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

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No. 30

## Editorial.

### THE UNWISE WORDS OF A NEGRO BISHOP.

According to newspaper reports, Bishop H. M. Turner, of the African Methodist Church, recently addressed a delegated convention of negroes in Macon, Ga., and he is reported to have uttered very unwise and hurtful words in the course of his speech. Maybe that his alleged utterances were exaggerated; yet it is a fact that the old Bishop has of late been given to speeches of this character. He has been one of the leading members of his race, and a man to whom they look for wise counsel; but in his old age and infirmity he has grown sour and discouraged. It has been his pet scheme for the past few years to direct the attention of the negroes to Africa, and he has endeavored to carry out colonization enterprises in that direction. Having failed in this, he is restive and often loses his temper and says violent things. In his address at Macon he is said to have spoken of the flag of his country as a "dirty rag," and that "hell was an improvement on the United States when the negro is involved!" Such language is to be deplored. It will do his race no good, but it will do them harm.

The white people of this country are the true friends of the industrious and law-abiding negroes. They contribute of their means in the way of taxation to give negro children the benefit of public school education, and our laws give to good negro citizens protection and the guarantee of peace and property. It is to the interest of the white people of the South to aid the negro in every possible way to become a good citizen. And as a rule they are extending this sort of help. True, once in a while a bad negro commits a horrible offense, and his white neighbors, under a sense of awful outrage, rise up, take the law into their own hands and administer savage punishment. But this is deplored by the best people in the South. Still, good negroes are rarely ever held responsible for the crimes of bad ones, and it is not right to hold them responsible for these crimes. All over Texas we have a large class of well behaved and hard working negroes, and they are not only protected by our laws, but they are held in good esteem by white people. Many of them own farms, and some of them own homes in the towns and cities, and nobody ever thinks of molesting them, or in any way interfering with their political or property rights. It is true that the white people of the South will never adopt, or submit, to, the social equality of the races. It is useless for anybody to even dream of such a thing. And it is our candid judgment that the masses of the well ordered negroes of the South are as much opposed to this as are their white neighbors. But when it comes to all the rights guaranteed to the negroes by the laws of this country, the white people are their friends. And here we wish to say that these exceptional negroes who commit horrible crimes do not belong to the better class of their race. They are the ignorant, irreligious, drinking and thriftless members

of the negro race. The better class of them have never been known to commit such crimes. We are, therefore, sorry to see a leading member of the negro race, like Bishop Turner, who ought to be a wise and discreet adviser of his people, indulging in such ill-advised and bad-tempered utterances as found in his Macon address. He will only serve to alienate the races instead of bringing them to a better understanding. The laws of God and the laws of man are intended to establish peace and harmony among men, and to soften the asperities of race prejudice and to build up a great civilization where people can live and be virtuous and happy and prosperous. The man who makes himself a fire brand, whether a white man or a black man, is an enemy to all races; and whenever he speaks his words ought to fall unheeded on the ears of all thoughtful people.

### OUR HYMN BOOK AND ORDER OF SERVICE.

So far as we are personally concerned we are much pleased with our new hymn book. True, many of the old hymns and many of the old tunes with which we have so long been familiar are not found in the new book; but in their places we have excellent hymns and standard tunes. A goodly number of the old ones are retained, and when we become accustomed to the new ones we will be delighted with them. We like the stately, devout and spiritual melodies of these hymns. There is nothing light, frivolous, or trashy in their music. They appeal to good taste, to a deep devotional spirit and to an elevated sense of harmony and sentiment. We have had entirely too much of the other class of music in our public worship. A great deal of it is unworthy a place in our service. Nearly all the hymns used by the traveling evangelists are of this character. Such hymns are beneath the dignity of deeply spiritual worship. They are execrable in sentiment, coarse in spirit, and jerky and ignoble in music. All such books ought to be removed from our congregations. They have well-nigh destroyed the taste for something better and lofty. Our noble Hymnal ought to take their places and be used by our people. It will take a little training to accomplish this end, but our preachers ought to set themselves to the task of reaching this result. It will bring our congregations into sympathy with the highest class of good church music, and it will put before them the best style of hymnal literature; for great hymns have good theology as well as good music in them.

Then, too, our Order of Service is very excellent indeed. Since we have had so much discussion on this subject we wish to say that in our judgment we have never done a wiser thing than to adopt this splendid service. We see but one objection to it, and that is, too much of it is left optional. The old form was too bald. Except in the singing the preacher was the only one who had any part in the service. Now we have the Apostles' Creed, alternate Psalm readings, and in these all the people can join

There is not ritual enough here to make the service mechanical; but there is just enough to enliven and make it worshipful. When properly rendered, as we frequently hear it, it is beautiful, spiritual and inspiring. It puts the minds of the people in fine frame to enjoy the entire worship. And there is no reason why our congregations, everywhere, should not adopt this beautiful service without omitting a single feature of it. The Wesleyan Methodists, following the example and teaching of Mr. Wesley, have a much more elaborate service than ours; and they are among the finest body of Methodists in the world. By a little effort our people can be brought into the use of this service, and when they become accustomed to it, they will be delighted and greatly helped by it. In our perambulations we find it in use only in our town congregations, but once in a while in a country congregation, and it is inspiring. The preacher who does not discretely and wisely bring this order of service into gradual use is doing himself and his people an injury. But this editorial is not an invitation to reopen the discussion on this subject. We have waited this long to express our views, and they are the result of seeing the new order tried under most circumstances, and it is a success. It will become more so as the years pass by and we become accustomed to it.

### THE SUNDAY-SCHOOL CONFERENCE

The Sunday-school Conference which will meet in Austin March 27-29 will be a most important gathering. It will include Sunday-school representatives from all over the State, and some numbers on the program will be handled by experts from a distance. Dr. and Mrs. Hamill will do some of their best work, and their part will more than repay the effort and time to attend it. See the program on another page, and read it carefully. All the subjects it comprises touch upon some phase of practical Sunday-school work. It will be a normal school for workers in this branch of service. All teachers who can go and take part in the proceedings will find it greatly to their advantage. The one in Dallas last year has had a far-reaching influence, and no one who was there will ever regret the time he took to enjoy it. This one will be an improvement on that one, and no one can afford to miss it. It ought to be a memorable gathering, because it is one of the fixed institutions of our Texas Methodism.

### THE GOSPEL OF MONEY.

The inspired writer tells us that "the love of money is the root of all evil," and twenty centuries of experience and observation more than confirm the absolute truthfulness of the statement. It was never more apparent than at the present time. But note what the truth is. He does not tell us that money is the root of all evil, but the love of money. Money honestly gained and properly used is a blessing to the world. It is when we abuse it that it becomes the root of all evil. The man whose love for it leads him to oppress

others, or to deliberately rob them in order to obtain it, has planted in his moral nature a germ-growth whose root gives vital encouragement to everything corrupt in his heart, deceptive in his mind and groveling in his life and character. He thus perverts a blessing and makes it a curse to him and to those with whom he has to deal. And even if a man obtains his money honestly and then misuses it by consuming it on his pride and lust, or by investing it in institutions that injure society, he is no better than the man who oppresses and robs to become possessed of it. But the man who acquires it by honest business methods, or by daily toil, and makes it minister to his necessities and comforts, and who turns a per cent of it into God's treasury for benevolent and helpful purposes, finds in money a great blessing. There never was a time when the gospel of money had so many avenues as now to flow out and help redeem and develop humanity. Institutions of learning, the erection of church edifices, the spread of the gospel among mankind, the establishment of missionary enterprises among the poor and the neglected, the lifting up of the fallen, the binding up of the broken hearted, the relief of the needy—all these humane demands are appealing importunately for the assistance that the gospel of money alone can render. Yet we have men of superabundant means who belong to our Church and who share all the benefits of religion, but who take a low and sordid view of this question. They handle their thousands to make more thousands; but close their ears to the needs of humanity. It seems next to impossible to impress them with the duty of liberality, and but few of them have approximately large ideas of their money duty to the institutions of Christianity. Were we able to arouse our men of immense means to a sense of their obligations to Christ and his kingdom our work would go forward and our schools and Churches and missions and hospitals would prosper and redouble their efficiency. But our men of wealth, as a rule, do not realize that their money is a gift from God to be used for high and noble purposes. Many of them are making it a curse to themselves and their children instead of a gospel of peace and joy to the great suffering heart of humanity. The influence of the commercial age is stupefying their money-conscience and blinding their religious sense until Christ's work is secondary with them. We need to arouse these stupid consciences and to sharpen their religious sense until Christ's work will become first in their convictions and ideas of duty. We certainly need to have a great and profound revival on the gospel of money.

