MALONE McCOLLUM.

Roll of Honor for Fifth Paper on U. S. History.

- *Myrtle Cloud, Proffitt, Texas. *Mamie Cloud, Proffitt, Texas. *Annie Hagy, Orange, Texas. *Bessie Carson, Altoga, Texas. *Jewel St. Clair, Sulphur Bluff, Texas. *Ruby Mitchell, Greenville, Texas. *Albert Walker, Rockwall, Texas. *Seth A. Smith, Tyler, Texas. *Clarence M. Do'd, Mission Valley Texas. *Harvey Ellis, Cross Plains, Texas. *Hubert Sone, Prosper, Texas. *Hugh D. Wallace, Munday, Texas. *Leatha McKay, Arp, Texas. *Eugene Naugle, Prosper, Texas. *Lizzie Price, Fate, Texas. *John M. Green, Blue Ridge, Texas. *Beatrice Stanger, Ben Wheeler, Texas. *Ruth I. Wilkerson, Knob, Texas. *Prebble Walker, Sharp, Texas. *John Lemond, Oiga, Texas. *Della Young, Lovelace, Texas. *Clitus Reeder, Buckholts, Texas. *Camelia Rogers, Leona, Texas. *J. Elton Gantt, Terrell, Texas. *Tina Gable, Dawson, Texas. *Lillian Makamson, Leona, Texas. *Linda Washington, Del Valle, Texas. *Ruby R. Rhodes, Duncanville, Texas. *Annie Belle McNatt, Black Jack Springs, Texas. *Robert H. Montgomery, Hext, Texas. *Hugh M. O'Brien, Comanche, Texas. *Mary Simpson, Edna, Texas. *Lena Simpson, Edna, Texas. *Milton L. Williams, Marshall, Texas. *Lillian Marshall, Lincoln, Ark. *Price Scott, Mickey, Texas. *Robert Greaves, Cumbly, Texas. *Allen Bass, Terrell, Texas. *Henry D. Hill, Henderson, Texas. *Ruby Hatfield, Oakville, Texas. *Mabel Baldwin, Haskell, Texas. *100 per cent.

Names of those deserving special mention for having made the required per cent on four of the five papers for June. The number of stars will indicate the number of papers on which the contestant made 100 per cent:

- **Myrtle Cloud, Proffitt, Texas. *Mamie Cloud, Proffitt, Texas. *Bessie Carson, Altoga, Texas. ***Jewel St. Clair, Sulphur Bluff, Tex. *Ruby Lee Mitchell, Greenville, Texas. **Albert Walker, Rockwall, Texas. **Seth A. Smith, Tyler, Texas. *Hubert Sone, Prosper, Texas. ****Leatha McKay, Arp, Texas. ***Eugene Naugle, Prosper, Texas. *Beatrice Stanger, Ben Wheeler, Texas. ****Ruth I. Wilkerson, Knob, Texas. *Prebble Walker, Sharp, Texas. **John Lemond, Oiga, Texas. **Della Young, Lovelace, Texas. ***Clitus Reeder, Buckholts, Texas. **Camelia Rogers, Leona, Texas. *J. Elton Gantt, Terrell, Texas. ***Tina Gable, Dawson, Texas. **Lillian Makamson, Leona, Texas. *Ruby R. Rhodes, Duncanville, Texas. **Mary Simpson, Edna, Texas. *Lena Simpson, Edna, Texas. *Melrose Roberts, Brownwood, Texas. ***Annie Belle McNatt, Black Jack Springs, Texas. *Linda Washington, Del Valle, Texas. *Ruby R. Rhodes, Duncanville, Texas. *Ruby Hatfield, Oakville, Texas. **Henry D. Hill, Henderson, Texas. ***Robert Greaves, Cumbly, Texas. *Price Scott, Mickey, Texas. **Lillian Marshall, Lincoln, Ark. **Mary Simpson, Edna, Texas. *Lena Simpson, Edna, Texas. **Hugh M. O'Brien, Comanche, Tex. *Robt. H. Montgomery, Hext, Texas. *John K. Montgomery, Hext, Texas. *Earl Lee, Gainesville, Texas. *Eula Cain, Grandview, Texas. ***Eva Hargrave, Sulphur Bluff, Tex. *John M. Green, Blue Ridge, Texas. ****Mabel Baldwin, Haskell, Texas.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh and cost almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars 'round home in a few days. I will mail sample of fruit and full directions to any of your readers for 19 two cents stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

BUY STOCK IN THE Goldfield Keystone Mining Co.

This Stock is Selling Rapidly at 20c per Share.

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WORDS OF PRAISE

Buffalo, N. Y.

Dr. Thurmond:

I can not find words to express my gratitude for what your wonderful Lone Star Blood Syrup has done for me. I have been suffering for nearly two years with rheumatism in my hips, and it then run down in my legs and it pained me so bad I could not walk. My son got me two bottles of your valuable medicine and I took it according to directions, and I now feel scarcely any pain and I believe one more bottle will entirely cure. Please send me one more bottle.

Yours truly, ELIZABETH SELLARS.

Cures to Stay Cured

W. T. Scott, one of the leading merchants of Pilot Point, Texas, says: "My wife was in extreme bad health. She only weighed 119 pounds when she began using Dr. Thurmond's Blood Syrup. She has taken four bottles and her health is entirely restored and her weight is now 138 pounds. The Blood Syrup is a boon for such cases. If you suffer, try it." November 8, 1896.

Dr. W. J. Thurmond:

Pilot Point, Texas, Feb. 15, 1900.

"In reply to your letter of late date in regard to my wife's health, would say: She is still in good health and your Blood Syrup is all you claim for it. Five years ago she took the Blood Syrup and has been in excellent health ever since. Sold by all Druggists. "W. T. SCOTT."

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S. G. WARNER, G. P. A.

Texarkana, Texas.

Kansas City, Mo.

Advertisement for The Denver Road, featuring a map of the route from Seattle to Denver and back, highlighting the Texas Pan-handle. Text includes: 'AS COMPARISONS ARE TO OUR ADVANTAGE WE CAN AFFORD TO ENCOURAGE THEM.', 'THE DENVER ROAD THROUGH THE TEXAS PAN-HANDLE.', 'SAVES PATRONS 300 MILES IN VISITING "COOL COLORADO" LEWIS & CLARK EXPOSITION, YELLOWSTONE NATIONAL PARK, OR CALIFORNIA POINTS, AND IT'S SERVICE SPEAKS FOR ITSELF.', 'FURTHER FACTS YOURS UPON REQUEST A. A. GLISSON, G.P.A. FORT WORTH, TEXAS.'



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ROBERTSON COUNTY WENT ANTI.

Two years ago Robertson County voted in local option, and after it went through the injunction process the law was put into effect. The antis began another campaign at once; and last January they rounded up about one thousand negroes along the Brazos River and paid their poll taxes for them. Last Tuesday they voted this gang of ignorant folk as though they had been that many sheep. Really when it comes to intelligence, it is no compliment to the sheep to be put into such a comparison. On account of this stroke of enterprise the antis carried the county, and thus old Robertson goes back into the wet column by virtue of ignorant negroes. Thus it will remain for two years, when the pros will give them another fight. It is hard to make moral sentiment dominate when foreigners and negroes represent the balance of power. It takes white people and Americans to carry local option. Some few honest negroes vote with good white people, and occasionally a foreigner does likewise, but for the most part these two classes are against our form of government and against morality of our sort. But this only makes two counties to go back—like the dog to his vomit—to the saloon—Lampasas and Robertson.

BROTHER LITTLEPAGE'S HOME.

Table with 2 columns: Name and Amount. Includes D. G. Horn, W. D. Littlepage, Rev. T. S. Armstrong, Rev. E. L. Shettles, A. Friend, Mrs. S. Gibbs, W. F. Gibbs, T. C. Gibbs, W. F. Malone, Mrs. T. M. West, Prof. Joe Pritchett, Dr. J. W. Thomason, Perry Watson, Mrs. M. A. Hall, Rev. P. B. Sims, W. T. Bergen, Rev. Kinney.

Total \$293.00
Previously reported 196.10

Grand total \$489.10

So the good work goes on. Now let all who read this get their Bibles and read Matt. 6:19-21, I Tim. 6:17-19, Heb. 12:5 and II Cor. 9:7, then send a money order for any amount they see proper, and I know of no work that will be more appreciated than this. Let everybody take notice. This work will be done some day, then your opportunity will be gone, never to return again, and you will regret it. I. Z. T. MORRIS.

A GOOD SUNDAY IN FAIRFIELD.

Fairfield is the shire town of Freestone County, and it is located in the center of the county, twenty miles from the railroad. It is reached by way of Mexia. A few years ago, a storm swept over the town and destroyed a number of business houses and dwellings. The church buildings suffered also. Among them our own was wrecked. Rev. J. L. Russell was the pastor at the time. The blow was a heavy one to the pastor and the people. Soon after that, the boll weevil pest destroyed all the cotton in the county, and this was followed by a fire which destroyed a large portion of the town. These successive losses were almost calamitous. But the pastor and his people went to work amid all these visitations to restore the church edifice. By the time the conference met last fall the structure was practically completed, with a debt of less than three hundred dollars on it. It was a heroic work, and many people told me that its success was largely due to the persistent efforts of Brother Russell. This year Rev. W. D. Gaskins is the pastor. Some time back he set himself to the task of raising the debt and having the church dedicated. I was invited by him and the presiding elder, Rev. R. A. Burroughs, to be present and take part in the dedicatory services. So last Saturday I went to Mexia and thence by private conveyance to Fairfield. We had a good opportunity to see that portion of the country. It is a sandy section, with much timber growing on it. They have running water; in fact, it is very much like the East Texas country. It is an old section of the country and well settled. Last year they had very good crops and the people are in a better condition financially. This year the outlook is measurably good. The country is productive with good seasons, and this year they have had plenty of rain. Cotton is looking well, the corn is above the average crop, fruit and vegetables are good. It is a fine fruit country. All they need to have a very fine country is a railroad. This will put the markets more available. I saw several large fields of peanuts, and they were flourishing. The Elbertas are excellent. We reached the town about night. It has a population of five hundred. They are big-hearted and hospitable people. They have a good courthouse, excellent school building, and two good Churches. They live well and quietly. I was the guest of Brother W. E. Richards, a leading business man of the town. He has a good home, though he had the misfortune to lose his excellent wife a year or so ago. We found the Church ready for the dedicatory services. The debt on it had been mostly raised the week before, and we had to get only a small amount on Sunday morning. The church was filled with interested people. It is a good building. It will seat from four to five hundred, is tastefully finished, and has several handsome memorial windows in it. It is convenient, comfortable, and a credit to the community. In fact, it is as nice a church as any community need to want. It is easily worth \$3,000 or more. The service was a very delightful one; the people were attentive and devout. Rev. O. A. Shook, who has a work in the vicinity, was present and took part in the exercises. Brother Gaskins offered the dedicatory prayer, and this ended a beautiful occasion. In the afternoon I spoke to a large gathering of the young people, and preached again for them at night. It was a fine day for our people in Fairfield. All the people of the town and the country round about participated largely in the worship. Our people have done well to build and equip this beautiful place of worship. Brother Gaskins is doing well with them. They love him and his family, and they regard him as a fine preacher and a wise pastor. He has one other appointment, at Dew, and these two constitute a very pleasant work. Brother Burroughs was kept away by illness. Monday morning Brother Shook kindly drove me back to Mexia and we

had a good brotherly time. He has been a traveling preacher a great many years and has done hard work in the itinerancy. He and his good wife live in Fairfield.

Freestone County is mostly under local option. There is one precinct in the country that has not voted on the subject, and recently a joint has opened at a point in it. This will cause that one to have an election soon. The antis, not long ago, brought on an election in the Fairfield precinct, but they were snowed under. There is very little crime in the county, and the people are law-abiding and orderly. When we reached Mexia, we were given a good welcome by Brother Hilburn and his wife at the parsonage. They now have one of the best parsonages in the conference. They also have a good Church membership and a good structure in Mexia. Freestone County is under local option, and it is a success.

All in all we enjoyed the visit to Freestone County. It is refreshing to get away off in the country and to enjoy its quietude and restfulness. And those people showed such high appreciation of our visit, that this made it delightful to us. They expressed their appreciation in more ways than one, and this is not always the case with the Advocate itinerant. We shall not soon forget our visit to Fairfield. The difficulty in getting there and the fatigue of the trip, together with the constant use to which they put us, are forgotten in the recollection of the many expressions of kindness shown by those good people. G. C. R.

A TRIP THROUGH WOOD COUNTY.

By invitation of the Local Option Committee, we spent a good portion of last week canvassing Wood County in the interest of local option. They have had local option over there for two years, but the antis brought on another election, and it came off last Saturday. We entered the county at Winnsboro, where we addressed a large mass meeting in the open air. There was much interest and the people gave earnest heed to the speech. We went into the subject and discussed it on its merits, and the people responded. We were much disappointed at not meeting Senator R. N. Stafford in a joint discussion, as he led the anti forces in the county. But under no circumstances were we able to have him present at any point while in the county. From Winnsboro we went ten miles in the country and spoke to a large audience at night. They are good, substantial people, owning their homes and quite interested in the local option question. There are a good many members of the Primitive Baptist Church in that and other localities over there, and almost all of them anti. But the other people are mostly local optionists. The name of that community is Coke, and it is thickly settled. The next day we were driven by Brother Smith, our pastor, into the town of Quitman, which is the county seat, and in the afternoon addressed another good audience at the courthouse. We had a good, warm meeting, and we left several hard bones for the ant's to gnaw. The Wood County Democrat is published there, and it is a good paper and stands by all moral questions. It is a live wire in a local option contest. After the speaking we drove seven miles into the country and spoke to a large crowd at Ebenezer Church. Spent the night with the good family of brother McAllister, and the next day drove some twenty miles or more and spoke at Golden in the afternoon. Then we took the train and ran down to Mineola. That night we had a great mass meeting, and the occasion was a very warm one in more than one way. Mineola is the largest town in the county and the people are stirred up on local option. They gave us an enthusiastic reception. The Mineola Monitor is the leading paper of the town and it did fine work for local option. Its editor is a man of convictions, and he stands by them. The election came off Saturday and

the county went dry by a good majority. We do not yet know just what the majority is; but the daily papers say that the pros carried every town in the county. This is hard on the Wood County antis. They had staked everything on winning; and they left no stone unturned to accomplish their end. They were nearly dead to succeed. But the poor things went down in great defeat, and there is none to comfort them now. There were many splotchy incidents in the campaign. But only in one instance did anybody lose his temper and make an exhibition of himself. That was at Mineola. One small-sized anti of the wild grass tribe wrote a number of dodgers, making attacks on people who could scarcely afford to notice him, and his blatings were humorous. It is really laughable to witness the gyrations of some small and obscure specimens. But the fight is over and the pros are satisfied. On with the battle!

THE INTER-CHURCH FEDERATION CONFERENCE.

I was appointed one of the delegates from our Church to the Inter-Church Conference on Federation, to be held in New York next November, and accepted the appointment in good faith and with due appreciation, but, after reading your editorial of June 8 I decided that if your position were the correct one I preferred to be excused. I wrote to Bishop Hendrix as to the character of the meeting, and received the following:

"Kansas City, Mo., June 23, 1905.—Dear Brother Boggs: The Inter-Church Federation Conference to be held in Carnegie Hall, New York City, November 15 to 20, is a meeting of great importance, second only to the great Ecumenical Missionary Conference held in the same place in 1900. Not less than seventeen denominations have expressed their deep interest in it by action of their leading assemblies and General Conferences (as did ours at Dallas in 1902) and have appointed delegates. A notable and inspiring program will command leading Protestant speakers (clerical and lay), including some of the Supreme Court of the United States. You can publish this letter if you wish. Yours cordially, EUGENE R. HENDRIX."