Paul enjoyed the fellowship of his brethren. He felt lonesome when on his journeys and absent from them. So he usually had one along with him to share his hardships and mistreatment. No good man can live without communion. We are so constituted that we need the sympathy and co-operation of those whom we love and in whom we have confidence.

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UNION OF THE CANADIAN CHURCHES.

Dr. Alexander Sutherland, of Toronto, Canada, who is the Missionary Secretary of the Methodist Church in Canada, on his recent visit to attend the Missionary Conference and Student Volunteer Convention at Nashville, delivered a lecture before the Vanderbilt Theological Department, the subject of which is now occupying the great minds of at least three great ecclesiastical bodies of Canada. The basis of his remarks was "The Union of the Canadian Churches."

The history of the movement for unification is that of the Presbyterian Churches, the political provinces of Canada, the Methodist Churches; now there is a high degree of probability that a still greater advance will be made in the union of all branches of the Methodist, Presbyterian and Congregational Churches throughout the Dominion of Canada.

The different members of the same families of Churches were the first to unite. As a result of steps taken in the 60's the Canadian Presbyterian Church was formed in 1875. Shortly afterward a political movement was started which finally resulted in the union of all of the provinces into the Dominion of Canada. Then came the union of three branches of Methodism—the Wesleyan, the New Connection and the Conference in Nova Scotia and New Brunswick. This suggested a wider union and nine years later in 1885 the various branches of the Methodist Church became one in Canada and the fields. So complete has been this last union that the young of the Church today scarcely know the names of the original branches. Subsequent to the all-inclusive union of the Methodist branches, the Presbyterians formed a wider and more effective union. At this time there was one Methodist and one Presbyterian Church in Canada. A certain trend was evident. Could not the union of Churches go beyond even the families of Churches?

The Northwest section, which was so rapidly being populated, furnished a reason and a field for united work among the different Churches in their missionary endeavors. Under separate boards all the Churches were wasting money and men. Indeed, were not these representatives of righteousness even committing a sin in their great waste? Still there was the serious and seeming insurmountable obstacle in ever uniting the exponents of Arminianism and Calvinism, for it must be stated that the Methodist and the Presbyterian Churches are the leaders in this movement. While there was oftentimes sharp competition between the Churches in this new field, still there was the best of feelings among the workers. More and more the idea of union became prominent.

The Methodist Conference, which met in Winnipeg, appointed a committee to act in conjunction with committees that might be appointed from other Churches desiring to do so, to consider plans and the possibility of ever uniting the different Churches. The Presbyterian and Congregational Churches appointed like committees.

These committees met in joint session at Toronto, December, 1904. The delicate question of doctrine arose. The consensus of opinion was that it was not so much the statement of one's doctrines, but the result of the preaching of the doctrines. Both Arminianism and Calvinism, through their preachers, have wrought the salvation of souls and built up great Churches; why should they not be able to unite their forces in a common object—the salvation of the world? This committee recommended further negotiations.

Meanwhile sub-committees had been at work, and when the joint-session met in Toronto, September, 1905, these committees reported on doctrine, polity, ministry, administration and law. The report from the committee on Church doctrine held the key to the situation. The report was strong in declaring against a creedless Church. One of the members said in substance, "We don't believe in a Church without a creed; we should have an understanding of the teachings of the Bible. It is not necessary to put in a creed everything we believe, but the fundamentals of religion should be included."

The following resume of the creed of the Church as proposed by the committee on doctrine was prepared by Prof. J. H. Stevenson, of Vanderbilt. The creed has nineteen articles.

1. Belief in the one true God, who is worshipped as Father, Son and Spirit, one in substance and equal in power and glory.

2. Revelation. God is revealed in part in nature, history and the heart of man. He has a given a more gra-

rious and clearer revelation through one holy catholic Church, the inspired men and in Jesus Christ. The Old and New Testaments are given were tempted and fell, chose evil and by inspiration and are the only infallible rule of faith and life.

3. The Divine purpose. The freedom of man is not taken away, nor is God the author of sin, yet will he make all things work for the fulfillment of his design and glory.

4. Creation and Providence. God is the creator, governor, upholder of all

things. He is above all his works and in them all.

5. Sin of man. Our first parents came under the power of sin, the penalty of which is eternal death. By reason of this all men are born with a sinful nature.

6. The grace of God. Of grace God gave his Son as the Savior. From the beginning God gave his Son a people chosen in Christ unto holiness, service and salvation.

7. The Lord Jesus is the only mediator, the eternal Son who became truly man, conceived by the Holy Ghost and born of the virgin Mary, without sin. He fulfilled all righteousness and satisfied eternal justice by offering himself a perfect sacrifice. He rose from the dead.

8. The Holy Spirit is the Lord and giver of Life, who proceeds from the Father and the Son. He moves on the heart of man to restrain from evil and to incite to good. He spoke to holy men his truth.

9. Faith in Christ is saving grace and is accompanied by repentance.

10. Justification and Sonship. God pardons and accepts us on the ground of Christ's sacrifice.

11. Regeneration is necessary. By it we are made new creatures in Christ.

12. Those regenerated and sanctified grow in sanctified character through fellowship with Christ and the indwelling of the Holy Spirit; a holy life is the fruit of saving faith; the believer's hope of continuance therein is the persevering grace of God. In this growth the Christian may attain to full assurance of the faith.

13. The law of God is revealed in the Ten Commandments and more clearly in Christ. No human work shall abide unless built on this foundation.

14. The Church. We believe in

gation of the Church. The proper subjects for baptism are believers and infants presented by their parents or guardians in the faith.

16. Christ the supreme head of the Church has appointed and called a ministry.

17. Church order. Christ is the sole head of the Church and it should be administered according to his will by chosen officers.

18. The last judgment and the future life. There shall be a resurrection of the just and the unjust. The finally impenitent shall suffer eternal death, and the righteous shall be forever blessed.

19. Christian service and final triumph. It is our duty to do good to all men, to maintain public and private worship, to preserve the sanctity of the family, to be loyal to the State, to discipline all nations to Him who shall finally overcome all his enemies."

The joint committee received the report almost without any dissent. Church Polity recommended Chief Court every two years. Governmental bodies four in number: General Assembly, Annual Conference, District Council, as the three highest.

The Presbyterians suggested General Conference, Annual Council, District Presbytery.

The still better suggestion is General Council, Annual Conference, District Presbytery.

As to the ministry, a high standard of educated men are required for this important work.

Now these reports are to be ratified by the General Councils of the three Churches involved; if accepted, another committee will be appointed and the report submitted even in some cases to the individual congregations. There is a great probability that the report will be received and then the great movement will have achieved a

marvelous and a singular success which can but portend the best results for the advancement of Christ's kingdom.

ALONZO MONK, JR. Wesley Hall.

THE UNION OF METHODISMS IN JAPAN.

On Jan. 3, 1906, there met in Baltimore, Md., a Joint Commission on the union of Methodist Churches in Japan, the several Commissions composing the same having been authorized by their respective General Conferences and clothed with full power to act. These Commissions represented the Methodist Church in Canada, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. Two other Methodist bodies are working in Japan, the United Brethren in Christ and the Evangelical Association of America. In the absence of specific action by the General Conferences of these two Churches, they were not officially represented. After two days of prayerful and painstaking consideration the Commission was unable to reach definite and final conclusions, and it was decided to adjourn subject to the call of Bishop A. W. Wilson, D. D.

On the 1st of March, 1906, the Joint Commission, upon the call of Bishop Wilson, met in the Publishing House of the Methodist Episcopal Church, South, Nashville, Tenn. The Commissioners of the four Methodist bodies already designated spent some hours in careful consideration of the subject of union in Japan, but again, being unable to reach final conclusion, they adjourned subject to call, after having unanimously adopted in the most brotherly spirit the following resolutions:

Resolved: That the Joint Commission do now adjourn subject to call as formerly provided, leaving each Commission free to proceed with such action as may be thought wise to effect a union with one or more bodies in Japan, under the authority granted by their several General Conferences, praying that the time may soon come when all members of our Methodist family in Japan shall be in one Church.

Upon adjournment of the Joint Commission at 5 p. m. the Commissioners appointed by the General Conferences of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South, met for conference, when Bishop A. W. Wilson was chosen President, and Dr. A. B. Leonard, Secretary. The following commissioners were present: Methodist Episcopal Church, A. B. Leonard and C. W. Smith; Methodist Episcopal Church, South, A. W. Wilson, C. B. Galloway, James Atkins and W. R. Lambuth. After due deliberation, Bishop Galloway offered the following resolution, which was unanimously adopted:

"Whereas, After patient and prayerful consideration, the Joint Commission of four Methodist bodies were unable to agree upon a basis of union of the Methodist Churches in Japan,

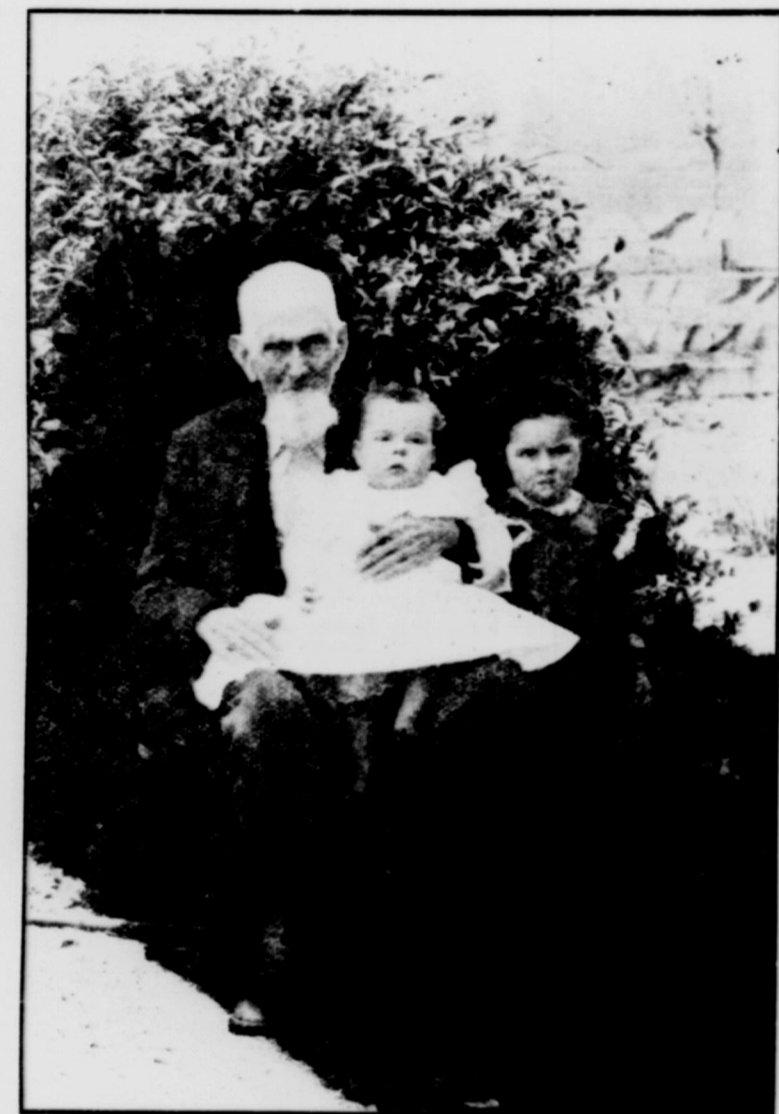
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A. B. LEONARD, W. R. LAMBUTH, Secretaries. Nashville, Tenn., March 1st, 1906.

BROTHER TURRENTINE'S REJOINER TO DR. ATKINS.

I have just read the reply of Dr. Atkins to my article in the Advocate of January 25, and having read it, feel that least I be put in a false light I ought to briefly rejoin. My brother uses a word which I regret, as it carries with it at least the insinuation of an act which I beg to assure the good Doctor I am not in the habit of doing. He says I misrepresent him. Had he said I misunderstood him, I would not have felt called upon to reply; but to say one misrepresents another, is to say he misstates, or at least perverts fact, which is a serious charge to make, and one I cannot allow to go unchallenged. Let us see if I have stated facts, and if so, drawn conclusions which are warranted. I said Dr. Atkins, had by a series of steps at



This is a picture of Anderson Whatley Smith and two of his great-grandchildren, Bonnie Belle and Virgil Smith. He is the oldest Methodist in Rusk County, and has been a subscriber to the Texas Christian Advocate from the date of its first issue. He has been a close reader of its columns and, consequently, has kept in touch with all the movements of his Church in the great Southwest. He is now well advanced in his ninety-second year, and has been a Christian and a Methodist for seventy-two years. He was converted under the ministry of Dr. Alexander Means, at the old Salem Church, in Clark County, Ga. At the camp-meetings held near Salem he sat under the ministry of such men as Jno. Walker Glenn, Uncle Billy Arnold, Wm. J. Parks, J. O. Andrew, Lovick Pierce, Jno. P. Duncan and Thos. Samford. Here he went to school to Jno. Andrew, father of the Bishop, and was school-mate of Wm. F. Sanford, whose son, Wm. J., was afterward the Local Preacher Governor of Alabama. He cherishes delightful memories connected with the Southern Christian Advocate of Georgia, its editors and contributors, but insists that our own is the best of the Advocate family, and says that Dr. Rankin is doing the greatest work that has been done in the State since he came to Texas in 1849, and settled in Rusk County. In all his region his name is "as ointment poured forth."

last succeeded in getting his version of the Apostles' Creed in the literature of the Sunday-school. He seeks to destroy the force of my charge by assuring me that he has no creed. This is a remarkable statement, coming from a leader in the M. E. Church, South. Had a Campbellite preacher made it, it would not have been so bad, but I have always thought Methodist preachers did have creeds. I do, and I certainly thought the editor of our Sunday-school literature had a creed as well. I learned mine mostly quite a good many years ago, and it has been mine ever since. In it I learned to say, "I believe in Jesus Christ, His only begotten Son." I also learned to say, "I believe in the Church of God." These are the two new statements in the new version I criticized. I do not attach any particular importance to the designation of the Church. "Church of God" is good enough for me, and I expect to continue to use it and teach it; but I have no time to haggle over this. The term, holy catholic Church, is all right, and we all know what those words mean; but to teach our children to say, "I believe in Jesus Christ, His only Son," is not true, and ought not to be allowed to stand. Joan says, "Beloved, now are we the sons of God," and all through the Bible good men are constantly referred to as "sons of God." Jesus Christ is referred to as the "only begotten Son of God," John 1:14 and John 3:16. Now if John, the beloved disciple, is authority, then my charge that there had been radical change is sustained, and this is what I said. No man, or set of men, have any right to write a statement in a Church Creed which is not only not sustained, but is positively at war with the word of God. Now, I said further that these changes had been accomplished by a series of steps. If this is not true, let it be shown to be false. I make this definite statement. These two changes were not put in the Sunday-school literature at the same time. I do not know why. Perhaps Dr. Atkins does, and if so, possibly he will tell us why both changes were not made at one and the same time. I remember with what regret I found the first change had been made, and then I remember how, when that change had grown a little old, the other one came. At the time I thought it was a good way to keep down a storm of criticism. It may have all been a coincidence, but that was the way it was.

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BROTHER TURRENTINE'S REJOINER TO DR. ATKINS.

I have just read the reply of Dr. Atkins to my article in the Advocate of January 25, and having read it, feel that least I be put in a false light I ought to briefly rejoin. My brother uses a word which I regret, as it carries with it at least the insinuation of an act which I beg to assure the good Doctor I am not in the habit of doing. He says I misrepresent him. Had he said I misunderstood him, I would not have felt called upon to reply; but to say one misrepresents another, is to say he misstates, or at least perverts fact, which is a serious charge to make, and one I cannot allow to go unchallenged. Let us see if I have stated facts, and if so, drawn conclusions which are warranted. I said Dr. Atkins, had by a series of steps at

last succeeded in getting his version of the Apostles' Creed in the literature of the Sunday-school. He seeks to destroy the force of my charge by assuring me that he has no creed. This is a remarkable statement, coming from a leader in the M. E. Church, South. Had a Campbellite preacher made it, it would not have been so bad, but I have always thought Methodist preachers did have creeds. I do, and I certainly thought the editor of our Sunday-school literature had a creed as well. I learned mine mostly quite a good many years ago, and it has been mine ever since. In it I learned to say, "I believe in Jesus Christ, His only begotten Son." I also learned to say, "I believe in the Church of God." These are the two new statements in the new version I criticized. I do not attach any particular importance to the designation of the Church. "Church of God" is good enough for me, and I expect to continue to use it and teach it; but I have no time to haggle over this. The term, holy catholic Church, is all right, and we all know what those words mean; but to teach our children to say, "I believe in Jesus Christ, His only Son," is not true, and ought not to be allowed to stand. Joan says, "Beloved, now are we the sons of God," and all through the Bible good men are constantly referred to as "sons of God." Jesus Christ is referred to as the "only begotten Son of God," John 1:14 and John 3:16. Now if John, the beloved disciple, is authority, then my charge that there had been radical change is sustained, and this is what I said. No man, or set of men, have any right to write a statement in a Church Creed which is not only not sustained, but is positively at war with the word of God. Now, I said further that these changes had been accomplished by a series of steps. If this is not true, let it be shown to be false. I make this definite statement. These two changes were not put in the Sunday-school literature at the same time. I do not know why. Perhaps Dr. Atkins does, and if so, possibly he will tell us why both changes were not made at one and the same time. I remember with what regret I found the first change had been made, and then I remember how, when that change had grown a little old, the other one came. At the time I thought it was a good way to keep down a storm of criticism. It may have all been a coincidence, but that was the way it was.