I will be glad if you will give this a place in the Advocate as conspicuous as the editorial in question, as there may be others who feel as I did after reading your editorial. Yours truly, W. E. BOGGS.

Shreveport, La., June 26, 1905. [Our opinion of this Federation business is not changed, Bishop Hendrix to the contrary notwithstanding.—Editor Advocate.]

TEXAS PERSONALS.

Rev. E. W. Potter, of Somerville, made the Advocate a pleasant visit recently.

Rev. W. L. Pate, of Carthage, passed through the city last week on his way home from a pleasant western visit, and gave the Advocate the benefit of his countenance for a few minutes. He had a good time and is now back at work.

We had a most delightful visit from Bro. L. L. Hoge, of Austin, this week. He is from Lee County, Virginia, but has been in Texas several years. He is a successful attorney at Austin, and a staunch member of Tenth Street Church. He was born and brought up near the same place noted for its having been the birth place and the home of the late Dr. W. E. Munsey.

CHURCH NEWS.

It is said that the disturbances in France concerning the relation of Church and State have caused one thousand priests to resign their priesthood during the last nine months.

Rev. Canon Farrar, D. D. for more than forty years Professor of Divinity and Ecclesiastical History in the University of Durham, died in his 80th year after an illness of a year.

Bishop John C. Keener, of New Orleans, was born Feb. 7, 1819, in Baltimore, Md.; was educated at Wilbraham and afterwards attended Wesleyan University.

Among the lecturers at the Vanderbilt Biblical Institute this year, in addition to the divinity faculty, were Bishop Hendrix, Dr. W. R. Lambuth, Dr. H. S. Bradley, Dr. Ira Landrith and Prof. E. D. Burton.

Rev. Wm. Court and family, of the

Japan Mission, arrived in Nashville July 1, brought home from their work in Kobe by the sickness of Mrs. Court. She is now with her father, Dr. A. M. Trawick, of Nashville.

Trinity College received at its recent commencement occasion from Messrs. J. B. and B. N. Duke a donation of the interest on \$100,000 to be used toward the maintenance of its law school department.

An effort is being made in the English Wesleyan Conference to consolidate the work of the young people into one great department. The young people are now divided into the Sunday-school, the Band of Hope, and the Wesley Guild.

John R. Pepper is gradually improving from his recent severe illness, and expects to leave for Nantucket about the middle of July, where he and family will spend the remainder of the summer, returning about the coming of cool weather.

The loss of the McKendree Church by fire is variously estimated at from \$50,000 to \$75,000, with about \$50,000 insurance. The church was built in 1881, and dedicated during the General Conference of 1882. It will, of course, be rebuilt at once, probably on the same site.

Dr. R. A. Torrey, will close his five months' evangelistic campaign in London July 29, and will go to Germany for needed rest. Early in the fall he will probably return to the United States. It has been estimated that 25,000 people professed faith in Christ during the London meetings.

NOTES FROM THE WEST.

The German Methodists of Seguin had a notable occasion the first Sunday in July when they dedicated their magnificent new church. It will cost over \$11,000.

The American congregation was with them Sunday night and F. B. Buchanan took the collection, the President of Blinn Memorial College preaching in English.

If Louis Barton can stir up a camp-meeting revival at Corpus Christi after ten days of social recreation by the Epworth Leaguers he must needs have the Lord with him.

It seems to me that J. T. Smith's objections to our new order of worship are illogical—his plea being, we have done so well with the old form we had better let it alone. But what about doing still better with the new form? His point would put a stop to all change and progress.

Lampasas is becoming too much of a health and pleasure resort to get along without the saloons. Same in Corpus Christi, Galveston and Hot Springs.

We are grieved to see so little effort made to assist Laredo Seminary in rebuilding. The wealthy city of Portland, Ore., with its 150,000 people, and Hot Springs, Ark., are certainly very, very needy places—but let the whole West rally to Laredo Seminary.

The crops throughout the West this year are even larger than they were in 1900. Every Church enterprise should be pushed with vigor.

Meeting Ben E. McCulloch on the street of Seguin the other day reminded me of the dark days of the war when his father knelt at Camp Nelson and prayed with a dying soldier. Mine was the task to read the funeral service and notify the wife.

The Methodists have full swing in Seguin. No Episcopal rector, Presbyterian pastor gone for health, Baptist pastor resigned, and over \$10,000 just invested in Methodist property here. Buchanan is up-to-date and wide-awake. He and I have just closed a profitable meeting over the river. Other meetings are projected. Congregations large, but not a superabundance of religion.

DEDICATION AT WINDOM.

Bishop Key will dedicate our church at Windom at 11 a. m. on the first Sunday in August. The church has been enlarged and improved at a cost of over \$1400.

NOTICE.

Let this remind every member of the Brotherhood that the Rogers call expires July 22, and the Holmes call Aug. 1. Let there be no forfeiture on either call. Do not forget. Protect your loved ones. M. S. HOTCHKISS, Sec. Temple, Texas.

FROM BEAUMONT DISTRICT.

Having just finished the second round on my district, I thought a report of "how we are getting along" might be of interest to some of your readers. The work as a whole is making progress and the district is developing. New life and new interest is being awakened and there are a number of our charges that are growing stronger each year. Other communities are settling up and new and thrifty people are moving in and this calls for watchfulness and wise effort on the part of the Church to meet and improve these changing conditions. The day is not far distant when there will be at least twenty-five pastoral charges in the bounds of the present territory of the district if there is no arrest of development. We will have to organize at least two new charges next year. The time is near at hand, if I have read the signs aright, when a preacher need not feel it any greater hardship to be assigned to a place in the Beaumont District than any other field in our conference. New Sunday-schools have been organized in some places, several new Leagues and Home Mission Societies. The salaries in advance of former years, a larger per cent on the collections has been paid and a number of successful revivals already held with others to follow. We thank God and take courage.

Brother Godbey continues to lead the forces at First Church with eminent success. The battle has been a hard one, a hard one, but victory is assured. A very successful revival has been held in which there were many conversions and additions to the Church. There were more than one hundred additions to the Church during the quarter. They have paid their assessment for domestic missions and district parsonage. The new church is an assured fact and when finished will be a fitting expression of Methodism in this growing city.

The work at Cartwright Chapel is growing. Brother Treadwell is in high favor with his people, and is proving himself "the right man in the right place." A nice, new, commodious parsonage marks at least a part of his success and adds very materially to the strength of that charge. He has had a good revival with a number of conversions and additions. Assessment for Orphanage and domestic missions paid in full.

At North End Brother Thompson is having a struggle. We have there some good, loyal members, but there are difficulties that have prevented any large success; a meeting is being planned from which we look for good results.

Brother Cunningham is cultivating an important field and having success at Orange. The forces are well organized, and the work is in good shape. A two weeks' meeting resulted in blessings to the Church and seed sowing that we believe will yield a harvest in the near future. The assessment for domestic missions has been collected.

Brother Lindsey is in his second year at Jasper and Kirbyville charge. The year has been a busy one in material improvement and success is coming. The new church at Kirbyville will soon be ready for occupancy and the material for the new church is being put on the ground at Jasper and it will soon be under construction as the contract has been let. Besides this they have paid both missionary and Orphanage assessments and the assessment for district parsonage nearly all paid, with the little balance provided for. Brother Lindsey has a right to feel proud of the record, especially if his plans for revival are carried out.

Those who know F. M. Boyles will not be surprised to hear that his work at Port Arthur is growing. All the conference assessments including the one for district parsonage are paid in full. Our District Conference was held there in June and had pleasant and profitable session.

At Kountze Bro. A. J. Anderson holds the fort. His people are fond of him and he is much pleased with them. Substantial improvements have been made on the parsonage and the work is looking up on all lines. Assessment for domestic missions and Orphanage paid in full.

Brother Kirkpatrick is doing well at Livingston. He expects to have at least two new Churches to report to the Annual Conference. The charge is developing territorially and there is need for changes and a division so that new points may be served. As yet they have done but little on the conference collections and this delay will call for the more earnest effort on the part of pastor and people, but they can succeed and we expect that they will.

The Corrigan charge is having a healthy growth. Bro. Nolan, the pastor, is directing the affairs with well-ordered skill and system, and success is noted on all lines. The new church enterprise at Corrigan is being pushed and they expect to have it up before conference. Good revivals have been

held, resulting in many conversions and additions, and the finances are in good shape. Orphanage, domestic missions and district parsonage assessments paid in full. Like Livingston, they are growing territorially, so there will be need for division next year.

Bro. Bailey at Woodville has had good success. The new church at Woodville is going to be a beauty, and will soon be so that it can be used, but unless we can get help from the Church Extension Board we will have to defer its completion till next year. At Colmesneil steps are being taken with promise of success to secure a more eligible lot and move the church. When that is done our cause will have a brighter future.

At Liberty our interests are in safe hands. Bro. Ritchie is succeeding. The new church at Liberty, so nearly finished last year, is waiting for the furniture, which is expected every day, and will be dedicated by Dr. Rankin July 20. Steps are being taken to build at Dayton, and we expect to see the undertaking carried through by conference. The work is growing, and the close of the year will see our cause strengthened very much.

Bro. Bradford is still in high favor with his people at China and Sour Lake. The fluctuations of the rice and oil interests have had their effect on the work, but we have some good, loyal people, and they are standing by the Church. Assessment for foreign and domestic missions paid in full.

Sabine Pass and Port Neches charge is being served by Bro. Sherrell, and the work is in a hopeful condition. Good revivals have been held, resulting in a number of conversions and additions. The collections have been paid in full. Junior and Senior Leagues organized, and the work generally in a healthful condition.

Bro. Hooks serves us at Burkeville. The field is a difficult one, but he is putting forth earnest effort and is having some success. Some of the best people in the district live in the bounds of this charge, and as long as they are loyal and true to the Church our cause will live. A vigorous campaign has been planned for the revival season, and we are expecting large results. Very little has yet been done on the collections or salaries. The people can do better and doubtless will.

Jasper Circuit is one of the old charges in the district. Bro. James is serving it for the second year, and is having some success. The second quarterly meeting was an occasion of profit. The crowds were large, the interest good, and services impressive. The revival spirit is abroad, and we expect to hear good reports along that line before the season has passed. The finances are behind, but faithful effort will bring them up, and I feel sure that pastor and people all want to be with those who "pay in full."

Bro. Rausch is supplying the Wallisville charge, and is having good success. The people speak highly of his work and the reports to the Quarterly Conferences show healthy growth. The assessments for conference collections are being met, and the outlook is hopeful.

Call Circuit is being supplied by Bro. Allison. He is doing hard work, an immense amount of pastoral work, and it is having good effect. The work is developing. Revivals have been planned and large results are looked for in these meetings.

Bro. J. M. Holt is our supply at Warren. He has a hard field, but is doing his work bravely. At some points we are making progress, and at other points the people promise to do better. The assessments for domestic missions and Orphanage have been paid in full. We are praying that the revival season will bring great blessings to this charge.

Silsbee charge is developing and is full of promise. Bro. Horgan, who is the supply, is held in high esteem. The quarter just closing has been one of large results. Good revivals and deepening interest give promise of larger results. Assessments for foreign and domestic missions, Orphanage and district parsonage paid in full.

For past blessings we are devoutly thankful, and we face a future full of promise and go into it with strong faith and brave hearts.

O. T. HOTCHKISS, P. E.

NOTICE.

To the Preachers of the Clarendon District:

Dear Brethren: Let me urge each and every one of you who have not yet secured the conference collections to do so at once. Let us report everything from the district paid in full at Hillsboro.

Many are now engaged in revivals and when our people are religious they will give to the Church and its claims upon them.

Do not forget your assessment for the district parsonage. We can take up the note at any time and then save the interest.

J. M. SHERMAN, P. E. Clarendon, Texas.

NOTICE.

To the Pastors of West Texas Conference:

Brethren: For the encouragement of those of you who have no organizations of the Woman's Foreign Missionary Society I beg to refer you to an editorial in issue of July 6th on "Woman's Organized Work in the Church," which was strong and comprehensive. There are organizations in only thirty-five of our 330 Churches after twenty-three years of organized work, but might we not expect this year to interest at least two, three or four women in every other one and organize them for the work? If not, certainly one consecrated woman could be interested in becoming a conference roll member.

One of our District Conferences at its late session adopted a resolution to organize in every charge if possible, even if only with this small number. If there were no financial assistance given to the work the leavening influence in the Church, even with these small beginnings would render it indeed worth while. The conference officers stand ready and eager to give you all possible assistance. When only one woman can be awakened, enlist her for the conference roll, and we will place her in touch with the work, supplying information and literature, not only for herself, but for free distribution. Trusting as a co-laborer we may be able to greatly advance the work this year. I am yours fraternally.

MRS. SAMUEL SPEARS, Conf. Cor. Sec.

A MOTHER IN ISRAEL GONE.

Mrs. F. A. Sayre, whose maiden name was Thomas, died here yesterday afternoon at about 3:15 o'clock of paralysis. She came to Dallas County in 1854, while Texas was yet a republic, and has a large circle of friends and relatives in that county. She was an aunt of Mrs. G. A. Knight of Dallas and of Mrs. C. B. Fladger, wife of the presiding elder of the Sulphur Springs District. She was converted at the first Methodist meeting held in Dallas County at old Webb Chapel, and is the last of those who were converted at that meeting. She was over seventy years of age, and died a quiet but triumphant death. Her father was the first Chief Justice of Texas after this State was admitted to the Union. She had been a member of our Church for nearly sixty years. She loved the Church and its ministers, often speaking in most affectionate terms of old Brother Gatewood, Uncle Buck and others of the pioneers. I will send a suitable obituary later. She will be buried here this afternoon, myself conducting the services. Fraternally,

R. G. MOOD, Bowie, Texas, July 17.

AN APPEAL.

In the recent cyclone which swept Montague County our church in Montague was totally wrecked. Many of our members suffered heavy losses, too. They had to sacrifice much in caring for the dead, dying and destitute. Therefore we are not financially able to rebuild. We must have help, and earnestly appeal to all readers of the Advocate to extend a helping hand in this great time of need. We believe this an opportunity for Methodism in Montague, if we can but take advantage of it. Other denominations have their church buildings. We must have ours. With a nice, neat building we can easily hold our own—and prosper. But without this we suffer. Send your contributions to G. M. Alcorn, Montague, Texas. W. J. PALMER, P. C.

NOTICE.

I want to say a loud amen to J. T. Smith's article, "A Plea for a Restoration of the Old Order of Worship." His article is timely, his reasons sensible, and should be heeded by those that represent us at the next General Conference. J. M. SHERMAN, Clarendon, Texas.

HOMELESS CHILDREN.