Now in conclusion, let me say a word about the baptism of Christ as it was in our Sunday-school lesson lately. Again let me say, I am not a Greek scholar, but down in this country we have one whose ripe scholarship and cautious, thoughtful words we have learned to trust. I refer to the Rev. John Adams, D. D., of Tyler, Texas, whose bow yet abides in strength, and who after long and careful study says the rendering in the American Revised Version is not correct. We believe he is right, and we know he is Methodist. Dr. Atkins seems to think it makes no difference in the world which is in the margin; but we all know that is not the rule. It makes a great deal of difference where the "in" is. Then the Doctor says he only had it put in the Magazine and, therefore, the children would not be influenced. Perhaps in the good land where the Doctor has been laboring all the teachers are rooted and grounded in the Methodist doctrine; but such is not always the case everywhere. The broad, liberal nonsense we have had on the question of the mode of baptism has actually modified some of our good men and women who teach sometimes in our classes, and if they find this given in our own literature, it is not calculated to make them better and stronger Methodists. I am aware of the fact that we teach that either mode is valid, but I do not hesitate to say, that we all hold that the preference is to be given to affusion. It would be a strange condition of affairs to see a Methodist preacher on his own motion baptize a candidate by immersion. My position, therefore, is that if we teach affusion to be the most probable mode, we ought to at least be satisfied with an accepted version more favorable to that view; and we have a right to complain when we meet in our own literature with renderings, not accepted, which teach otherwise. "Going down into" and "coming up out of" is almost as much as some folks can stand, even when the conclusion is baptized "with," but "going down into" and "coming up out of," when coupled with baptize "in," is just about conclusive. I have no hesitancy in saying, if I could be convinced these were the words of the Spirit, I would say, hard as it might be to say it, "The immersionists have by far the most probable mode." I do not believe it, and hope we will have no more of it.

J. B. TURRENTINE.

The feast of the sermon always produces spiritual indigestion unless followed by religious exercise.

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# Devotional and Spiritual

## SINGING IN THE MORNING.

"I will sing aloud of thy mercy in the morning!" said David to God, after calling to mind the favors of the Most High. It is a good thing to think of God the first thing in the morning. Man's thoughts properly revert to his Maker on awakening from sleep. It is due to God that we should think of him before thinking of aught or any one else, and if we think justly of him, we shall think gratefully of him.

It will conduce to our comfort and well-being to think of God and his mercy early in the day. A little boy who was chided for not praying mornings for God's care through the day, especially as he prayed evenings for God's care through the night, replied that he did not need to pray mornings, because he could take care of himself through the day. The little fellow did not realize that the day is more fraught with danger than the night. Beginning the day with God we are more than likely to have him as our guest all day and our guard all night long. The morning prayer is as important and potent as the evening supplication.

David determined to "sing of God's mercies in the morning." He believed in praise as well as prayer. The soul that prays but never praises is a bird with one wing only. We should acknowledge, as well as ask. David determined to put God's mercies to music. He was a singer. God made frogs to croak. We should let them run that business, in that we can not equal them. God made birds and men to sing. We should not permit the birds to have a monopoly of the singing. An old proverb says: "Sing before breakfast, cry before supper." Not necessarily so! Not if God's mercies be the theme of our morning song! We should sing of God's mercies in the morning so that we may remember all day that we have one merciful Friend, if no more. There are days in which men show us but little mercy, but the soul that recounts the mercies of the heavenly Father in the morning will find himself the recipient of Divine favors all day.

Praise brings us as near to God as does prayer. God's response to praise is as gracious as his response to prayer. Song and supplication should not be separated. We should sing of God's mercy in the morning because the day may be dark, trying, cloudy. Starting with a sense of the Divine mercy we shall realize that the clouds are its messengers, and the darkness the wrapper which covers glittering tokens of Divine goodness. Doubt and fear, dread and despondency, vainly seek admission to the heart which is attuned to praise. The tunes "Ariel," and "Duke Street," are fine tonics. "Gratitude," and "Beecher," have driven away the blues ten thousand times, and are splendid febrifuges. He who sings of God's mercy in the morning puts on thus the garment of

The system of nerves is really the most important part of the human structure. They are like electric wires, which convey electricity from the power house to the machines. While the machines may be marvels of ingenuity, they are utterly useless without this power to keep them in motion. So it is with the various organs of the body. Each has a certain duty to perform, and the degree of perfection obtained is governed by the supply of nerve force conveyed to it by the nerves. A lack of nerve force is felt in that tired, worn-out feeling, inability to sleep, headache, neuralgia, rheumatism, bacchache, weak heart action, indigestion, stomach trouble, or inactive kidneys and liver. Dr. Miles' Restorative Nervine is a nerve food, a nerve builder that seldom fails to restore life and vigor to the tired, worn-out nerves, and thus gives to every organ of the body the power needed. It is so sure to do this that druggists everywhere guarantee to return the price of the first bottle if it fails to benefit.

Miles Medical Co., Elkhart, Ind.

praise—and that is a garment good for all seasons, and for all weathers. It looks well, fits well, and wears well. There is no making over of old dresses, patching up, or short measure, for him who wears every day the garment of praise. God gives to such a soul cloth by the piece and trimmings by the basketful.

We should sing of God's mercy. It is a fruitful theme, and a fitting theme for song. Of God's holiness we may speak with bated breath. Of his judgments and wrath we should talk in low and solemn tones. But of the mercy of God we should shout and sing. Praise goes best in song. Hymns of invitation and petition and confession have their uses, but hymns of praise are the best hymns of all. O for a blackboard broad as the world, high as the heavens, and on it written in characters luminous as the sun the exhortation, "Ye pilgrims on the way to Zion's city, SING!"

"I will sing aloud of thy mercy," said David. He resolved that there should be no quiver in his voice, no hesitation in his spirit. His song was to be resonant and clear. All the dwellers in David's palace heard the king's morning hallelujah, and knew that his grateful mood augured well for them.

We should sing aloud when mercy is our theme, so as to reassure ourselves. Never shall a day dawn that does not bring its share of grace and mercy. To-morrow's grace is not here yet, but heaven's express will bring it on schedule time. We should sing aloud when mercy is our theme, so that others may hear, and be cheered and encouraged.

We should not be afraid in this way to confess our faith in Providence, and to attribute our comforts and well-being to God's care and goodness. That word "aloud" suggests heartiness and emphasis. Others need to be helped in their faith and hope. Sunshine is contagious, and praise is catching. "Praise the Lord," was the frequent utterance of a soul tired and restricted so far as earthly good was concerned. "What have you to praise God for?" asked a fellow Christian who was in doleful dumps. "What have I not to praise him for?" was the cheery reply. Then both friends talked of mercy, and forgot their afflictions.

After all, this earthly life is a night season, and "weeping may endure" all "night." At least there may be frequent opportunities for tears, but "the morning cometh," and he who trusts amid his trials, and praises in spite of his pains, shall sing aloud when the morning of eternity dawns. Then the clouds and the darkness shall be behind him for evermore. There will be no sighing then, for "sorrow and sighing will flee away," and the redeemed soul will exhale praise at every breath.

"Lord I believe thou hast prepared,  
Unworthy though I be,  
For me a blood-bought, sweet reward—  
A golden harp for me!

"Tis strung and tuned for endless years,  
And formed by power divine,  
To sound in God the Father's ears,  
No other name but thine!"

## THE JOY OF THE LORD.

It is pure joy. Much of the pleasure of the world is tainted. It proceeds from unclean sources. Those who revel in worldly pleasures are full of doubt while they are indulging their appetites and disturbed by feelings of guilt and shame after it is all over. Not so with the joy of the Lord. Its source is pure and clean. There are no doubts, no uncertainties, no fears, nor bitter regrets.

This joy is full. Much of the joy of the world is shallow. It disappoints those who seek it. They anticipate a full cup, but when they

come to taste it they find no real pleasure in it. The soul is as empty after it was before. But there is fullness of joy in the love and the service of God. It is called joy unspeakable and full of glory. This cup runneth over.

It is mighty joy. "The joy of the Lord is your strength." Grief and sorrow are elements of weakness. One cannot perform the tasks and fight the battles of life with a heavy heart. Sorrow drains the fountain of his energies. The happy man is strong. His strength is as the strength of ten because the machinery of mind and body works easily when lubricated with the oil of joy. Men who sing while working do more than others who are silent.

There is no joy that imparts strength like the joy of the Lord. There are no drawbacks in this joy. The whole stream is poured with full force upon the laboring soul. The joy of the Lord will prepare one for the most difficult tasks and the hardest fights. Weeping prophets have not done much for the world. Pessimists paralyze the energies of others and cut the sinews of their own might. The man who looks forward with hope and upward with confidence lives a victorious life.

The joy of the Lord is everlasting. The pleasures of the world are transient. So long as every wind blows favorably and the sun shines brightly their song continues; but when clouds gather and the storms begin to fall their happiness is at an end. The joy of the Lord is not controlled by circumstances. It is a stream which flows on through prosperity and adversity. When the burden is light this joy is no more ecstatic than when the burden is heavy. When the sacrifice begins the song begins also. It is a mighty current flowing from the infinite heart of God Himself—so deep, so wide, so full, that the changing conditions of the world produce no permanent effect upon it.

The Christian rejoices in the Lord at all times. At home and abroad, in the sanctuary and in the office, among friends and among enemies, in pain and in pleasure, in the light and in the darkness, when fortune carries him to the highest pinnacle of fame and when the same capricious force hurls him into the lowest valley of disappointment and humiliation, he still triumphs in the Lord.—Christian Advocate.

## HEAVINESS.

Some Christians have met with a strange experience which has given them no little trouble. They had hoped that if ever they should be overtaken by affliction, they would be so wonderfully supported by their religion that they could "rejoice and be exceedingly glad." They had expected to "glory in tribulations also." But, to their surprise, they have not found it so. Instead of finding ecstasy in affliction, they have found depression. Their spirits have sunk like lead. They have been covered with clouds. In their distress they have concluded that they have no religion, or that religion is vain.

St. Peter refers to this experience in these words: "Though now for a season, if need be, ye are in heaviness through manifold temptations." Grace does not always produce ecstasy. It is sometimes accompanied with depression of spirit. The best men in the world may have this experience. It is written of the Son of God that when he entered the shadow of his passion he "began to be very heavy." Surely he "was tempted in all points like as we are." He traveled the whole length of the gloomy road. Then why should we think it strange if we also are depressed in spirit in time of affliction?

This experience may be inexplicable, but the bright side of it is that there is joy in sorrow when grace is in the heart. Read again the words of Peter in their relation to the whole sentence: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through

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manifold temptations." What a singular expression! "Ye greatly rejoice," and "ye are in heaviness," at the same time. Does it seem strange? But it is even so. The heaviness will pass away, but the joy will remain. On the surface of the ocean there may be a current flowing toward the south, and in the same ocean at the same time, far down below the surface, there may be another current flowing toward the north—two currents flowing in opposite directions at the same time in the same sea. And in the same heart there may be two currents of feeling flowing in opposite directions. The one seems to bear the soul downward into darkness, while the other bears it upward into the light. The one is on the surface, the other is in the depths of the soul. The one is caused by changes in worldly conditions, and will soon pass away; the other is caused by the love of God, and shall abide forever.—The Christian Advocate.

## FRUIT OF THE SPIRIT.

Many confound the purpose and fruit of the Spirit's indwelling to the distress of their souls. They confuse fruit with gifts. When they receive the Spirit they expect to be endowed with miraculous powers for service. Often it is a gift of eloquence for which they look; and more frequently, success in certain forms of evangelism is expected. The miracle of Pentecost has riveted attention upon extraordinary and spectacular demonstrations of power, and led man to look for wonders and signs of the Spirit, rather than the fruit of his presence. Gifts are not always a sign of grace. We read of some who did "many mighty works" in the name of Christ who were disowned of him at the last. The Corinthians abounded in gifts, but were lacking in fruit.

Saintliness in character is more important than success in service. George Whitefield had more converts than Samuel Rutherford, but the Church with one consent is more impressed by Rutherford's saintliness than by Whitefield's service. The fullness of the Spirit will quicken every natural faculty, but his gifts are given "according to every man's ability." All are not called to service, and certainly all are not called to the same kind of service, but the call to goodness is without respect of persons. The gifts of the Spirit he divides severally as he will, but the fruit of the Spirit is possible to all. We can not all be gifted, but we can all be good, and goodness is the greatest possession in God or man, in heaven or on earth. The Spirit of God dwells in us to make us Godlike.

Instead of striving after sensational results in service, our first care should be the perfecting of character, the cultivation of the whole

man in the grace of Christ. Our only concern is to do the will of God, to glorify him by being fruitful in that to which we are called and chosen. Let those who chafe because they can not serve in the ministry of the kingdom or stand in the strenuous places of the field chafe no more. Fruit is more precious to God than heroics. "Herein is my Father glorified, that ye bear much fruit." It is fruit he seeks.—London Recorder.

## BROAD CHRISTIANITY.

The unit that thinks must in his thought embrace the race. It is not one's principal object to seek personal salvation. In one sense, to be sure, to guide others on a dark night your lamp must be lighted, your foot sure, your hand firm; but these are not ends. They are preliminary processes by which your light may reach those who are in darkness. "Liberty Enlightening the World" in New York Bay does not hold her flaming torch through the dark night for the sake of the solitary keeper of the little island on which the lighthouse stands. No man has a right to live for himself. No man has a right to be content with an inward peace and hope of his aching and bleeding heart. We need to-day Christians who will think about humanity, devise plans for the good of the race, give to enrich those most in need, sympathize with the most remote, those who know the least and suffer the most. We are to dream the dream which embraces truth, justice, purity for all races, not alone for ourselves and our families, our religious denominations, our educational institutions, our nation, but for the whole world, for all races—Turk, Negro, Russian, Japanese, Chinese, and the lowly peoples of the islands in the seas.—From "The Vesper Hour," by Chancellor John H. Vincent, in the Chautauquan.

"God uses the simplest devices to overcome the stoutest difficulties."

## READ THIS.

Seguin, Tex., Jan. 14, 1903.—Dr. E. W. Hall, St. Louis, Mo. Dear Sir—In 1894, I was a great sufferer of kidney and gravel trouble and less than one bottle of your Texas Wonder, Hall's Great Discovery cured me, and I have never suffered since, and I can cheerfully recommend it. Yours truly,

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# EDUCATION

Conducted by the Secretaries of Education.

Rev. John M. Moore, Ph. D., Editor, 257 Live Oak St., Dallas.

EDITORIAL.

A WOMAN'S COLLEGE.

The education of women has not had the serious consideration of school men and the intelligent public which the importance of the subject really demands. The kindergarten, the primary and grammar schools are liberally attended by girls. The high schools graduate more girls than boys. But after that the high school girls have access only to educational institutions or to seminaries and "Female Colleges" of indifferent rank and work. The coeducational institutions try to offer the same advantages for young women as are offered young men. We have nothing to say against such schools, for they are performing a great service for the country as well as for the young women.

The usual seminary or "Female College" gives a course of study but little in advance of that of the best high schools of the land. The girls enter from the grammar schools and a four years' course can put them not far ahead of the high school graduate. We have known girls to fail in the junior class of a high school and then to graduate the next year from a female college. Music and elocution are made to cover a multitude of educational sins. Blinded fathers and fond mothers are more often anxious to send their daughter to a "finishing school" than to an institution that really educates. Graduation is the thing desired and education is but an incident to the process. Often the principals of these institutions are asked to enter into a contract saying the girl will "get through" in a prescribed time of one or two years. The general public has not had instruction in the meaning of education. We have used the words "college" and "university" in such a loose, and we might say criminal, way that they fail to convey the high significance which belongs to them. The return to a proper definition of a college will aid mightily in establishing the institutions that will do work that a college should do.