I have two twin girls, eight years old; good and healthy children; orphans. I want to place them in one home, not as servants or warders, but as children; want childless Christian homes near a Church and school. If there is a greater work anywhere than to take a child alone in this world, exposed to the snares of Satan, and give it a Christian training, I have failed to find it. If anyone wants to open their heart and home to these "little ones," let them write me, enclosing a stamp. The Lord is blessing my work. Glory to his name. Think of five hundred little waifs standing at the forks of the road, and you sent to lead them in the right road! No greater honor ought any man to wish. I hardly go into a town but what I find some of these little ones whom I have placed. If you do not feel you ought to take a child and

want to engage in the work, the Lord will bless your donation to the work in whatever amount you feel you can contribute, and I pray that it may be as great a blessing to you as the work.—II Cor. 9:7.

Any amount you can send me will be gratefully received, and I trust will be a blessing to you.

I. Z. T. MORRIS, Fort Worth, Texas.

P. S.—Thanks to the friends who have been sending me copies of their Texas Advocates every week for my city mission work. I try to place them where they will be read by those who never see a religious paper, except these, hence are bound to do good.

I. Z. T. M.

RESOLUTIONS.

The following resolutions were passed by the Paris District Conference relative to Sabbath desecration:

Whereas, Our young men are being drawn away from our Sunday-schools and Churches by the various vices of the world, prevalent among which is the Sunday baseball league; and

Whereas, Railroads are giving very low excursion rates to these Sunday games, thereby inducing our people to attend them; therefore be it

Resolved, That it is the sense of this District Conference that we ask our Representatives and Senators to use their greatest endeavor to pass such laws as will suppress and prohibit this wholesale Sabbath desecration.

2. That we condemn Sunday railroad excursions and the playing of or the attendance upon Sunday baseball.

3. That a copy of these resolutions be sent the papers published in Clarks-ville and the Texas Christian Advocate, requesting their publication.

(Signed) J. G. ROGERS, WM. TERRY.

SCARLET FEVER AT THE ORPHANAGE.

Dear Bro. Vaughan: I have read Bro. Putnam's note in the last Advocate. I am sorry to learn that you have scarlet fever in the Orphanage, and that you have been forced to again assume the duties of the internal management of the Home. Inclosed please find a \$5 bill to be used wherever needed. The Lord bless you in your great and difficult work, and spare the children in epidemic of scarlet fever. JOHN R. NELSON, Dallas, Texas, July 8, 1905.

VERY LOW RATES TO MONTEAGLE, TENN.

Tickets at one fare, plus 25 cents, for the round trip will be on sale July 14, 15, 17, 23, 24, August 5, 6 and 7, account Bible Training School, limit August 21. Also July 29, 31 and August 1, account Woman's Congress, limit August 16. Montague is one of the most delightful summer resorts in the South, located in the Cumberland Mountains, over 2000 feet above the sea. Write for N. C. & St. L. Summer Folder. W. L. Danley, General Passenger Agent, Union Station, Nashville, Tenn.

UNANSWERED LETTERS.

July 13.—G. J. Irvin, sub. J. R. Smith, sub. S. J. Frank, matter will have attention. C. W. Godwin, sub. N. M. McLaughlin, sub. John E. Roach, subs. R. W. Nation, sub.

July 14.—J. Arthur Lancy, sub. S. J. Drake, subs. I. F. Harris, matter has attention. M. H. Neely, sub. G. W. White, sub. W. Taylor Jones, sub. M. Phelan, thanks. T. N. Barton, sub.

July 15.—W. W. Moss, sub. L. B. Saxon, sub. Jas. A. King, sub. W. J. Hearon, sub.

July 17.—W. L. Nelms, sub. A. L. Scales, subs. J. B. Cochran, sub. C. L. Cartwright, sub. J. A. Old, sub. J. T. Hicks, sub. Chas. S. Field, subs.

July 18.—W. F. Packard, sub. G. W. White, sub. J. B. Gregory, sub. E. Hightower, sub. J. M. Adams, sub. Robt. B. Bonner, subs. C. T. Talley, sub.

July 19.—C. N. Morton, sub. Ed R. Wallace, sub.

TO STAMMERERS.

I want to tell all stammerers how I cured myself and many more. They can do the same in a few days at home, but understand I cannot do this free, for it costs big money to advertise; but I do want to put my cure within reach of all, and to do this I will on receipt of \$5.00 and the full address of other stammerers, send my cure to two stammerers in every county at \$5.00 each. This will save me the expense of advertising, you see, besides other stammerers will hear of your being cured, and they will go to see you and hear you talk all right. Then they will gladly send me \$25 for treatment. You see the point? Now if you wish to be cured for a trifle send \$5.00 at once and names of other stammerers and postoffice; but if you delay others will send ahead of you and save \$20. No use to write in answer. If you do, send stamp inclosed. Address Rev. G. W. Randolph, 141 Fourth Avenue (Cherry Street), Nashville, Tenn.

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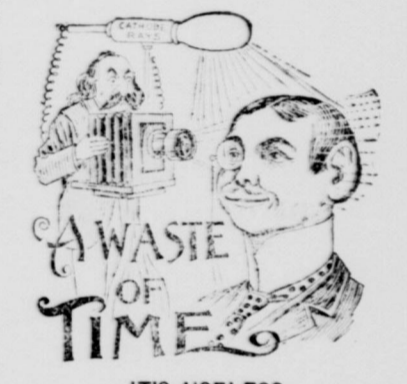
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Epworth League Department



TEXAS EPWORTH LEAGUE ASSEMBLY GROUNDS, CORPUS CHRISTI. SESSION AUGUST 8-18, 1905.

(All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus W. Thomasson, Van Alstyne, Tex.)

State Epworth League Cabinet.

President, Gus W. Thomasson, Van Alstyne. First Vice-President, Rev. A. D. Porter, Mt. Calm. Second Vice-President, Miss Laura Allison, Austin. Third Vice-President, W. A. Palmer, San Marcos. Fourth Vice-President, C. A. Lehmsberg, Fredericksburg. Secretary-Treasurer, Theo. Bering, Jr., Houston. Junior Superintendent, Mrs. C. W. Henry, Cleburne.

COMMITTEE AT CORPUS.

This committee is at this writing (Thursday, July 13), at Corpus Christi, having been here since Tuesday. The work in progress at the Assembly ground is in a satisfactory condition. The Auditorium will be turned over to the committee, fully completed, at noon to-morrow, eleven days ahead of the contract limit. The restaurant, dining hall and railway station are all completed, and Bro. Sexton's cottage will be done by Saturday night next. The cottage of the writer is to be finished a few days later. The railroad construction crew is rushing work on the pier and recreation shed. These are to be completed by Aug. 1. Bro. Braecwell, the keeper, and his family, are on the grounds, fully installed.

Camp equipage was placed on the ground to-day by Bro. Zimmerman, a member of Dr. Werlein's Church at Austin, who came in this week with his family for a two months' sojourn. Dr. F. B. Carroll, wife, daughter, Retta, and a young lady friend are here from Austin, located in town. Later on they will tent on the grounds.

A telephone message was received here to-night from San Antonio announcing the rate which has, at last, been officially authorized. Bro. Ragsdale will give this information in detail.

The Corpus Christi Leaguers are preparing to give the visiting Leaguers a rousing reception on the evening of the 28th.

We learn from Bro. Beall that arrangements for the camp-meeting, which is to follow, are well in hand, and that the preachers of the West Texas Conference are giving the enterprise their most hearty endorsement and co-operation. As we have said before, this feature promises to be the Pentecost of the occasion.

The railroad people will sell their regular tickets, limited to twenty-one days, so as to include the camp-meeting. Next week we shall have something to say about the fine surf bathing which we have had opportunity of testing this week. G. W. T.

RATES TO CORPUS CHRISTI.

After considerable delay we are at last able to announce low rates to the Encampment at Corpus Christi. Special announcement showing rate from prominent points in Texas will be found on another page of this issue of the Advocate. We consider that we are very fortunate in securing this rate, much less than one fare for the round trip, with a limit of two weeks, with provision for an extension of time to attend the camp-meeting by payment of an additional nominal sum. The San Antonio and Aransas Pass Railway has shown a personal interest in the success of the Encampment by erecting buildings, station, recreation pier, etc., and while they do not reach further north than Waco, they have succeeded in putting in rates that will build up our Encampment and enable all who who so desire to attend.

In addition to the regular Encampment rate which will be sold August 7, with return limit of August 20, there will be on sale Friday, the 11th, a still

Tutt's Pills

After eating, persons of a bilious habit will derive great benefit by taking one of these pills. If you have been

DRINKING TOO MUCH, they will promptly relieve the nausea, **SICK HEADACHE**

and nervousness which follows, restore the appetite and remove gloomy feelings. Elegantly sugar coated.

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lower rate, good until the following Monday, giving three days on the grounds for those who cannot remain a longer period.

We will arrange special train service for August 7, and will take pleasure in giving information on these points to any who will write: Rate from your station, when to leave home and best route to reach Corpus Christi. We have supply of circulars giving complete information regarding the Encampment, as to tents, cots, camping privileges, etc. We want every League in Texas to have a supply of these. So write for them at once. If you miss the Encampment you will miss the finest vacation opportunity of the season. On to Corpus!

A. K. RAGSDALE,

Chairman Transportation, Dallas, Tex.

Arrange now to attend the Encampment. Rates will be low and every Methodist Church in Texas should be represented. The privileges of the grounds are not limited to Methodists alone, but to their friends as well. Make up a special party from your town and camp with us. Write to-day to A. K. Ragsdale, Dallas, Texas, for full information.

PITTSBURG DISTRICT CONFERENCE.

The Pittsburg District Conference met at Naples, Texas, June 26. The rain fell in torrents, but all the pastors were present. Some were late on account of bad roads and swollen streams, but they got there. The lay members were fairly represented.

The conference was a very enjoyable and profitable occasion. Our "beloved" J. T. Smith had arranged a good program, and it was well carried out. Bro. Smith is a great worker. If there is any rest in the work of the gospel he has not found it.

The character of all the local preachers was passed. It is refreshing to hear the pastors speak of the earnest and efficient labors of these godly men who are so capably filling up the gaps in our Church.

Three brethren were licensed to preach. Two were recommended to the Annual Conference for admission on trial.

One hundred dollars was raised to send one bright young man to the Southwestern University.

Two "Prodigal" preachers were welcomed back home; one from the Baptist, the other from the Methodist Protestant Church.

We were delighted with the presence of several visiting brethren.

Rev. J. W. Downs, of the Marshall District, who is very popular in our territory, having once been the "beloved" over the same, opened the conference.

Rev. J. L. Massey, of Marshall Station, preached us one of his characteristic sermons.

Rev. J. B. Sears, of the Palestine District, gave us a very strong sermon on missions. But few men are better informed on the great subject of missions than J. B. Sears.

Rev. W. K. Strother, President of the Alexander Collegiate Institute, gave us a flattering report of the work of the institute. The brethren believe in Strother and the Alexander Collegiate Institute.

Rev. J. T. Milam, Financial Agent of the Alexander Collegiate Institute, was present. He is hopeful; and it is confidently believed that in good time he will finish the work assigned him.

Our Commissioner of Education, Rev. James Kilgore, cheered us with his presence, and inspired us with his sermon and speeches. We believe in Jim and appreciate the work he is doing for our University.

Bro. J. R. Nelson, Commissioner of Education for the Medical Department of the Southwestern University, was present, and made a very flattering report of the work of this department of the University. He is very hopeful, and no one doubts but that he will suc-

ceed. The name John R. Nelson is a synonym for success in Methodist affairs.

Bro. I. Z. T. Morris was there looking after the interest of the orphans. Bro. Morris is doing a great work for the Church and humanity.

Yes, and our own Seth Ward was there, speaking as only Ward can speak on the great subject so close to his heart and that of the Church—missions. It will be a long time before the old Texas boys will say Dr. Ward. We want no titles between us and the man we love so much. When he is made Bishop he will still be Seth.

Last, but not least, Bishop Key was present. The brethren feel at home in the presence of this good man. His manners are so congenial that we do not think of him as a dignitary, but as a "brother beloved in the Lord." He gave us two sermons. The first, to the Christians, stirred up our minds and hearts and we covenanted with him to be more diligent in our secret devotions. His second sermon was, "A Message of Love to the Unsaved," and bore immediate fruit. One man knelt at the altar and was saved. Thank God for Bishops who call sinners to the altar of prayer and rejoice in their salvation.

There was but one man absent—the editor of the Texas Christian Advocate—but his work and paper was not forgotten. The Advocate is so popular that a fellow can hardly make a speech without saying something about it.

What shall I say about Naples? Well, it is immense in hospitality and good things to eat. J. M. ADAMS, Mt. Pleasant, Texas.

SOUTHWESTERN UNIVERSITY NOTES.

The class of 1905 seem to have accepted all the advice given them during the past four years as gospel truth and take the world in all seriousness as a place where workers are in great demand. Revs. O. T. Cooper and E. T. Campbell are both busy in San Antonio, the former is assisting Rev. E. D. Mouzon at Travis Park.

C. C. Cody, Jr., is in Columbia, Tenn., first assistant to Prof. J. C. Hardy. Claud has been in Georgetown since the year one, and his lifelong friends have all kinds of confidence in his ultimate success.

Prof. Burcham's father and mother will help him look after the comfort of the boys at Giddings Hall. This is the very best thing he can do under the circumstances until he can secure for himself a maiden fair.

The cool change in the weather put new energy into the faculty and students of the Summer Normal and Summer School and a great deal was accomplished those few days. Now if Mr. Weatherman will just send us another such spell during examinations we will vote him all right.

The many friends and admirers of Miss Bertha Seabury will be glad to learn that after halting for some weeks between two opinions she has decided to be with us again next year. This is good news for the pupils of strangled instruments.

News come from Dr. Hyer's office that the catalogues are going like "hot cakes" at Giddings Hall on a cold morning. Mr. Applequist is busy supplying the demand.

Prof. Martin C. Amos, of Palestine, Texas, will fill the chair of German recently vacated by Prof. Hardy. Mr. Amos comes to us highly recommended, and we feel sure the German students will have plenty to do. He has been teaching twelve years, which gives him varied experiences. The following is one of the many testimonials in regard to his ability:

"Mr. Amos is a graduate of Butler College, Indianapolis, Ind., and University of Chicago. He was for some time one of our graduate students in German at the University of Chicago. He speaks German easily and with a good degree of effectiveness and idiomatic accuracy. He is a man of industry and ability, and has studied to good purpose both language and literature." —Starr Willard Cutting, Acting Head of the Department of German Languages and Literatures in the University of Chicago. Also he has recommendations from Prof. H. E. S'aught of the University of Chicago; Prof. W. H. Walt, of the University of Michigan, Ann Arbor, and many others of note.

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

stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature.

This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawn oak, which is our standard woodwork, but can be furnished in walnut or sycamore, or mahogany at an extra charge when required.

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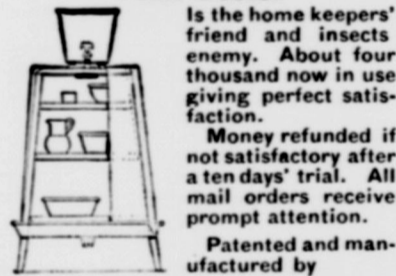
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HOW THE STATES WERE NAMED.

Some of the States take their names from Indian words. Others were named by, or in honor of, the first white settlers, and others again were given in haphazard fashion, without much thought. But the origin of all the State names is interesting, and many of these names carry with them a hint of romance.

Alabama takes its name from an old legend, which says that a certain Indian chief, incensed at the encroachments of civilization, gathered his tribe about him and marched southward. After days of weary journeying they came to a beautiful country, where the chief halted, stuck his spear in the earth and exclaimed to his people, "Alabama!" meaning, "Here we rest."

The derivation of the name Arizona is not clear. The Pima Indians, who now live on reservations in the southern part of the State, have a word, "orilson," meaning "little creeks," which, it is claimed by some, has given name to the State. Others contend that the name is derived from a village near Tucson called Arra-Zuhn, which in turn has its name from some never-failing springs near by. But as the meaning of "Arra Zuhn" is "plenty of water," this theory is hardly in keeping with the climatic conditions of Arizona. Other authorities claim that the State takes its name from an old Aztec name, Arizuma, and still others claim that it is a corruption of the words "arid zone," a theory not without fitness to the fact.

The Indian word "Quonektacat," meaning "long river," gives the name to the State of Connecticut, as well as to the river.

Idaho's name can not be traced to any authentic source, but the poet of the Sierras, Joaquin Miller, claims that it is a corruption of the Indian name, "E-dah-hoe," signifying "gem of the mountains."

When the French traders and missionaries from Canada subdued the Illinois tribe of Indians, about 1673, they found numerous villages of this tribe scattered along the banks of the river, and to this river they gave the name of the tribe, Illinois, meaning "superior men." The name was later applied to the country on either side of the river, and was retained when subsequently it became a territory and then a State. The original meaning is not forgotten by its citizens, either. Indiana is derived from Indian, of course. The name of its capital city is a queer combination of Sanskrit—since Indian, Indus and Hindu are all from the land of the Vedas—and Latin.

Iowa means "gray" or "dusty noses," and was a nickname given to the Paquote, a small tribe of Indians who at one time lived in the northern part of the State. The remnants of this tribe, two hundred or so, now live in Kansas and Oklahoma.

Kansas and Arkansas have no authentic history of their origin, most historians agreeing that the name comes from the Kansa Indians. Kansa by some said to signify "wind;" others "smokey," while still others give the compound meaning "South wind people." Arkansas, by the way, has two equally correct pronunciations, the "saw" termination being by law established within the State.

Kentucky, originally written Kaintuckee and Kentuckee, is an Indian word which means, according to various authorities, "at the head of a river," "river of blood," or "the dark and bloody ground," referring to the struggles for supremacy which were fought out in its territory between the white man and the red. Others trace it further back, to the conflict between the mound builders and the Indians, and the bloody battles which took place before the Indians finally conquered and drove away that prehistoric race.

Massachusetts was the name of a tribe of Indians who at one time occupied the land bordering on Massachusetts Bay. The name signifies "the people who live at the foot of the great hills," the hills referred to being those known as the Blue Hills of Milton.

Michigan is from two Chippewa words, "Mitehaw," meaning "great," and "Lagregan," meaning "lake," and so signifies "the country of the Great Lakes."

Minnesota takes its name from the river, which, in turn, was named by the Sioux Indians, "Minne," meaning "water," and "Sota," "clouded." The river was originally called St. Pierre by the French.

Mississippi is an Indian word meaning "the great river" or "the father of waters."

Missouri is also of Indian origin, being the name of a tribe of the Sioux who inhabited the country at the mouth of the Missouri River.

Nebraska takes its name from the Nebraska (now the Platte) river. The word means, "shallow river." Ohio signifies "beautiful." Oklahoma is a Choctaw Indian word which means "red people."

Oregon is supposed to be of Indian

origin, but another authority derives it from a plant called organum, or Oregon grape.
Dakota, in the Sioux language, means "confederated," "allied," or "associated."

Tennessee comes from the Cherokee, and was the name given to a tribe who lived along what was called the Tenasee or "spoon" river.

Texas, once a part of Mexico, was inhabited originally by a tribe of Indians who named the region, pronouncing the word "Tayah."

Utah is the name of a division of North American Indians, embracing fifteen tribes; the word is also written Uta, Ute and Youta. It appears as Ute in the name of a famous pass in Colorado.

Wisconsin is an Indian word, but the meaning is uncertain.
California's name also has uncertain origin, but the best authorities trace it to an island by that name which was supposed to abound in gold and precious stones, and which is described in a Spanish romance of the sixteenth century, entitled "Las Sergas de Esplandian."

Colorado, signifying "red," takes its name from the river Colorado, which was called so by early Spanish explorers, because of the effect produced by the red soil washed down by the water.

Delaware was named in honor of Lord De la Warr, governor and captain-general of Virginia. He was appointed in 1609, arrived in Jamestown in 1610 and returned in 1611, not a long term of service, but long enough to fix his name on the map forever.

In his travels through the New World Ponce De Leon came one Easter Day to a land blooming with flowers, which he named Florida. The day he called "Pasqua florida," "flowery Easter."

Georgia was named by the English for George II. of England, and Louisiana by the French for their king, Louis XIV., and there are several other names of royal origin in the list.

In the charter granted by Charles I. in 1629, there is reference to "the province of Mayne," regarded as a part of the "mayne land of New England," in contradistinction to the numerous islands along the coast, although a more poetic theory of the origin of the name of the State of Maine is, that it was so called in honor of an early queen of England who owned a small province in France called Mayne.

Maryland was so named by Baron Baltimore out of compliment to Henrietta Maria, wife of Charles I. of unhappy memory.

Montana, a name peculiarly appropriate for this State, is Spanish for "mountain land," a name given in Spanish America to the forest-covered regions of the Andes.

Nevada derives its name from the Sierra Nevada Mountains, which, in turn, were named by the early Spanish explorers from their resemblance to the Sierra Nevada or "snowy range" of Spain, "neva" meaning "snow," and "sierra" originally meaning "saw," from the saw-toothed skyline of the mountain peaks.

New Hampshire was named for the English County of Hampshire, when it was settled by the English in 1623. New Jersey was named by Sir George Carteret, lieutenant-governor of the Isle of Jersey, when he received the land in the New World as a grant from the English king.

The Carolinas received their name from the king, Charles I (Latin, Carolus) of England, who made a grant of land to Lord Heath in 1628, calling the region Carolina for himself.

New York's name came from the city of New York, which was settled by the Dutch in 1623 and was named by them New Amsterdam. The colony was called New Netherlands, but after its conquest by the English in 1664, both city and colony were named in honor of the Duke of York, afterwards James II.

New Mexico takes its name from Mexico, by which it was ceded to the United States in 1848. The name

Mexico is from Mextli, the Aztec god of war.

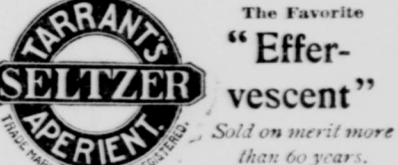
Pennsylvania was originally named Sylvania, meaning "forest country," by William Penn, the founder. To this Charles II. insisted on adding the surname of the great Quaker.

Rhode Island, it is assumed, takes its name from the Island of Rhodes in the Aegean Sea.

Vermont is from the French "verd mont," meaning "green mountain;" Virginia is in honor of Elizabeth, the "virgin queen" of England; and Washington, of course, bears the name of the first President.—Exchange.

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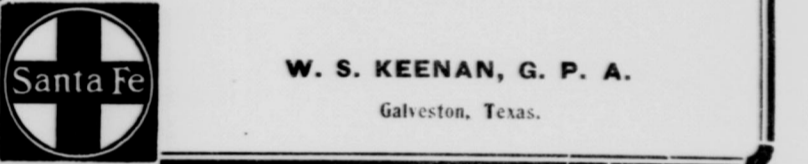
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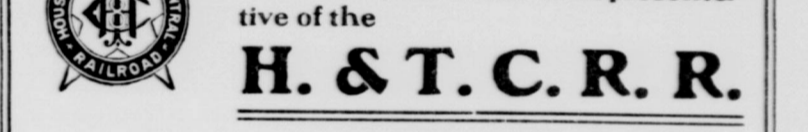
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operated over a smooth and dustless track in connection with Frisco System on the North and H. & T. C. on the South, forming through connections in Union Stations at Paris and Ennis for St. Louis, Kansas City, Chicago, Memphis, Houston, Galveston, Beaumont, Austin and San Antonio.

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Sewing Machine and Advocate for only \$23.50.

The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 129 Maston St., Dallas, Texas.

LINES.

I know a lady in this land
Who carries a Chinese fan in her hand;
But in her heart does she carry a thought
Of the Chinese sister who carefully wrought
The dainty, delicate, silken toy
For her to admire, for her to enjoy?

This lady has on her parlor floor
A lovely rug from Syrian shore;
Its figures were woven with curious art.

I wish that my lady had in her heart
One thought of love for those foreign homes,
Where the light of the gospel never comes!

To shield my lady from chilling draught
Is a Japanese screen of curious craft,
She takes the comfort its presence gives:

But in her heart not one thought lives,
Not even one little thought, ah me!
For the Christless homes that lie over the sea.

My lady in gown of silk is arrayed;
Its fabric soft was in India made.
Will she think of the country whence it came?

Will she make an offering in His name
To send the news of the heavenly dress,
The mantle of Christ's own righteousness,

To those who are poor, and sad and forlorn,
To those who know not that Christ is born?

—Selected.

We give the following brief sketch taken from a recent number of the King's Messenger of Mrs. Josephine P. Campbell, our visiting missionary from Korea. We know the sketch will be read with interest by our members, many of whom will ever cherish the memory of her visit to the annual meetings of the W. F. M. Society of the Northwest Texas Conference and of the W. F. M. Society of the North Texas Conference held the past month, respectively, in Cleburne and Paris. Her attendance at these annual meetings was a source of blessing to delegates and visitors, and her public addresses gave much valuable information connected with the history of Korea as a nation, her vivid pictures of conditions there, as she told of the home life, the habits and customs of the people, and of the influence of the Christ principle upon those people, causing her hearers to realize as never before what the life and labor of a missionary can accomplish for Christ in the midst of a heathen people:

"As Texas seems to claim by divine right all great things and good people, Mrs. Campbell, we are glad to say, is our very own.

"A Texan by birth and rearing, the year 1853 at Chapel Hill, Tex., her career began. When she was at the age of fifteen her father, B. L. Peel, of Houston and Galveston, where his firm conducted business until 1868, removed to California. In 1871 she gave her heart to God, and was married to Rev. A. M. Campbell, of Georgia, in 1878. To this happy union a son and daughter were the gifts of God's love. During her life in Georgia her husband and son God called up higher. She then, with her little daughter, 6 years of age, returned to California. Mrs. Campbell at this time entered the State Normal School at Los Angeles, where she took a teacher's training. Her little Helen was soon afterward removed by scarlet fever to her heavenly home.

"Giving her life to God to be used as he saw best, Mrs. Campbell accepted a definite call to China, having made a Gideon's test to know that this was God's will. In March, 1887, she arrived in China, and after a year and a half's study of the language in Shanghai, she was appointed to hospital work under Dr. Mildred Phillips in Shoochow. To this appointment was added the agency of the district. She continued in this work until May, 1895. At the Board meeting of the Foreign Missionary Society in May, 1897, it was decided to open work in Korea. The Shanghai and Soochow Districts in China were united in one and Miss Haygood was made agent of both districts. Needing some one to open the Korean work who was familiar with Oriental life, Mrs. Campbell was appointed to this position. She arrived in Korea October 6, A. D. 1897, the first of the W. F. M. on that field. There are now eight workers under the Board on that field, three flourishing stations, and a large country work. The field is certainly white unto the harvest. Mrs. Campbell is to sail from San Francisco July 22 on the steamer Korea to her loved work. She claims that her life is di-

vided into five chapters: A Texan by birth; a Californian by raising; a Georgian by marriage; a Chinese by adoption, and a Korean by promotion.

"The Mission Home in Dallas, which is the 'rest home' for foreign and home workers, was blessed with the presence of this dear worker.

"We seldom have such a rare treat as Mrs. Campbell's visit. She has a most charming personality. Her manner is easy, graceful and full of magnetism, while the light that was never on land or sea illuminates her sweet face, and takes captive the hearts of those who hear her. We teachers, like the girls, were fascinated by her interesting and instructive talks on missionary life in China and Korea.

"What a noble, useful life she has lived in her eighteen years of loving service in the foreign field! But however anxious we are to see them is there not danger of over-taxing the strength of our missionaries who come home worn out with hard service to rest and get new visions of the Master? In our anxiety to do them honor we send them from the Atlantic to the Pacific, giving them harder service than their steady work on the field. But who could see and hear Mrs. Campbell and resolve not to use her opportunities more zealously? Her presence is a benediction to every home."

A TRIBUTE

From the W. F. M. Society, Northwest Texas Conference.

After a long and painful illness, on the morning of July 7, 1905, Mattie Manns, the younger sister of our beloved missionary candidate, Miss Sophia Manns, entered into rest and life eternal.

We would share the sorrow and offer our sympathy to the bereaved sister and to her family, praying for sustaining grace for her and them. The teachings of our Master is that a Father's heart beats in all nature and providence, and that a Father's love works in all events and experiences. The Comforter of all hearts bind up the wounds and "unto Him who is able to do exceeding abundantly above all that we ask or think" we tenderly commit them.

MRS. J. P. MUSSETT,
MRS. M. L. WOODS,
MRS. W. F. BARNUM.

To the Auxiliary Treasurers of the W. F. M. Society of the North Texas Conference:

Dear Sisters: We are very much in need of money to carry on the Lord's work. If you have not collected the assessment of 25 cents per member for conference expenses I insist that you do so at once; also the 5 cents per member for publishing minutes of annual meeting for 1905, and send to me. Do not wait until next quarter. The minutes will be in the hands of the publisher the last of this month, and we want the money to pay for them when they are finished. We cannot have it unless you aid us by prompt and diligent collection of these funds. If you have not already done so, let me urge you to begin at once to devise ways and means for raising the money for your pledges. Send them as early as possible; do not keep your own missionary, Miss Norman Wynn, waiting for her money until next March. She needs it. Property is advancing in value rapidly in Havana, Cuba, and we want to purchase a lot for our Eliza Bowman School there as early as possible. If you will give this request your prayerful attention we will have the money in the treasury to meet the demands made upon us as a Conference Society and relieve our embarrassment. Mrs. Campbell (our retired missionary from Korea) in her address to our Conference Society said if we would pray more earnestly for the work we would be more interested in it, and would find our efforts crowned with greater success. Your sister in Christ,

MRS. R. H. RIVERS,
Treasurer Conference Society,
Kaufman, Texas.

NORTH TEXAS HOME MISSION NOTES.

One of the new Home Mission Auxiliaries of the North Texas Conference sends us a copy of its town paper containing H. M. items. The space set apart by the editor is headed thus: "Woman's Home Mission Society," in clear, attractive type. Immediately following this is the statement, "This column belongs to the Woman's Home Mission Society, and will be devoted to their work." A peculiar sense of appreciation and gratitude comes over us as we read this headline and know the editor of this secular paper cheerfully grants of his valuable space to help and voice abroad the spirit, pur-

pose, condition and real work of our home mission cause as a whole, and the practical side, or local work, of the auxiliary in his midst. We record this editor at once as a man devoted to the welfare of his country, and recognize in the H. M. Society a potent factor for its salvation from the many perils that confront it. Nor is this editor of the "Seagoville Star" alone in his courtesy toward home mission forces and North Texas, but quite a little band within our borders stand as a solid phalanx in our favor by publishing to the world our purposes and efforts. And yet we know papers whose editors have gladly extended regular space in their columns where only an occasional item appears, and in some instances the offer is entirely ignored. Press reporters of North Texas, awake to your duty, responsibility, opportunity, where you might reach hundreds. Do not be content with merely giving the "faithful few" of your auxiliary the benefit of the press matter received once each month from your Conference Superintendent of Press Work. Look abroad, gather facts, have ready and on hand promptly to send to your editor the material for your home mission column. This is a part of your prescribed duties and very essential to your success with the press work. We have quite a number of faithful press reporters. Why should not every one in North Texas

Educational.