The South is in great need of a first-class college for women. We would not say that the South does not possess such an institution, but we will say that we do not know any such. We mean by a college for women such an institution as Wellesley, Vassar, South, Bryn Mawr, Mt. Holyoke, A college must maintain a certain standard, a worthy curriculum, to equipment and a proper faculty are have the approval of educators. Equipment and a proper faculty are essentials to a first-class college. These cannot be secured on a boarding house basis. A conservatory of music has nothing to do with a college. The college for women must be known by the same criterion as is the college for men. Judged by the standard of our best colleges for men we have very few, if any, institutions for women that can be rightly called colleges.

We need a college for women in the South that will do for our daughters what Vanderbilt does for our sons. It will take money to establish it. It would be no boarding school affair, nor annex to some conservatory of music. It should be a college, offering all the advantages for scholarship and mental development which can be secured in any institution of the land. Its entrance requirements should be equal to that of Vanderbilt or of the first-class colleges of the country.

Its faculty should be as strong as that of any college for men; and the equipment should be all that a first-class college would require. Such an institution could not be established and maintained on less than \$1,000,000. But it would find a place in our society which would make it an untold blessing to the entire South. We are glad that such an enterprise is now being

seriously considered by some of the leading educators of our Church. We expect at no distant day to hear of a plan being adopted for putting into effect just such a scheme for the education of the young women of our great Southland. We here and now pledge our support to just such an enterprise.

THE EDUCATIONAL CONVENTION, APRIL 10-12.

In this issue will be found the program of the great Educational Convention to be held in Dallas April 10-12. If the offer is not a feast in educational things to the most fastidious we do not know a program when we see it. The subjects are alive, practical, pertinent, absorbing. They demand discussion and will put the speakers upon their best thought. Southern Methodism could not present a superior list of speakers for such a convention. Honor of office, prestige of learning, glory of achievement have brought together their best gifts. Experts will deal with vital issues. From the intellectual side the Convention will be of the highest class.

We have the greatest encouragement as to the attendance. Letters from every part of Texas, and even from Oklahoma, Indian Territory and Arkansas, have come assuring the committee of the greatest interest. About two hundred and fifty pastors and presiding elders have sent in their lists of appointed delegates. Many of the presiding elders have put forth special efforts to secure reports from each pastor in their district. We have every reason to believe that we are to have a great attendance of laymen as well as preachers. Of course there are some preachers who have not done their part, but there are some who do not come up in anything.

Three of the leading laymen and business men in Dallas are working with the railroad officials to secure low convention rates. We are assured that a satisfactory rate will be put on. The local committee is being organized to look after the entertainment. We will be able to announce something more definite as to that next week. Dallas will do her part.

The interests of our schools are so varied and so important that no layman or preacher can afford to neglect such a meeting as this is destined to be. It will be epoch-making. The results will depend altogether upon those who come. The meeting itself will do its work. Let no man, appointed by any pastor, fail to come. Begin now to arrange to come.

The pastor must feel that he is under obligation to secure the attendance of every man that he has appointed. What the committee does will be insignificant compared with the effect of the pastors and presiding elders work with their appointees. Show these men why they should come, what they will miss if they do not come, and what the Church will lose. The burden is on the preachers. Of course the preachers will come. The school men will come. But we want also the laymen who are anxious for the progress of our educational work. Now is the time to talk up the Convention.

PROGRAM OF EDUCATIONAL CONVENTION, DALLAS, APRIL 10-12.

April 10, 8 P. M.—Devotional exercises, led by Rev. J. T. Smith of Pittsburg; "Methodism and Education," Bishop E. E. Hoss, D. D., LL. D.; "Relations of our Church Schools to the Religious Life of the Church," Rev. W. H. LaPrade, D. D., of Jackson, Miss.

April 11, 9 A. M.—"Jesus the Teacher," Rev. W. F. Packard, D. D.; Address of welcome to the city, Hon. N. W. Finley of Dallas; Address of welcome from the Churches, Rev. J. L. Morris of Dallas; response from the convention, Hon. Cone Johnson of Ty-

ler; Response from the Board of Education, Bishop Galloway, D. D., LL. D.; Music; "Survey of Progress in the Educational World for the Last Twenty-five Years," H. C. Pritchett, Principal of Sam Houston Normal at Huntsville; "Recent Developments as Indicating the Trend of Educational Thought to Religion," Rev. C. E. Dowman, D. D., Atlanta, Ga.; "The Educational Policy of the Methodist Episcopal Church, South," Rev. J. D. Hammond, D. D., Secretary of the General Board of Education of the M. E. Church, South; Address by Rev. S. G. Thompson of South McAlester, I. T.; "Our Educational System in Texas," Rev. J. M. Boreus, M. A., Corsicana; "The Church and Higher Education," Rev. R. G. Waterhouse, D. D., President of Emory and Henry College, Emory, Va.

Afternoon—"The Holy Spirit in Education," Rev. Jerome Duncan, Waco; "The Boy and His Father," Hon. R. W. Hall, Vernon; "Obligation of a Man of Means to a Boy of Brains," Rev. James Kilgore, M. A., Huntsville; "Wealth the Patron of Learning," Rev. Alonzo Monk, D. D., Fort Worth; "Our Relation to the Public Schools," Rev. E. D. Mouzon, D. D., San Antonio; Address, Hon. P. C. Thurmond, Bonham; "Importance of Secondary Schools," J. H. Kirkland, Ph. D., LL. D., Chancellor Vanderbilt University; Addresses by Sterling Fisher and W. K. Strother; "The Place and Work of the Training School," President J. J. Morgan, M. A., North Texas University, and G. S. Hardy of Clarendon College; General Discussion, addresses limited to five minutes.

Evening—Devotional exercises, led by Rev. C. A. Lemberg of Castell; "Education of women in the South," President W. W. Smith, LL. D., of the Randolph-Macon System, Lynchburg, Va.; "College Endowment," Bishop E. R. Hendrix, D. D., LL. D.

April 12, 9 A. M.—Devotional exercises, Rev. W. H. Terry of Granbury; "Value of a College Education to a Business Man," Rev. H. P. Hamill; Address by A. V. Lane of Dallas; "Christian Education and the Professions," President W. B. Murrah, D. D., Millsap College, Jackson, Miss.; "The School of Divinity Necessary to a Great Church," Dean W. F. Tillett, D. D., Vanderbilt University; "The Relation of the Medical Profession to Religion," Dean Jno. O. McReynolds, M. D., LL. D., Southwestern University Medical College; "Educating the Christian Physician," Rev. O. S. Thomas, Terrell; "The Future of Texas Methodism and Methodist Schools," President H. A. Boaz, M. A., Polytechnic College; Solo, W. A. Hemphill of Polytechnic College; "Necessary Equipment of a First-class College," President H. N. Snyder, M. A., Wolford College, Spartanburg, S. C.; "Southwestern University—Her History, Her Ideals and Her Needs," Rev. James Campbell, D. D., Waxahatchie; Address, Hon. John H. Kirby, Houston; Music by Southwestern University Glee Club; "The Investment that Brings the Highest Dividend," Regent R. S. Hyer, LL. D., Southwestern University; "Our Preachers and Our Laymen as Related to our Church Schools," Bishop J. S. Key, D. D.

Afternoon—Devotional exercises, led by Rev. O. T. Hotchkiss, Beaumont; "The Christian Teacher—His Place, His Mission, His Compensation," Principal W. R. Webb of Webb's School, Bell Buckle, Tenn.; Address, State Superintendent of Public Instruction, R. B. Cousins; Solo, Mrs. S. C. Paddelford of Cleburne; "Education and Missions," Rev. E. W. Alderson, D. D., Sherman; Addresses by Rev. H. Bishop, D. D., Ennis, and Rev. A. E. Rector, San Antonio; "The Influence of the Press in Our Educational Work," Rev. G. C. Rankin, D. D., of the Texas Christian Advocate; "The Summer School of Theology—Its Object and Its Work," Prof. J. Sam Boreus of Southwestern University; "Our Educational Waste," Rev. J. H. McLean of Bonham; "Correlation of Church Schools," Rev. J. W. Moore of Houston; Address, Rev. Gibbs Mood, M. A., Bowie; General discussion, with speeches limited to

five minutes. Evening—Devotional exercises, led by Rev. W. J. Johnson of San Antonio; "The Opportunity of the Christian College," President J. C. Kilgo, D. D., Trinity College, N. C.; "The Duty of the Hour," Bishop C. B. Galloway, D. D., LL. D.

THE SCHOOL BOY WITH THE HOE.