POTTER COLLEGE FOR YOUNG LADIES

BOWLING GREEN, KY. Students from 22 states. Number select and limited. 30 teachers. Accommodations of the highest order. An ideal home life. Parents wishing the best for their daughters will find it here. Recommended by two Vice-Presidents of the U. S. We invite everybody to come and see. Send for catalogue.

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and receive booklet containing almost 100 misspelled words explaining that we give, ABSOLUTELY FREE, 135 scholarships for PRACTICAL BUSINESS EDUCATION TO those finding most misspelled words in the booklet. Most instructive contest ever conducted. Booklet contains letters from bankers and business men giving reasons why you should attend D. P. B. C. Those who fail to get free scholarship will, as explained in booklet, get 10 cents for each misspelled word found. Let us tell you all about our educational contest and our GREAT SUMMER DISCOUNT (Clip from Christian Advocate, Dallas.)

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Session opens October 2. Largest and best equipped Libraries, Laboratories, Natural History and Geological Collections, Men's and Women's Dormitories and Gymnasiums in Texas. Board of Trustees. Academic Department. Courses of liberal study leading to degree of Bachelor of Arts, and Courses leading to State Teachers Certificates. Engineering Department. Courses leading to degrees in Civil, Electrical, Mining and Sanitary Engineering. Law Department. A three-year course leading to degree of Bachelor of Laws, shorter special courses for specially equipped students. For further information and catalogue, address WILSON WILLIAMS, Registrar, Austin.

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Schools of Medicine, Pharmacy and Nursing. Session of eight months begins Oct. 5. Four-year graded course in Medicine; two-year course in Pharmacy and Nursing. Laboratories thoroughly equipped for practical teaching. Exceptional clinical advantages in the Johns Sealy Hospital. University Hall provides comfortable home for women students of Medicine. For further information and catalogue, address Dr. W. S. CARTER, Dean, Galveston.

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It is a month is none too much for you. Others no bigger or smarter are earning \$150 a month, but they prepared themselves. The thing you should do. Only \$22 for a three months' scholarship worth \$60. You'd better jump quick at this offer. Write for proposition—it's an eye-opener. G. W. HILL, Prin. Dallas, Texas.

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FOR YOUNG LADIES ROANOKE, VIRGINIA.

Opens Sept. 25, 1905. One of the leading Schools for Young Ladies in the South. New buildings, pianos and equipment. Steam heat, electric light. Bath and toilet rooms on every floor. Campus of two acres. Grand mountain scenery in Valley of Virginia, far famed for health. 25 American and European teachers. Thorough courses leading to Degrees of B. A. and M. A. Conservatory advantages in Music, Art and Elocution. Certificates, Wellesley. Students from 30 States. For catalogue, address

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The Polytechnic College

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ITASCA, TEXAS.

With an unprecedented record opens the fourth session September 5, 1905. Make careful inquiry about it if you have an obedient daughter coming under good report of teacher or pastor. For particulars or catalogue write D. S. SWITZER.

Alexander Collegiate Institute,

A high grade classical school, the property of the Texas Conference. Splendid advantages in Literary, Music, Art and Elocution. Teachers are all specialists. Students enter Universities on our certificates. Girls dormitory with modern equipments. Boys under personal supervision of Faculty. No saloons. Religious influence. An ideal place for your sons and daughters. Write for catalogue.

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For Boys and Girls. The healthiest and most beautiful situation in Texas. Girls board with President and his wife. Boys' Boarding Department on separate premises, under care of a cultured Christian woman, with a man teacher to superintend their studies and conduct. Number of boarding pupils the past year nearly double that of the year before. Affiliated with Southwestern University and University of Texas. Best advantages in Music, Art and Elocution.

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North Texas Female College

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"Kidd-Key College."

Sherman, Texas.

Special Announcement.

Mr. Geo. Kruger, the Director of the popular "Kruger Conservatory" of Cincinnati, has engaged with us, and comes September next as Director of our Conservatory.

Mr. Kruger needs no introduction. His name and fame as teacher and concert pianist have gone out through Europe and America.

Henceforth the Kidd-Key Conservatory and the Kruger Conservatory are united and located at Sherman, Texas.

Why go abroad when the best musical advantages on this continent are within your reach? Mr. Kruger was for two years a pupil of Leschetizky, and is master of his method. No other method taught in this Conservatory.

For information address

Mrs. L. A. KIDD-KEY, President

measure up to the full standard? During our two years' connection with the interests of the press work in this conference we have known but one editor to refuse our cause space in his paper. We suppose he was "hard pressed," as he demanded 5 cents per line. We excuse him and graciously recognize the kindness of all others.

Among the returned report cards for the previous quarter that came to our desk from North Texas press reporters one single auxiliary made mention of "rides" and "drives" to convalescents and shut-ins. This society reported fifteen of such, and that, too, during three months of the most unfavorable weather and roads ever known in Texas. By no means was this all this society did during this specified period, but this feature of their efforts very much impressed us. If all our home mission woman who have horses, buggies, carriages, etc., would enroll them as life members of the H. M. Society and use them for the glory of God by thus remembering some half sick, weary, neglected or sad one when going out for a pleasant ride or drive, how much they could add to their side of the balance sheet with the Lord, and at the same time give comfort, rest and good cheer to the less fortunate. Remember the Master said, "Inasmuch as ye did it unto these, ye did it unto me." This is in perfect keeping with the spirit and work of home missions, and we truly hope our quarterly report Sept. 1 will add to other good works much along this line. Food to the hungry and clothing to the destitute provided by some other member or members of your society, or even by yourself, will not suffice for that pleasant ride you could give to some lonely, sick or weary neighbor or afflicted, bereaved child. It is ours to be a peculiar band of "handmaidens." The Master said, "They that are whole need not a physician, but they that are sick."

Our own Mrs. Johnson, of "The King's Messenger," again tenders one month's issue of her paper to each of the Texas Conferences just as she did last year. Instead of ten new subscribers from each auxiliary (her request of last year as a compensation for the favor) she asks this time 350 new subscribers from each conference, appropriating this offer. These she desires to be obtained from the Church at large, rather than from strictly home mission circles. Now, let the auxiliaries in North Texas bestir themselves and secure from their respective Church membership this little

number at once. Let none of the other conferences outstrip North Texas in this response. An average of four subscribers to the auxiliary will secure this sum; but if more than four are obtained at any point so much the better. Now, auxiliary agents for "Our Homes" and "King's Messenger," this is properly your work. Up and at it, and let us give Mrs. Johnson a pleasant surprise by sending her 500 new subscribers by Sept. 1, and while you are at it do not overlook our home mission official organ, "Our Homes," which can be had with "The King's Messenger" for 80 cents. Send to Miss A. E. Johnson, 463 North Pearl Street, Dallas, Texas, for sample copies. Let us see what auxiliary will be first to respond and which will send in the largest list. Let Celeste, Texas, head the list with at least ten subscribers. Have your subscriptions begin with September, 1905. Send money and names direct to Mrs. W. H. Johnson, 463 North Pearl Street, Dallas, Texas, as this will be of special importance to the credit of North Texas H. M. Society. Notify me of when, from where and how many subscribers sent to Mrs. Johnson. North Texas will likely use October for this special issue.

To our surprise we learn of an auxiliary in our conference that holds four meetings each month, all of them on Saturday afternoon. Surely the ladies of this auxiliary are both plucky and progressive. We have known a few ladies' clubs that could have their meetings on this afternoon of the week, but to have a home mission meeting well attended, interesting and successful at this hour of the week is a phenomenon seldom witnessed. This auxiliary, however, is doing full duty through its press reporter along the line of secular press work, and this may account for its ability to hold its regular meetings on Saturday afternoons.

Without official notice we venture to mention the fact that grounds have been purchased and initiative steps taken for the "Girls' Dormitory" at Denton, Texas. By our next notes we hope to give full particulars concerning this new home mission enterprise of our North Texas Conference Society.

With the press matter for July we again sent out to our press reporters the leaflet, "Our Press Work Department." Will the Presidents of all our auxiliaries please demand of their press reporters a careful reading of this leaflet, so that individual members can all know just the purpose of this department of our work and the duties of General, Conference and Auxiliary Superintendents? This little leaflet but clearly indicates all these points, and should be given through the Press Reporter to the auxiliary membership. In order to reach all it may be necessary to have this leaflet read at several different meetings. When our women have a clearer understanding of this feature of our work then will they more fully appreciate its worth to our cause and its success.

MRS. FRANKLIN MOORE, Supt. Press Work W. H. M. Society, North Texas Conference, Celeste, Texas.

To the Women of the W. F. M. Society of the West Texas Conference:

Great enthusiasm attended the adoption of a resolution at our late annual meeting to assume the support of a missionary. To those of little faith it might seem visionary to even aspire to increasing our usual pledge of \$300 to the necessary \$750, but may we not go out in perfect trust that it shall be unto us according to our faith? The spirit of conservatism has hitherto dominated our movements; nevertheless at the command of the Lord we have at last "launched out into the deep." "It is not by might nor power, but by My Spirit, saith the Lord of hosts." We dare not go out as hitherto in the exercise of our own judgment nor in our power to persuade women, but trusting absolutely in the Lord and Master of all hearts and in his power and willingness to supply all needed wisdom. Should we hope for greater results than in previous years if we do not tarry until anointed with power for service?

That wonderful Pentecostal revival which swept over our Korean work began by Dr. Hardie taking 1 Cor. 13 for chapel lesson and asking that none join in the usual concert reading who did not live the lesson. The first day he read alone. Day after day he selected the same Scripture, making the same request. True repentance resulted, and in natural sequence restriction, pardon, power.

Sisters, we need this power. We can't advance without it. May I ask that we unite in daily study of this same Scripture lesson until the necessary work of grace is done in our hearts, then we can claim all the promise. Daily at the twilight hour let us unite in special prayer that God will move upon the hearts of our wom-

en to meet this obligation and that we shall be enabled to serve with an eye single to his glory. Your co-laborer, MRS. SAMUEL SPEARS, Cor. Sec. Conf. Society, Llano, Texas.

GATESVILLE DISTRICT.

July 11.—On last Sunday the members of the W. F. M. Society at Union Grove Church, Jonesboro Circuit, held their first open meeting. It was the writer's privilege to be present. I had known from the beginning that a noble band of women were there, who, when they enrolled their names in the Missionary Society, said: "We can have a fine Missionary Society at Union Grove." From the start the brethren co-operated with their wives and daughters in this work. The program on "Foreign Missions" and its execution on the above occasion was beyond all expectation. The attention and interest of the congregation were enlisted from the beginning. They had a good collection on their pledge of \$15 which they assumed after the annual meeting.

I remained to their monthly meeting on the day following. They had an interesting meeting, and as a result of their open meeting of the night before there were added to the roll nine new members. This auxiliary now numbers thirty-one members—sixteen active and fifteen honorary members.

After the close of the program Sunday night the pastor gave an address and urged that the children be brought into the Missionary Society. Some of the women had also been likewise impressed regarding the little ones; so on Monday afternoon the auxiliary elected Miss Maggie Saunders Lady Manager of the Union Grove Juvenile Missionary Society. During this month she is to enroll the children, and at the next monthly meeting the juveniles are to be organized and the officers of both societies are to be publicly installed. As this will be during the protracted meeting at this place, a large attendance is expected.

This auxiliary is but four months old, and during these months the average attendance of the active members has been 64 per cent of their number. This Church has had during the last five months in its Sunday-school an average attendance of 75 per cent of its enrollment. This ought to be a rebuke to those schools that want to die during the summer season.

I have been able to organize two new auxiliaries since the annual meeting at Cleburne, and have found one young lady who wishes to go as a foreign missionary. An auxiliary would have been organized at Evergreen, on the Hamilton charge, last Saturday if all the services had not been rained completely out, but the organization will be consummated during the protracted meeting there in August. A new organization will be reported soon from Levita on the Jonesboro Circuit. We are also planning to have an all-day rally at Sardis in the month of September. I shall make an especial

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effort for missions during the revivals of the summer. A letter comes from the Evant Circuit for literature with which to organize there. The work can be made to go with success in the country or in the town; the Methodist Church is too wise to pass class legislation, and I am sure, God never gave partial laws or made partial requirements.

We are not going toward success on flowery beds of ease in this district, for there are those in the Church who,

like Satan of old, stand by the Lord's servant to oppose the gospel. They do all that they can to keep the Missionary Society out of their Church, but they that be for us are greater than they that be against us. So we work and pray and never become discouraged in the service of the Lord.

MRS. J. C. CARPENTER, District Secretary.
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JOHNSON.—On the 9th day of March, 1905, covered by flowers and surrounded by hundreds of sorrowing friends, the body of Kate Beaton Johnson was laid to rest in Oakwood Cemetery, Corsicana, Texas. She was the faithful comrade and devoted wife of Dr. S. W. Johnson, the only and cherished daughter of Major Alexander and Mrs. Jane Beaton, the vigilant and loving mother of five children and the tender friend of Miss Laura Lilly, who lived with her as a daughter. When her old friend and pastor, Rev. Horace Bishop, was called to conduct the funeral services it was said that she was one woman who needed no eulogy. Let him give words of comfort to the living if he can—but as for her we all know her—she has lived her life among us. As a little child she was a consistent member of the Methodist Church, in later life a loyal Christian and a true and noble woman. As her many friends gathered about the casket in each heart there was recorded some thoughtful word, some kind unselfish act, some loving deed which shall ever be a cherished memory to grow dearer through the coming years untouched by time. Mrs. Johnson was in delicate health for two years before her death, being compelled to seek relief in a more congenial climate. Always accompanied by her devoted mother or husband and one of her sons, she bore her suffering patiently, only rebelling against the necessary separation from her family. But the beautiful letters filled with advice such as only a pure, sweet mother can give are priceless treasures to her children to be re-read through tears to comfort the heart and strengthen the body. Slowly there arose in the minds of her loved ones the consciousness that she must return home to await another journey, guided by the Master's hand, directed by his love. What a happy memory those last days are. In a beautiful new home purchased by a devoted husband for her pleasure, surrounded by every comfort that love could give and wealth provide the last hours passed away without pain and free from care. Unto the end she was conscious and mindful of the untiring devotion of those who watched beside her bed. After a parting word of love and hope to each one she grew weary as a little child and sank to rest, and as she was dreaming the Spirit of God breathed upon the tired flesh, the soul was released to awaken happy and refreshed in her heavenly home, glad in the blessed reunion with those who had gone before.

COUSIN ELIZA.

DICKERT.—John A. Dickert was born in Pomaria, S. C., Sept. 18, 1849, and died June 11, 1905, near Lindale, Texas. He joined the Lutheran Church when quite a boy, at his home in South Carolina, but on his coming to Texas many years ago he united with the Methodist Church, there being no Lutheran Church in this county near him. Bro. Dickert loved the Church and her work. He was a faithful servant. He had the confidence of every one that knew him. He was

very quiet in his manner, never talked very much, but you could depend on what he said. His life was truly above reproach. I believe he served his Lord and Master to the very best of his ability, and who could do more. He suffered some time before he gave up and went to bed, and I am told he never murmured. He believed in the goodness of God and that he doeth all things well. If it was his will for him to go he was ready. His was a triumphant and peaceful death. He leaves a wife and several small children and a host of friends to mourn his death. We believe he is safe in the land where there is no night, no sadness, no tears. Be faithful, loved ones and friends, and you shall meet him by and by. HIS PASTOR.

HOLLAND.—Jos. B. Holland, son of D. D. and A. E. Holland, was born in Panola County, Texas, March 6, 1849, and after a few hours of sickness passed away at Dodge, Texas, June 11, 1905. The funeral service was conducted by the writer and Rev. G. W. Riley, after which the remains were laid to rest in the cemetery at Trinity, Texas. On Nov. 2, 1876, Bro. Holland was happily united in marriage with Miss Lizzie McGuire, of Walker County, Texas. Of this union there are six sons and one daughter, all of whom survive him. Bro. Holland united with the Methodist Church when a boy, but like many others strayed away; but in 1892, under the ministry of Rev. J. C. Cameron, he again united with the Church, in which he lived a consistent member the remainder of his life. At the time of his death he was a trustee and a member of the Board of Stewards. He loved the Church and its ministers, and attended regularly on the ordinances of the Church. His house was a preacher's home, and he was indeed the preacher's friend. J. B. NUTTER.

Dodge, Texas.

BAIN.—Mrs. R. J. Bain (nee Savage) was born Sept. 19, 1883, in Matagorda County, Texas, and fell on sleep July 2, 1905, at Humble, Texas. Mrs. Bain was a daughter of Mr. Green Savage. She was married some two years ago, and lived in this county until some time this year, when they moved to Humble. Mrs. Bain was a kind-hearted woman, and had the respect of all who knew her. She was sick only a few days, and two hours before she died called for her father, who was called to her bedside; but before he could get a train he received another message that the end had come. She leaves a husband, father, four brothers and four sisters to mourn her departure, her mother and her own precious babe had gone on before. The remains were brought to Bay City, and buried by the side of her babe amid a throng of weeping friends. May the God of all grace sanctify this sorrow to the help of all. H. R. KIMBLER, P. C. Bay City, Texas.

BLACK.—Mrs. Rachel Black was born at Edgefield, South Carolina, Sept. 13, 1829, and died at the home of her daughter at Gonzales, Texas, on June 20, 1905, at the ripe age of 84 years. About the age of 18 years she was converted and joined the Methodist Church, ever afterwards leading an exemplary Christian life, giving the love and confidence of all who knew her. Mrs. Black was married to Major D. S. Black in South Carolina in 1840, and in the same year they removed to North Mississippi, and at the close of the war settled in West Texas. Ten children were born to this union, five of whom precedes the deceased to the better land, and the remaining now mourn the loss of a loved mother, whose memory will long be cherished as that of one who has but gone before. She gave two sons and one grandson to the ministry, and all her children are following her to the homeland. Her last years were spent with her only daughter, Mrs. C. J. O'Neal, of Gonzales, where she had every comfort and kindness that loving hearts and willing hands could minister. The writer always found Sister Black bright and cheerful with her heart fixed and her faith strong, fully resigned to the will of her Lord. THOMAS GREGORY.

SHANNON.—Mrs. Elizabeth Shannon, oldest child of Rev. Geo. and Mrs. Ann Smith, was born in Galveston, Texas, Oct. 26, 1870, and dedicated to God in infant baptism in the old Ryland Chapel by Rev. Robt. Alexander; moved with her parents to Navarro County in 1873, and from there to Somerville County in 1883; was converted and joined the M. E. Church, South, in early life at the Rough Creek or Oden Chapel Camp-ground; was married Dec. 6, 1891, to Mr. Thos. B. Shannon; departed this life May 20, 1905; but we sorrow not as those who have no hope, for she has gone home. She leaves a husband, five little girls, father, mother, brother and three sisters, but our loss is her eternal gain, for we know if we are faithful a little while longer she will be the first to

greet us home in heaven. Singing was her greatest delight, and she loved to sing the songs about heaven. "Beautiful Home," and "Sweet Day," were the ones she asked to be sung the day before she died. She was sick for almost a year, but bore it all with Christian fortitude, and when the end drew near said if her time had come she would welcome release from suffering. Her remains were laid to rest on the evening of May 20, 1905, Rev. R. A. Clements, her pastor, conducting the services in the Oden Chapel Cemetery, to await the resurrection morn. Blessed are the dead which die in the Lord. She is the first one out of our family circle, and may we all live so as to meet her in heaven, is the prayer of her sister, MARY SMITH.

PRYOR.—Margaret J. Pryor (nee Whitford) was born in Kentucky July 21, 1844; professed religion and joined the M. E. Church, South, when about 11 years of age; married to F. A. Pryor Aug. 19, 1862; came to Texas in 1892, and died at Wichita Falls Sept. 16, 1903. Sister Pryor was possessed of strong intellectual faculties and they were consecrated to God. The writer was her pastor for two years, and has known but few, if any, who were more spiritual and devoted to the Master's work than Sister Pryor. He is thankful to this day that it was his privilege to know this good woman. She gave one son, the Rev. W. C. Pryor (now deceased) to the ministry. She was the mother of ten children, three of whom are now in heaven. God bless the surviving ones. H. P. SHRADER.

Azle, Texas.

Mr. W. C. Cantrell, of Louisville, Ky., pays his compliments to Tetterine as follows: "I take off my hat to a 50 cts. box of Tetterine. It has cured me of a skin disease which doctors in 7 states failed to cure." It is infallible in its results, fragrant and effective. 50 cts. a box at druggists, or by mail from the manufacturer, J. T. Shuptrine, Savannah, Ga. Bathe with Tetterine Soap, 25c. cake.

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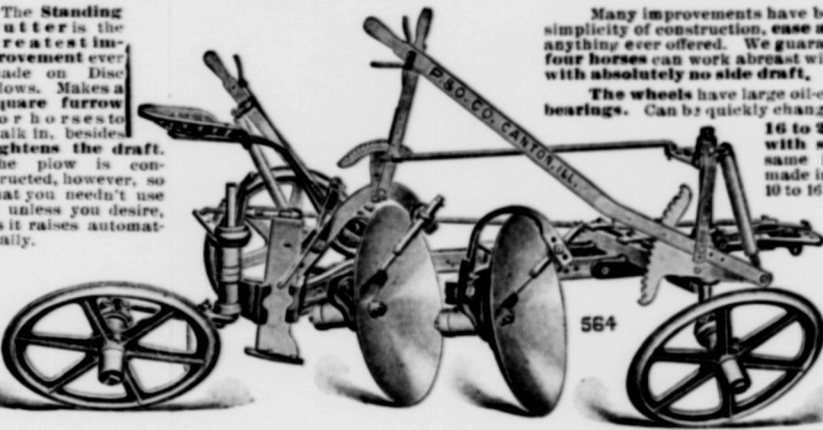
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WEST TEXAS CONFERENCE.

- Austin District-Third Round. Cedar Creek cir, July 22, 23. McDade cir, July 23, 20. J. M. Alexander, P. E. Beeville District-Third Round. Pleasanton, July 22, 23. Laveria, July 22, 20. Brownsville, Aug. 5, 6. Berclair, Aug. 19, 20. Joe F. Webb, P. E. San Antonio District-Third Round. Utopia cir, at Sabinal, 4th Sun July. Devine cir, at Moore, 4th Sun July. Uvalde, July 21. Uvalde, 1st Sun Aug. Eagle Pass, Aug. 1. Travis Park, Aug. 10. West End, Aug. 11. South Heights, Aug. 16. Sherman St. 11 a. m., 2d Sun Aug. Prospect Hill, 10:30 a. m., 2d Sun Aug. W. J. Johnson, P. E. Llano District-Third Round. Rocksprings, 3 p. m. July 21. W. H. H. Biggs, P. E. Cuero District-Third Round. Hallettsville, at Hope, July 22, 23. Edna, July 22. San Antonio, July 22, 23. Port Lavaca, at Traylor, July 22, 23. Nursery, at Middletown, Aug 5, 6. Palacios, at Ashby, Aug 19, 20. El Campo, at Louise, Aug 26, 27. J. C. Wilson, P. E. San Marcos District-Third Round. Lockhart, 4th Sun July. Pleasant Grove, at Martindale, 5th Sun July. Tilton, 1st Sun Aug. Dripping Springs, at D. S., 2d Sun Aug. San Marcos, 3d Sun Aug. Jno. W. Stovall, P. E. San Angelo District-Third Round. Mason, at Bethel, 4th Sun July. Pontotoc, at San P., 5th Sun July. Menardville, at Hext, 1st Sun Aug. Junction City, at Bode, 2d Sun Aug. San Angelo sta, Aug 15. Brady cir, 2d Sun Aug. Brady sta, night, 2d Sun Aug. Miles sta, 4th Sun Aug. Water Valley, 4th Sun Aug. J. D. Scott, P. E. Llano District-Fourth Round. Bertram, at Bertram, 4 p. m. Aug 12. Liberty Hill, at Leander, 4 p. m. Aug 11. Willow City, at Walnut, 9 a. m. Aug 21. Johnson City, at J. C., 4 p. m. Aug 20. Blanco, at Blanco, 4 p. m. Aug 20. Sunny Lane, at Lake Victoria, 4 p. m. Sept 2. Burnett and Marble Falls, at Marble Falls, 4 p. m. Sept 5. Kingsland, at Moor's Ch, 3 p. m. Sept 16. Llano sta, 3 p. m. Sept 18. Kerrville, at K., 8 p. m. Sept 23. Brander, at Medina, 11 a. m. Sept 26. Center Point sta, 3 p. m. Sept 27. Boerli, at Salado, 5 p. m. Sept 29. San Saba sta, at China, 3 p. m. Oct 7. San Saba sta, 3 a. m. Oct 11. Cherokee and Valley Springs, at V. S., 3 p. m. Oct 21. W. H. H. Biggs, P. E. NORTHWEST TEXAS CONFERENCE Gatesville District-Third Round. Turnersville, at Harmony, July 22, 23. Evans, at Evans, July 22, 23. Jonesboro, at Sardin, Aug 5, 6. Maxdale, Aug 8. K. and Nolville, at campground, Aug 10. Ogesby, at Ogesby, Aug 12, 13. Copperas Cove, at Pidoke, Aug 19, 20. Gatesville mis, at W. Ch, Aug 26, 27. Gatesville sta, Aug 27, 28. S. W. Turner, P. E. Corsicana District-Third Round. Blooming Grove sta, July 23, 24. Barry, at Mt. Zion, July 29, 30. Richards, at Pursley, Aug 5, 6. Dawson, at Lovers, Aug 5, 7. Thornton, at Locust Grove, Aug 12, 13. Anna, at Reynolds, Aug 19, 20. Rice, at Chathel, Aug 20, 21. Couodge, at Deila, Aug 24. Groesbeck, Aug 26, 27. Corsicana, First Church, Sept 3, 4. Jno. M. Barcus, P. E. Georgetown District-Third Round. North Georgetown cir, July 22, 23. Taylor Bohemian mis, July 29. Taylor sta, July 29, 30. Salsado cir, Aug 2. Hutto, Aug 5, 6. Florence, Aug 8. Troy, Aug 11. Rogers, Aug 12, 13. Bruceville and Eddy, Aug 19, 20. Belton cir, Aug 21. Georgetown sta, Aug 26, 27. J. S. Chapman, P. E. Brownwood District-Third Round. Blanket, at Zephyr, July 22, 23. Cross Plains, at Crosscut, July 29, 30. Rising Star, July 30, 31. Coleman mis, at Fairview, Aug 5. Coleman sta, Aug 5, 6. Indian Creek, at Bethany, Aug 8. Santa Anna, at Salem, Aug 11. Bangs, at Trickham, Aug 12, 13. Gustine, at Energy, Aug 18. Proctor, at Purvis, Aug 19, 20. E. R. Bolton, P. E. Fort Worth District-Third Round. Grandview cir, at Greentree, July 22, 23. Burn, July 24. Missouri Avenue, July 29, 30. Mulkey Memorial, July 30, 31. North Fort Worth, Aug 5, 6. Peach Street, Aug 6, 7. Azle, at Silver Creek, Aug 12, 13. Joshua, at Benton's Ch, Aug 19, 20. Cresson, Aug 25, 27. Covington, at Covington, Sept 3, 4. First Church, Sept 10, 11. O. F. Sensabaugh, P. E. Abilene District-Third Round. Merkel, July 22, 23. Aspermont, at Aspermont, July 29, 30. Haskell, Aug 1. Anson, at Anderson Chapel, Aug 5, 6. Avoca, at Fairview, Aug 8. Haskell, at Ward, Aug 12, 13. Sweetwater, at Eskota, Aug 19, 20. Clyde, at Potosi, Aug 23. Buffalo Gap, at Lemon's Gap, Aug 26, 27. Baird, Sept 2, 3. Putnam, at Pisgab, Sept 9, 10. Jno. R. Morris, P. E. Colorado District-Third Round. Taboka, at La Mesa, July 22, 23. Colorado mis, at R. Bar, July 29, 30. Gall, at Gall, Aug 5, 6. Clairmont, at Jayton, Aug 12, 13. Snyder and Dunn, at Ennis, Aug 19, 20. Midland, at Stanton, Aug 26, 27. Big Springs, Aug 29. Colorado sta, Aug 30. J. T. Griswold, P. E. Dublin District-Third Round. Carlton, July 22, 23. Huckabay, July 29, 30. Stephenville, at S. Aug 1. Bluff Dale, Aug 3. Morgan Hill, Aug 5, 6. Carbon mis, Aug 5. Desdemona, at Alameda, Aug 12, 13. Duffau, Aug 19, 20. Glen Rose, at Glen Rose, Aug 26, 27. A. E. Bailey, P. E. Waxahachie District-Third Round. Venus, at Barneville, July 21. Alvarado, July 22, 23. Milford, at Midway, July 29, 30. Italy, 8:30 p. m. July 30. Red Oak, at Chapel Hill, Aug 5, 6. Bardwell, at Bird, Aug 12, 13. Grandview, Aug 19, 20. Lovelace, at Union Valley, Aug 26, 27. Jas. Campbell, P. E. Weatherford District-Third Round. Gordon, etc., at Gordon, July 22, 23. Ranger, at Gunsight, July 29, 30. Crystal Falls, at Fort Griffin, Aug 2. Breckenridge, at Eolian, Aug 5, 6. Palo Pinto, at Cedar Springs, Aug 9. Whit, etc., at Salesville, Aug 12, 13. Peaster, at Poolville, Aug 16. Springtown, at Peden, Aug 19, 20. Graham mis, Aug 25, 27. Ellenville, at South Bend, Aug 29. Throckmorton, at Profit, Aug 31. Farmer, at Olney, Sept 2, 3. E. F. Boone, P. E. Vernon District-Third Round. Paducah mis, July 22, 23. Seymour cir, July 29, 30. Spring Creek mis, Aug 5, 6. Seymour sta, Aug 1. Knox City mis, Aug 4. Munday and Goree, Aug 5, 6. Matador cir, Aug 12, 13. J. G. Miller, P. E. Corsicana District-Third Round. (In part.) Blooming Grove Sta., July 23, 24. Barry, July 29, 30. Richard, at Pursley, Aug. 5, 6. Dawson, Aug. 6, 7. John M. Barcus, P. E. Clarendon District-Third Round. Hansford and H. mis, Grand Plains, July 22, 23. Stratford, at Spurlock, July 25. Dalhart (8:30 p. m.), July 25. Amarillo, July 29, 30. Channing, at Dumas, Aug 5, 6. Rowe, Aug 9. Princeton, at Blythe's Chapel, Aug 12, 13. Canadian, at Miami, Aug 16. Tulla, Aug 19, 20. Silvertown, Aug 22, 23. Cataline and Shamrock, Aug 26, 27. McLean, Sept 2, 3. James M. Sherman, P. E. Waco District-Third Round. Peoria, 11 a. m. July 20. Austin Avenue, Waco, 11 a. m. July 23. Morrow St. Waco, 8:30 p. m. July 23. Bosqueville, 11 a. m. July 26. Acton, July 29, 30. Mt. Calm, Aug 2. Abbott, 5, 6. Fifth St. Waco, 11 a. m. Aug 13. Elm St. Waco, 8:30 p. m. Aug 13. Mart, Aug 19, 20. J. G. Putman, P. E. NORTH TEXAS CONFERENCE Bowie District-Third Round. Iowa Park, July 22, 23. Wichita Falls, July 23, 24. Holliday, July 29, 30. Archer, July 31. Crafton, Aug 5, 6. Gibtown, Aug 12, 13. Decatur cir, Aug 19, 20. Decatur sta, Aug 20, 21. T. R. Pierce, P. E. Dallas District-Third Round. Clark's Chapel, July 22, 23. Denton sta, July 29, 30. Trinity sta, July 29, 30. First Church sta, Aug 5, 6. Cedar Hill and Duncanville, at C. H., Aug 12, 13. Lewisville sta, Aug 19, 20. Cochran and Caruth, Aug 26, 27. J. L. Morris, P. E. Greenville District-Third Round. Wesley, July 22, 23. Neola mis, at Bethel, July 26. Merit, at Merit, July 29, 30. Greenville mis, Aug 5, 6. Fairirk, at Olive Branch, Aug 12, 13. Leonard, at Orange Grove, Aug 16. J. M. Peterson, P. E. Sulphur Springs District-Third Round. Como, 4th Sun July. Cooper sta, 3 p. m. July 29. Klondike cir, at Price S. H., 5th Sun July. Mt. Vernon, at Mt. Vernon, 1st Sun Aug. Sulphur Springs sta, 8 p. m. Aug 7. Birthright 2d Sun in Aug. Purley cir, at Pleasant Hill, 3d Sun Aug. Ben Franklin, 4th Sun Aug. Lake Creek, 11 a. m. Aug 28. Sulphur Bluff, 1st Sun Sept. Bonanza cir, 2d Sun Sept. C. B. Fladger, P. E. Gainesville District-Third Round. Montague, at D. Mound, 4th Sun July. Marysville, at Sivel, 5th Sun July. Nocona, 1st Sun Aug. Aubrey, 2d Sun Aug. Dexter, 2d Sun Aug. Sanger and V. V., at V. V., 4th Sun Aug. Bonita, at Illinois, 1st Sun Sept. Ponder and K., at Stoney, 2d Sun Sept. Era and E., 3d Sun Sept. Rosston and M., at Van S., 4th Sun Sept. J. A. Stafford, P. E. Terrell District-Third Round. Fate, at Mt. Zion, July 22, 23. Kaufman, July 30. Elmo, at Elmo, Aug 2. Rockwall, at Pleasant Valley, Aug 5, 6. Reinhardt, at Rose Hill, Aug 10. Kemp, at Becker, Aug 12, 13. Mabank, at Bethel, Aug 19, 20. College Mound, Aug 26, 27. Chisholm, at Rose Hill, Sept 2, 3. O. S. Thomas, P. E. McKinney District-Third Round. Frisco, at Lebanon, July 22, 23. Celina, at Celina, July 29, 30. Prosper, at Prosper, Aug 5, 6. Allen, at White's Grove, Aug 12, 13. Copeville, at Millwood, Aug 19, 20. Blue Ridge cir, at Henley Ch, Aug 26, 27. Blue Ridge mis, at Snow Hill, Aug 27, 28. Wylie, at St. Paul, Sept 2, 3. Josephine, at Milam Chapel, Sept 9, 10. Farmers Branch, Sept 16, 17. I. W. Clark, P. E. Bonham District-Third Round. S. Bonham, at S. Bonham, July 22, 23. Randolph, at Edhube, July 29, 30. Honey Grove, at McCraw, Aug 5, 6. Lannius, at Allen Chapel, Aug 12, 13. Ladonia sta, Aug 19, 20.