J. H. CONNELL, EDITOR FARM AND RANCH. The higher educational institutions have been thoroughly negligent of the lower schools in Texas for a long term of years. The management in each of these colleges and universities have disregarded the absolute lack of high schools, except in the larger towns and cities. Only a small per cent of the school children of the State are accessible to the city high schools. This leaves a gulf between the rural school and the colleges. This gulf is crossed by but a few fortunate individuals. The boy and girl in the rural districts have no such opportunity to enter college as his city cousin enjoys.

Recent reliable statistics show that in Texas more than 99 per cent of the school children fail to reach the high school, and full 97 per cent fail to enter the colleges. With such facts before us we should be able to appreciate the peculiar significance of the old school verse:

"Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."

Where are these educational failures? Chiefly in the country. The boy with the hoe goes but little to school. He goes less to high school, and only in the rarest cases to college or university. Why then should the rural high school be longer overlooked? Will not the Texas citizenship pay the penalty for the recurring waves of illiteracy that sweep up from the farms? Will not missionary effort on the part of the higher institutions of learning prove a profitable investment? Since there now exists no open highway leading from the country school to our higher institutions of learning, is it a cause for wonder that so few of our rural boys strive to reach our colleges and universities?

But then again the rural schools, the common schools, are not what they should be. Short terms, poorly equipped teachers, irregular attendance of pupils, inadequate school houses, tell the true story of Texas' rural schools. The present taxing system for the support of rural schools works a great hardship upon the boy living in a sparsely settled community. The independent school district system which has so greatly helped the schools of towns and cities in Texas, fails to reach these rural precincts. Worse than this, it actually drains them of their vitality and financial strength. Appreciating this fact, the teachers of Texas are recommending that the taxing district system be changed materially and the following resolutions have been adopted by large bodies of teachers:

"Whereas, It is clearly demonstrated that it is impossible with resources now provided under our State Constitution to maintain a school term of adequate length, and provide competent teachers with fair remuneration, especially in our rural districts; therefore be it

"Resolved, That we favor a county tax to supplement our present sources of revenue and hereby indorse the recent action of the State Teachers' Association in its advocacy of a constitutional amendment providing for a county tax for the better maintenance of the public schools of the State.

"Resolved also, That we indorse the action of the State Teachers' Association in recommending the passage of a law making the county the unit of organization throughout the State and providing for a County Board of Education with powers and duties commensurate with those now granted Board of Trustees in independent districts."

This action, on the part of thousands of Texas teachers, shows their deep insight into the conditions which

have so long militated against the boys of the rural districts. Its purpose is to make the entire county an independent school district, and thus render possible the education of the farm boy, equal in degree and efficiency with the boy of town and city. When this system has developed high schools in our rural communities, the meager per cent of children now reaching our higher schools of learning, will be increased many times over for the State of Texas, very much to the credit of her citizenship.

Dallas, Texas.

RESOLUTIONS.

The following resolutions were passed by the faculty of Southwestern University:

Whereas, Within less than a month Southwestern University has received three separate donations of \$5,000 each, to-wit: From Mrs. Overall of Coleman, \$5,000; from Hon. John H. Kirby of Houston, \$5,000; from Rev. Wm. Allen and wife of Frisco, \$5,000; and whereas, Never before in the history of this institution have such large gifts come more opportunely, or followed each other in such rapid succession; therefore,

Resolved: 1st, That we, the faculty of Southwestern University, most heartily thank these donors, each and severally, for these splendid gifts.

2nd, That we feel greatly encouraged by this timely aid, as well as by the evidence that it brings to us of the increasing interest in and liberality towards Christian Education.

C. C. CODY, Sec.

Georgetown, Texas, Mar. 10, 1906.

ASA HOLT.

At a meeting of the faculty of Southwestern University, called especially to consider the death of Hon. Asa Holt, the following paper was unanimously adopted:

Through a large part of the history of our Southwestern University the name of Asa Holt was found among our trustees, representing at different times the North Texas Conference and the North Texas Conference on that Board; and during most of his time as trustee he acted as president of that body.

He had by his assistance and wise counsels much to do in making the history of Southwestern University—as indeed he had much to do in making the history of the Southern Methodist Church in the last fifty years. It has been a great pleasure and benefit to those of us who had the privilege to be associated with him.

Only the physical weakness incident to age separated him from us, and during his long absence he has had our love and our prayers. Now that he is no more we, the faculty of Southwestern University, desire to bear testimony to the great value of his services to the institution, and to put to record our estimate of his worth as a man, a citizen and a Christian by the simple statement: we have known no better.

C. C. CODY, Sec.

Georgetown, Texas, Mar. 10, 1906.

THE EDITOR

Explains How to Keep Up Mental and Physical Vigor.

A New Jersey editor writes: "A long indulgence in improper food brought on a condition of nervous dyspepsia, nearly three years ago, so severe that I had to quit work entirely. I put myself on a strict regimen of Grape-Nuts food, with plenty of outdoor exercise and in a few months found my stomach so far restored that the process of digestion gave me pleasure instead of distress.

"It also built up my strength so that I was able to resume my business, which is onerous, as I not only edit my own paper but also do a great deal of 'outside' writing.

"I find that the Grape-Nuts diet enables me to write with greater vigor than ever before, and without the feeling of brain-fag with which I used to be troubled. As to bodily vigor—I can and do walk miles every day without fatigue—a few squares used to weary me before I began to live on Grape-Nuts! Name given by Postum Co., Battle Creek, Mich.

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







# The Home Circle

## CLEANING HOUSE.

Dolly's clothes are on the line,  
Dolly's dishes fairly shine;  
Dolly's home is swept all through,  
Chairs and table all look new.  
Dolly's little mother, May,  
Has been cleaning house today.

Picture books, a goodly row,  
Such a pretty order show;  
Games and blocks, all put in place,  
Pencils in the drawing case.  
"I'm so tired," says little May,  
"I've been cleaning house today."  
—Children's Companion.

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## GRETCHEN KOPELL'S LETTER.

"O mamma, papa's back from the village, and here's a letter for you," cried Nellie Wilson, as she hastily entered the sitting room, "and please may I open it?" she asked, in almost the same breath.

Opening letters was one of the pleasures of this little country girl, and one that was never denied her, so that she found a paper-knife by the time she was answered: "Yes, dear."

Her mother's visiting cousin, Mary Wallace, looked up from her embroidery and watched the not much more than baby deftly insert the knife and draw it along and through the envelope, which she then handed to her mamma, with a pretty courtesy.

The "I thank you, daughter," was nearly drowned by a ringing laugh from Mary, who hastened to say, as both mother and child turn inquiring eyes in her direction: "Excuse me, but I just thought of some children I saw last week." Mary was prevented from saying any more by a warning glance from Mrs. Wilson who did not wish Nellie to hear of the rudeness of the little cousins, evidently referred to.

As Mrs. Wilson unfolded her letter, a dollar bill fell from it.

"Money!" cried Nellie.

"Yes, but who is it from? What is it for?" Then to solve these questions, Mrs. Wilson began to study the writing. Lines formed between her eyes as she tried to read, for the letters, though very carefully made, were not after the prevailing style and the words were spelled in a very unusual way, too. But she soon mastered it, and, looking into Nellie's face, said, "It is from Gretchen Koepell, and she says this is the week to pay the missionary money, and sends hers. The dear, noble girl!"

"Did she never give any before, mamma?"

"Oh, yes, indeed! always, when she was among us, but she has been gone almost a year, and is away so far, that it is really a surprise."

Then to her cousin, who was showing some interest, she added: "I think absent members of our missionary societies rarely send their dues. I fear some deem their being away a good excuse for not paying."

"Maybe like Israel of old, they do not consider," said Mary, in such a half apologetic tone, that Mrs. Wilson looked at her, but she seemed to be having trouble with a tangled thread.

Then Nellie said: "Mamma, please tell me about Gretchen again: about how she came all alone by her own self across the great big, wide ocean, without any hat or bonnet; and a man put her on the wrong train, and when she got off, it was at the wrong station, of course, for her place was not on that railroad at all. And poor Gretchen did not know what to do, for she could not understand what the people said to her, and they could not understand what she said to them. The man wanted to lock up for the night, but Gretchen wouldn't go out of the waiting room. At last somebody went down in the town and got a—what kind of a woman was she?"

"German."

"Yes, a German woman—an old German woman. Gretchen was a Ger-

man girl; I forgot to say that. Now, please go on and tell me."

"Oh, you seem to be able to tell it very nicely yourself," said her mother, with a smile and an approving nod.