- Trenton, at Blanton Chapel, Aug 26, 27. Dodd, at Windom, Sept 2, 3. Jno. H. McLean, P. E. Paris District-Third Round. Deport and Halesboro, at H. July 22, 23. Clarksville cir, at Liberty, July 29, 30. Clarksville sta, July 29, Aug 1. Albion mis, at Dimple, Aug 5, 6. Whitterick sta, Aug 12, 13. Bagwell, at Lone Star, Aug 19, 20. Annona and Williams Ch, at G.S.H., Aug 26, 27. Avery mis, at Shawnee Ch, Sept 2, 3. Emberson cir, at El Bethel, Sept 9, 10. Chicota mis, Sept 16, 17. E. H. Casey, P. E. TEXAS CONFERENCE. San Augustine District-Third Round. Lufkin, Friday, July 21. Keitys, at Wallace Ch, July 22, 23. Burke, at Huntington, July 29, 30. Nacogdoches, July 30, 31. McIrose, at Simpsons, Aug 5, 6. Cushing, at Saco, Aug 19, 20. Geneverson, at Rock Spgs, Wed, Aug 23. Bronson, at Brookland, Aug 26, 27. San Augustine, Aug 27, 28. Minden, at Minden, Thu, Aug 31. Carthage, Sept 2, 3. Appleby, Thu, Sept 7. Gary, at Wesley Chapel, Sept 9, 10. C. A. Tower, P. E. Tyler District-Third Round. Tyler cir, at Pleasant Retreat, July 2, 23. Chandler, at Red Hill, July 29, 30. Meredith cir, at Phillips Ch, July 30, 31. Athens, July 31. Colfax, at Morris Chapel, Aug 5, 6. Canton and Edgewood, at C. Aug 6, 7. Snyder Spgs, at China Grove, Aug 12, 13. Edom, at Ben Wheeler, Aug 13, 14. Cedar St., Aug 16. Big Sandy, Aug 17. Troup and Overton, Aug 19, 20. Marvin, Aug 26, 27. Malakoff, Aug 27, 28. E. W. Solomon, P. E. Calvert District-Third Round. Leon mis, at Nineveh, July 21. Centerville, at Evans Ch, July 22, 23. Rogers Prairie, at Gum Spgs, July 29, 30. Franklin sta, Aug 5, 6. Pettyway, at Boon Prairie, Aug 12, 13. Rosebud sta, Aug 19, 20. Travis, Aug 26, 27. Durango, Aug 26, 27. Lott and Chilton, Aug 27, 28. Wheelock, Sept 2, 3. R. A. Burroughs, P. E. Marshall District-Third Round. Kligore, at Hopewell, July 22, 23. Coleriville, at Marlinton, July 29, 30. Beckville, Aug 5, 6. Hallville, at Riley's Chapel, Aug 8, 9. Jefferson sta, Aug 13, 14. Harrison, at Karnack, Aug 19, 20. Arleston, at Bethel, Aug 21, 22. Kellyville, Aug 26, 27. Longview, Kelly Memorial, Sept 3, 4. Jas. W. Downs, P. E. Pittsburg District-Third Round. New Boston mis, at Moss Spgs, July 22, 23. New Boston sta, July 23, 24. Hardy Memorial, July 26. Pittsburg cir, July 29, 30. Pittsburg sta, July 30, 31. Cason, Aug 4, 5. Dangersfield, Aug 12, 13. Queen City, Aug 16. Quitman, Aug 19, 20. Kellyville, Aug 26, 27. Daiby, Aug 26, 27. J. T. Smith, P. E. Huntsville District-Third Round. Dodge, at Oakhurst, July 22, 23. Magnolia, July 29, 30. Montgomery, at Stoneham, Aug 1. Millican, at Welburn, Aug 3. Cold Springs, at Evergreen, Aug 5, 6. Conroe mis, Aug 8. Bedias, Aug 10. Anderson, Aug 12, 13. Prairie Falls, Aug 19, 20. Waller, Aug 26, 27. Hempstead, Aug 27, 28. C. R. Lamar, P. E. Houston District-Third Round. Whiteoak, at W., July 22, 23. League City, at Seabrook, July 29, 30. Rosenberg, at Guy, Aug 5, 6. Angleton and Velasco, at Fair, Aug 12, 13. Sandy Point, at S. Point, Aug 19, 20. Cedar Bayou, at C. Bayou, Aug 26, 27. Bay City, at Matagorda, Sept 2, 3. Warton, at Warton, Sept 9, 10. Galveston, Central, Sept 16, 17. Galveston, West End, Sept 17, 18. Alvin, Sept 23, 24. S. R. Hay, P. E. Palestine District-Third Round. Jacksonville cir, at Tatum's, July 22, 23. Elkhart cir, at Corinth, July 24, 27. Augusta mis, at Liberty Hill, July 29, 30. Neches cir, at Shades, Aug 1, 2. Grapeland sta, Aug 5, 6. Crockett cir, at Bethel, Aug 9, 10. Lake cir, at Concord, Aug 12, 13. Kennard, at Center Hill, Aug 19, 20. Brushy Creek cir, at E. C. Aug 24, 25. Wells mis, at Durham, Aug 26, 27. Alto cir, at Alto, Aug 28, 31. Rusk sta, Sept 2, 3. Jos. B. Sears, P. E. Brenham District-Third Round. Sealey, July 23, 24. Fehspear and Brookshire, at Katy, July 29, 30. Somerville, Aug 1. Caldwell sta, 5 p. m. Aug 4. Caldwell mis, Elizabeth Ch, Aug 5, 6. Thordale, Pleasant Retreat, Aug 12, 13. Milano, at Gause, Aug 19, 20. Giddings, Burton, Aug 26, 27. Brenham, Aug 27, 28. Rockdale, Sept 2, 3. Cameron, Sept 10, 11. Chas. F. Smith, P. E. Beaumont District-Third Round. Livingston, at Providence, July 26, 27. Corrigan, at Chester, July 29, 30. Sabine Pass and Pt. Neches, at Nederland, Aug 5, 6. North End, Aug 6, 7. Orange, Wed. night, Aug 9. Woodville, at Holly Ford, Aug 12, 13. Liberty, at Raywood, Aug 19, 20. Wallisville, at Wallisville, Aug 20, 21. First Ch, Beaumont, Thu. night, Aug 24. Burkeville, at Burkeville, Aug 26, 27. Jasper cir, at Magnolia, Aug 30. Silsbee, Sept 2, 3. Kountze, at Kountze, Sept 3, 4. Port Arthur, Wed. night, Sept 6. Warren, at Saratoga, Sept 9, 10. Call, at Cairo Springs, Sept 16, 17. O. T. Hotchkiss, P. E. Keep looking for something to thank God for. The sins of the heart are the heart of all sin.

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"A LITTLE CHILD SHALL LEAD THEM."

One of the most interesting conversions in connection with the revival meetings now in progress in London is that of Mr. Quentin Ashlyn, a well-known concert hall entertainer of London. He attended a meeting at the Albert Hall, and was brought under conviction, but did not make a definite decision. Two days later he read a sermon of Dr. Torrey's, and was so impressed with his own sinful state and his need of salvation that he made confession and accepted Christ at the next meeting.

He at once went to the management of the concert hall where he was appearing, told them of his conversion, and refused to appear on the program. They declared that, if he would not appear, they would allow him to tell from the stage the story of his conversion. He consented, and when his turn came he said to the audience in part:


"I have been converted to God through the agency of the Torrey-Alexander Mission at the Royal Albert Hall. I feel that my life must be spent, not in amusing people, but in the service of the Savior who died for me. I cannot go on playing the fool before men and women, knowing that many of them are going to eternal destruction."

The manager of the hall was so impressed by his stand that he gave him the hall free of charge the next Sunday afternoon and evening, when Mr. Ashlyn told in detail the story of his transformation. To audiences which packed the hall to its utmost capacity he declared that before his conversion he had been "the most miserable man in London." He said he was tired of theaters, tired of novels, tired of dressing himself, tired of going to see his friends—tired of everything; but that since his conversion his heart had been filled to overflowing with the peace that passeth all understanding.

In conclusion he said: "That is my story. It is so easy—O, you don't know how easy it is when you come to trust Christ, because you leave everything to him, and he simply takes you by the hand and leads you step by step and hour by hour as long as you trust him." Nearly thirty persons accepted Christ at the afternoon and evening meetings, and Mr. Ashlyn has been preaching the gospel both at the concert hall and elsewhere almost every night since.—Eppworth Herald.

GRUMBLERS.

There are persons who are not satisfied in circumstances that to all but themselves seem to be the most favorable to their interests. Leigh Hunt—in one of his letters, we think—speaks of a day that could not make any creature happy but a vendor of umbrellas. Yet a friend of ours, remembering this utterance, availed himself of a day "of never-tiring rain" to congratulate his umbrella merchant, and he secured this reply: "It's all very well, sir, so far as my umbrellas are concerned, but you see I'm not selling a single parasol!" He would have had it wet on one side of the street, and stormy upon the other, and since it was not, he was dissatisfied—a natural grumbler.—Anonymous.



JOSEPHINE REVIVAL.

It has been some time since I have written to the Advocate, but I want to say that we are neither dead nor dying on the Josephine Circuit, but praise God we are growing in grace. We have just closed the greatest revival in Josephine that she has witnessed in several years. We have been laboring and praying for a great revival in Josephine and praise God our prayers have been answered.

Rev. J. M. Bond, of Weatherford, was with us from the 1st to 10th inst., doing us fine work. I have known Brother Bond for some years, but I believe he did the best preaching here that I ever have known him to do. He certainly did some fine work here, for which Josephine is thankful. We all love him and sure hated to see him go away, but he was called to other fields. When he left we had 39 conversions, but thank God the revival fire burned on. The night following his departure we had six conversions. On Wednesday the climax was reached. I never witnessed such a day as last Wednesday was here, for it seemed that the very heavens were let down to earth. I have my doubts as to whether the apostles, on the day of Pentecost, had a grander time than we. Yes, some thought that we were drunk with "new wine," but it was the "new wine of God's grace and love" shed abroad in our hearts. Thirteen were converted on that day. I have seen a greater number than this lots of times, but I never saw it in such power. We had from three to thirteen conversions each day of the last week up to the day we closed, which was yesterday.

Oh! this meeting has been a great blessing to Josephine and surrounding country. I believe I have the best set of Christian workers that I have ever known. De Leon has a fine lot and can possibly outnumber us, but they can't go around us. Praise God for such a people. I love my people and I believe they love their pastor. I never thought that one could be entwined with the cord of love so close to his people as I am on this circuit. The Lord is certainly with me and blessing me as a young pastor.

Rev. H. H. Windham and the writer have divided time in the preaching since Brother Bond left. Brother Windham is a gracious good man and a good preacher. He has been with us nearly all the meeting and rendered us valuable service in prayer-meetings, in the pulpit and otherwise. He is the best man in a prayer-meeting I have ever known. Brother Windham has been a great factor in this revival. We believe that he is a man that loves God and is trying to do his will.

The result of our meeting is beyond our conception and we will never know this side the judgment the good that it has wrought. Some of the results were the warming up of the Church. A great number of backslidden members were reclaimed.

We have had 65 conversions; 39 have already been received into the Methodist Church, and we expect others to follow, but several will join other Churches; but, of course, that is natural. I never saw a great Methodist revival yet that did not feed other Churches.

We now have a young men's prayer-meeting to meet once a week. We held it five afternoons during the meeting and the results were grand, being the means of several young men's conversions. Oh! I am so happy over the results. When I came here I could not get a young man to pray in public, and a very few older ones, but now thank God I can count on at least fifteen young men.

We also have a woman's cottage prayer-meeting which has already been the spiritual mother of many souls.

Our Sunday-school is doing good work under the leadership of Bro. T. J. Pannell as superintendent. Brother Pannell is a gracious good man and has stood by the Josephine Church for many years through thick and thin. We need more men like him.

Our Epworth League is doing fine work. We have the best League for its age that I have ever known. We have both Junior and Senior Leagues. The Junior League is in its infancy yet, but it's coming. Look out!

We have also organized a Woman's Foreign Missionary Society, but we have been in our meeting nearly ever since it was organized and therefore have done nothing yet.

I said in my other letter that I believed that this would become one of the best little circuits in North Texas Conference, and I believe it is going in that direction fast.

Now, don't too many of you beg Brother Clark for this place next fall, for I want it myself.

My second meeting, which is Sabine, is now in session. We sent Brother Windham down there Friday night to begin, and we joined him Sunday night with a large crowd of Josephine workers and, when the call was made for sinners, you couldn't have held the

workers back, but into the congregation they went and came back full handed with fifteen or twenty penitents in altar and eight of them converted. Praise God the revival fire is burning at Sabine too. Sabine has a good band of workers also. You will hear from Sabine later. Look out!

Bro. J. E. Douthitt was also a great factor in the meeting, for he led the song service.

We had a gracious service here yesterday. After the sermon Brothers John White and H. N. Keller administered the sacrament to a large number. Brother White also administered the rite of baptism to several, after which we closed out to go to Sabine.

Josephine Circuit is coming, mark what I tell you. I take the opportunity now to tell the McKinney District that they needn't be afraid to come here next year with their conference, for I have as good a people as there is in the district and they all say, "Come on."
LEONARD REA.

POLYTECHNIC COLLEGE POINTS.

Rev. J. D. Young, business manager, and wife returned last Friday from Denver, Colorado Springs and other points of interest in Colorado, after a two weeks' stay. Rev. Mr. Young had charge of a special car composed of the old students and friends of the College, all of whom went to Denver to attend the seventh session of the International League Conference. Mr. Young reports a splendid conference, there being about 15,000 delegates. He also says that the delegation in his charge had a great time, as many of them visited for the first time the scenes in the snowclad Rockies.

The interest and attendance upon the Summer School is growing all the time. At present there are ninety-three in attendance, and the faculty expect to enroll 100 before it closes, which will be the last of July.

Work of the new \$12,000 addition to the young ladies' home is progressing nicely. The roof is being put on, and before the middle of August the finishing touches will be made. When completed this building will accommodate 125 young ladies.

Rev. H. A. Boaz, the president, said Saturday that the prospects for the opening of the next session were very flattering, and that he expected to open with the largest enrollment he had ever had. He puts the minimum attendance at 600.

Rev. C. S. McCarver has recently sold his residence, and will build an \$1800 cottage on the west side of the campus. Other buildings are reported as being in contemplation in the vicinity.

The latest arrival on the Heights is a 19-pound girl baby. She is stopping at the home of President Boaz, all of which accounts for the broad smile that he wears these hot summer days.

A CHAPTER OF LAWLESSNESS.

Some strange things happened in Iola, Kansas, this week. Kansas is a prohibition State, but in many places saloons are run in open violation of the law. Sunday night three of them were blown up by dynamite, the guilty party being, according to the press dispatches, "a temperance crank."

But more notable, even, than the blowing up of the saloons was the arrest on the following day of ex-Congressman Funston on a charge of making "inflammatory utterances," he having publicly declared that "the occurrence would have been avoided if the officers of the law had done their duty in enforcing the law." For saying this he was "arrested, strapped to a buggy and taken to jail." The dispatches further inform us that "Mr. Funston is a radical law enforcement man."

These incidents furnish material enough for several sermons. It illustrates very forcibly that lawlessness breeds lawlessness. If one man can violate, with the knowledge of law officers, a law he doesn't like, why cannot another man violate some other law? All laws in a State rest on the same authority and are binding upon all people. No man is justified in breaking any law. The men who conducted the saloons in Iola had no more right to do so than the "temperance crank" had to blow them up with dynamite. All are lawbreakers. And if the officers should fail to arrest the man who used the dynamite, knowing him to be guilty, they would themselves become lawbreakers, but their offense would be no greater than they have already been guilty of in failing to arrest the men who conducted the unlawful saloon. Peace officers have no discretion as to what laws should be enforced. They have sworn to enforce ALL laws.

But the crowning outrage of the whole incident was the arrest of Mr. Funston, whose sole offense consisted in telling the truth, i. e., that if the officers had suppressed the illegal saloon the latter would not have

been dynamited—truly a self-evident proposition.

Favoritism in the enforcement of law is doing much to bring our judicial system into disrepute, and is breeding a dangerous contempt for the law among the rich and powerful, and a dangerous feeling of resentment among the poor and lowly.—San Antonio Dispatch.

OPEN LETTER TO W. E. CAPERTON.

Dear Brother Caperton: In your article to the Advocate of July 6 on Matt. 16:18 you say, "If we lay special emphasis on 'it' at the close of the above sentence we will begin to get a clew to our Lord's meaning. The gates of hell shall not prevail against it. It is not impertinent to ask what? My Church is the answer. Now don't fail to emphasize the 'my' in contradistinction to the old ecclesia or synagogue, 'On this rock I will build my church,' a thing when Jesus spoke this language still future, and the gates of hell shall not prevail against it."

Does the word rendered "build" in the passage mean to originate? If so, should we read 1 Cor. 14:34, "But he that prophesieth speaketh unto men to building and comfort. He that speaketh in an unknown tongue buildeth himself?" If the word rendered "build" means to edify—or establish—could not the same language be used now with the same propriety, if Christ were here? Did Christ originate a Church as distinguished from the "old ecclesia"? Will you tell us when and where that was done? Was not the "old ecclesia" Christ's Church? Was not Christ with his Church in the wilderness giving them food and drink, as he is with his Church now to supply their wants? If not, will you please explain what Paul means in 1 Cor. 10:1 to 12?

Did not the Jews, who rejected Christ, separate themselves from Christ's Church by their unbelief, and were not the believing Gentiles received into Christ's Church by faith? If not, will you please explain the "good olive tree" mentioned in Rom. 11:13-26?

Are not Christ's disciples to sit down with Abraham, Isaac and Jacob in the same kingdom, or Church? If the "old ecclesia" was destroyed and Christ set up a new one, how are we to understand Matt. 21:33 to close?

These are only a few of the difficulties your new Church theory devolves upon us; but sufficient light on these may help us. Fraternal yours,
W. H. H. BIGGS.

THE BIBLE.

Seeing in the Nashville Advocate a criticism by Rev. J. S. Smith on the "American version" of the Bible, which is timely and to the point, I wish to share a few things on the subject.

There has been a disposition among men ever since I can recollect to tamper with the Bible, God's Word, either to change its language or to give it a meaning to suit their theory. I have been watching it for over half a century and have never seen a new production that reads like the old version, which has led its millions to glory. The reason is, those forty-six scholars who gave us the old version sought the inspired meaning of the words, while the modern scholars are seeking the meaning attached to the words by uninspired writers. While we have no authority to claim any such inspirations as were necessary to the writing of the Bible, yet no one can get its inspired meaning without the direct influence of the Holy Ghost to enlighten them. For Peter says that "Knowing this first, that no prophecy of the scriptures is of any private interpretation, for prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—2 Pet. 1:20, 21.

As it was given by the moving of the Holy Ghost, none but the Holy Ghost can give its inspired meaning. And Jesus said, "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—St. John 14:26.

Again he says, "When he, the Spirit of Truth, is come, he will guide you into all truth."—St. John 16:13. This he does by aiding us to get the inspired meaning of the Scriptures.

Paul says that the "Natural man receiveth not the thing of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. 2:14.

That is why Jesus said, "Except a man be born again he can not see" (or discern) "the kingdom of God."—John 3:3. He must become spiritual before he can discern the spiritual meaning of God's written Word, the Bible.

Job said that "There is a spirit in man; and the inspiration of the Almighty giveth them understanding."—Job 32:8. And Jesus said that "It shall be given you in that same hour what ye shall speak."—Matt. 10:19. That

is, the Holy Ghost will bring to your mind the things best suited to the occasion, and give you to understand their spiritual meaning.

James said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

How will he impart that wisdom, if not by the direct influence of the Holy Ghost, enlightening our understanding?

We learn from the above quotations: 1. That there is a difference between the inspired and uninspired meaning of a word. If not, any one could understand the Bible without the aid of the Spirit or becoming spiritual.

2. That we can not get the inspired meaning of a word by tracing it back to its root and getting the meaning attached to it by uninspired writers. If we could we would not need the aid of the Holy Ghost.

We can only get the inspired meaning of the Word by the enlightening influence of the Holy Ghost and the use made of it by the inspired writers.
W. R. KNOWLTON.

FREE SCHOLARSHIPS FOR YOUNG PREACHERS AT VANDERBILT.

Three graduates of the Southwestern University were among the seventeen students who took the B. D. degree at the late commencement at Vanderbilt University—W. F. Dunkle, J. L. James and Charles T. Talley. There were seventy-five students for the ministry enrolled during the year, and two were preparing for work in the foreign field as medical missionaries. One of these held the Emily J. Thomson Medical Missionary Scholarship, endowed by Dr. J. W. Thomson of Huntsville, Texas. Twenty-five annual conferences and twenty-eight different colleges and universities were represented in the student body. Free scholarships, covering the cost of board in Wesley Hall, are offered to college graduates, and there is a loan fund available to meet the necessary expenses of all worthy and needy students for the ministry who do not receive free scholarships. Tuition and room rent are free to all theological students. The courses of study are especially designed for those who have had previous college training, but all young ministers not under twenty-one years of age, who, in the judgment of the faculty, are prepared to pursue profitably the study of theology are admitted as students, even though they have never attended any college or university. The session opens September 20, but new courses are arranged to begin with the opening of the second term January 1, which is especially convenient for young ministers who desire to enter the University after completing the year's work in annual conferences which meet late in the fall. Besides the full degree course, which can be completed in three years, there is an English theological course, which covers two years, and special and irregular courses that may be taken in one year. Catalogues and further information may be had by addressing the dean of the faculty, Dr. W. F. Tillett, Vanderbilt University, Nashville, Tenn.

THE SCHOLAR'S GIVING.

Why should special emphasis be given to the training of Sunday-school scholars in Christian giving?

Because it is right. Obligation to God and responsibility for Christian duty and service rest upon the child as well as the adult. God does not postpone to manhood and womanhood what should be begun in childhood.

Because it is timely. Childhood and youth are the favored time for all other training: why not, then, in the important matter of giving? The boy or girl trained systematically to give with conscience and intelligence will be the wise and liberal giver of the coming Church.

Because it is loyal. Liberal giving is a true, though often severe, test of Church loyalty. We love truly that which costs us self-denial.

Because it is profitable. Leaving out the consideration of the matter of future giving by Sunday-school scholars when they shall come to adult years, if the Sunday-schools now did their duty, it would in the aggregate be a vast sum that could be raised for the work of the Church. If a tithe of the sum spent every year by boys and girls for trifles were given to the Sunday-school treasury, it would reach many thousands of dollars.

Because it is needed. Many schools give little emphasis to it. Many take collections fitfully and apologetically. Very few have a clearly defined, systematic, aggressive, persistent and scriptural plan of business giving. They do not "make a business of it."

How should Sunday-school giving be conducted? This is a question of methods. A wrong method, even if it secures money, may do much harm. Some methods are unwise and unscriptural, and defeat the purposes of training, which should be the forming of the conscience and habit of giving



from right religious motives. Whatever the method to be used, there are certain methods that should not be employed, as follows:

The method should not be competitive, arraying class against class and scholar against scholar, and reducing the giving to the level of a pretentious competition. The end of getting money justifies no such means. The "banner class" that gives most in the sight of the school for the sake of the honors may be at the bottom of the record on high.

The method, so far as individual scholar or class is concerned, should not be public. How much each gives is a matter between the Lord and the giver, and not the giver and the school. It is the business of the school to train to give stately, but to leave to the individual conscience what shall be given.

The method should not rest upon ignorance. Every scholar should know why he is asked to give, and to what object the gift goes. Intelligent giving will abide; ignorant giving will always be of a spasmodic and uncertain kind. The method should not be apologetic. Some pastors and superintendents approach collections as if ashamed of it. To ask for money is not to beg. The money is the Lord's already, and it is a part of one's religion to give and to give cheerfully and freely.

The method should not be a jocular one. As well interpolate a joke or humorous story into the body of a hymn or prayer or reading of the Scriptures. It ought to be a time of gladness, but not a time of levity and stale witticisms.

For what purposes should Sunday-school money be given? This means intelligent giving. Conscience and knowledge should join in every act of giving. Children are capable of understanding, and have a right to know what is to be done with their offerings.

Every Sunday-school scholar should be trained to give to the general Church expenses, especially the pastor's support. It makes the Church and pastor his Church and pastor.

A part only of the Sunday-school collection should go to the payment of school expenses. The Sunday-school that does nothing but pay its own supply bills graduates Church members who are deaf to the cry of foreign missions, etc.

The school should contribute stately to home and foreign missions of the Church. The locations of the missions, the number and personnel of the missionaries, the incident of their work, letters, etc., should be read, and the subject as far as possible should be presented vividly and objectively to the school.

The school should be trained to give to the poor. "Blessed is he that considereth the poor." While the heart is yet tender in youth, make it more tender and sympathetic for Christ's unfortunate ones. Teach every little one the meaning of Coleridge's words:

"He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all."

H. M. HAMILL, D. D.,
Superintendent Sunday-school Training Work.

MARRIAGES.

McCaughn-Smith.—At Center City, Mills County, July 8, 1905, Mr. W. B. McCaughn and Miss Elizabeth Smith, Rev. G. W. Templin officiating.

Lightfoot-Landers.—At the Methodist Church in Big Springs, Texas, June 25, 1905, Mr. A. M. Lightfoot and Miss Mittie Landers, Rev. C. A. Evans officiating.

Ryan-Wellhausen.—At the residence of the bride's mother in Big Springs, Texas, June 28, 1905, Mr. J. R. Ryan and Miss Louise B. Wellhausen, Rev. C. A. Evans officiating.

Porter-Houser.—At the Methodist Church in Big Springs, Texas, June 28, 1905, Mr. D. J. Porter, of Corsicana, Texas, and Miss Jewell Houser, of Big Springs, Texas, Rev. C. A. Evans officiating.