"Well, then, they found out where she was to go to, and the kind woman told her she would have to stay in that town overnight, and they would start her right the next day. But she was afraid to leave the station, until the woman said she would take her to her house, for they had told her before she left home, at the other side of the ocean, that they—that they—that they—"

"Kidnapped," prompted her mother. "Oh, yes, that's it; kidnapped people in this country where we live. And they don't; do they, mamma?"

"Not of en, I hope. Now, little girlie, mamma must write and tell Gretchen that she got her letter and the money, for she will be anxious until she hears."

Mary Wallace laid aside her work, and, extending her hands, said: "Come, tell me the rest about Gretchen."

With a smile of satisfaction, Nellie went to her, sprang upon her lap, and, after a wiggle or two, to make sure that she was entirely comfortable, continued:

"Gretchen soon found a place to work, for she had to make her own living; that's what she came away here for. She went to school when there wasn't much work on hand—in the winter time, you know—and she learned so fast. Why, in the least little while after she came here, she could talk nearly like we do. She worked hard, too. She said some hired girls didn't want to do much—that they only wanted their wages—but for her part she expected to earn all the money she got. Now, that is the kind of a girl Gretchen is, Cousin Mary."

The child's quaint way of talking, and her earnestness, amused Mary so much that, for fear of being caught smiling, she gently turned the unsuspecting Nellie's head around and began to twine and untwine her long, heavy curls. This operation was repeated with more or less regularity while the story lasted, which was quite awhile, for, from a mere listener, Mary changed to an eager questioner, and Nellie, becoming more and more enthusiastic, related many little episodes and reminiscences.

When Mrs. Wilson had her letter written, and was putting in order the old-fashioned escrivote, Nellie was just telling how much the children thought of Gretchen as their Sabbath-school teacher.

"Was she capable?" asked Mary, in astonishment.

"Undoubtedly," answered Mrs. Wilson, as, closing the desk, she seated herself in a low rocker. "She was in my class for months, and if any of my other girls knew as much about the Bible as she did, they did not know how to tell it."

Shyly Nellie slipped down from Mary's lap, and, with a bound, was laughing in her mother's arms, and as she was cuddled up, gurgled: "She could tell the Bible stories most as well as you can, mamma, and she taught us the prettiest little verses to say on Children's Day, and said a nice long piece herself, didn't she? And oh, wasn't it nice of her to give us a present?"

"It was very kind, indeed. Why Mary Wallace, what are you looking so sober about?"

"I feel like a criminal, cousin."

"What do you mean?"

"That I am in debt; and it never occurred to me to send my missionary money until you received that letter."

"I thought your tone indicated something when you referred to Israel."

"Yes, the sermon of Sabbath on that text came home to me for the first when you told what your letter was

about. Providence permitting, to-morrow morning's mail will take to the treasurer my dues with interest. Many a time have I watched the immigrants crossing Battery Park. How I would have laughed if some one had told me, a few years ago, that one of the young bare-headed girls, in her queer dress, lugging her bundles, would some day show me my duty! Do you suppose many such as Gretchen come?"

"It is not unreasonable to think that quite a number come from Christian homes, as she did. What a blessing it would be to them, to the Church and to our country, if they could be kept under good influences! Would that some way might be devised for getting as many as possible, of the multitudes who seek to better their condition by coming to this land of plenty, under the influence of earnest Christians! Many would certainly imbibed good while learning a new language and becoming used to new environments. But the trouble is, that so few take any interest in those under them, even some who occupy high positions in the Church do not seem to consider themselves in any degree responsible for the hired members of their households or workshops. I have studied this question, and sometimes am tempted to think that to get people to take up this work, it will have to be made fashionable," and Mrs. Wilson sighed.

"Well, that might get some to work, but they might not do very good work," said Mary. "I intend to tell the story of Gretchen to our society, and hope to get the members, every one of them, stirred up as I have been. Nellie, you will have to teach it to me; or, better still, go along home and tell it for me."

"Stand up and talk to the ladies as mamma does? Oh, no; I would forget it all in a minute. I will tell it over and over to you until you can say it. That's the way you do with me," cooed she, patting her mother's cheek.

"And now may I see and read Gretchen's letter for myself?" Mary asked. "Certainly you may. You will not find it very long, but you will be impressed with her loyalty and her—"

"Keen sense of honor," added Mary, with flushed face.

After reading the letter slowly two or three times, Mary, with tears in her eyes, asked if she might take a copy of it, and was told that she might keep the letter itself.

That letter has been read and reread, and doubtless will yet be seen of many.

And Gretchen is toiling for her daily bread and looking for and finding opportunities for letting her light shine, unaware that she has ever done anything worthy of imitation.—Christian Observer.

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## THE RED JACKET.

Margery was fond of color, and so when Uncle Jack bought her a nice jacket, it was natural that he should select a pretty red. Margery thought she had never seen anything so lovely, and on the very morning it came she teased to wear it over to grandma's.

"But it is not a pleasant day," urged mother, "and if it should rain, you would spoil all the freshness of your pretty garment." But Margery could not bear this disappointment, and for once in her life she was, we are sorry to say, almost as cross as a little girl can be.

Mother was grieved, but as she sometimes allowed Margery to have her way and suffer the consequences, she left it entirely to Margery to decide, and made it quite plain to her, also, that if any harm came to the jacket, she would have to bear her misfortune without complaint.

Margery took an umbrella and started down the street. She did not feel exactly comfortable, for it was a rare thing to disagree with mother.

As she tripped gayly along she felt a drop of rain, and, opening her umbrella, she went bobbing along up the hill.

Now grandma owned a cow. She was not a very friendly cow at best, and she was certainly very curious.

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**HORSE HIGH, BULL STRONG, PIG TIGHT**

When she saw the bit of bright red coming across the field, and half concealed by a huge black thing, she threw up her head and made her way toward the object.

Margery, unmindful of the excitement she was causing, came along, busy with her thoughts. Suddenly she heard a thud! thud! and, looking up, she saw the old red cow, with head down, bearing toward her. Margery was used to cattle, and she did not wholly lose her presence of mind. She looked about for some shelter, and, seeing the old pulpit rock, she ran with all speed, and climbed it nimbly before the cow came round from the other side.

Margery had thrown her umbrella out of her hand when she climbed the rock. The wind bore it down the field, and the cow, attracted by this new wonder, moved away after it.

Margery did not dare to leave the rock, and the rain was now coming down heavily, and there were fine drops all over her new jacket. A more miserable little girl could hardly be found, and she began to cry. She took off her coat and rolled it, damp as it was, in a tight bundle, and looked away toward grandma's house to see if help were in sight.

It seemed years, and it was some time before grandma, looking from her side door, saw the little huddled figure on the rock and the old cow running about the field, chasing some tumbling black object. She quickly called Uncle Jack, and he came down the field on the run. Seeing Margery was safe, he made after the umbrella, which he captured and closed to use as a goad to drive the old red cow back to her feeding, and then he came over to the rock.

"Well, chicken, what in the world are you doing down here?" he said, as he held up his arms to her.

"I wanted grandma to see my new jacket first of all," sobbed Margery, "and now the old cow has spoiled it all!" and little by little the story came out.

Of course grandma unrolled the poor little garment, and pressed it out nicely, not forgetting to marvel over its beauty; but some of the freshness was gone, and it always reminded Margery of the time she had her own way.—Selected.

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## DON'T HAVE THE BLUES.

It is never the women who have cause to feel blue who indulge in blues. The women who have shiftless husbands, hard-hearted landlords, sick babies and all the usual accompaniments of poverty, never grow so depressed that they have to be treated for it. They are too busy. It is the woman with the adoring family, social position, and a comfortable income who doesn't find life worth living. It isn't the servant girl who indulges in melancholia, but the daughter of the family who arises at eight, dawdles over her breakfast, reads a little, practices a little, shops a little, craves excitement with all her heart, and is melancholic because she doesn't have it.

There is no habit which grows upon one so rapidly. Melancholia becomes a disease in a very short time. My own plan, whenever I feel an attack coming on, is to put on my walking boots and tramp vigorously as far as I can. It is simply impossi-

ble to exercise and feel blue at the same time. Of course, a general care of the health is necessary, and work is the chief factor in effecting a cure.

Every woman who has a tendency to melancholia should have an occupation which, if it doesn't entirely absorb her, will at least keep her busy. And she should give her mind up to practical rather than theoretical affairs. She should learn how to put an extra shelf in a cupboard, or how to stop a squeaking door, or how to make an overshoe that won't come off at the heel, rather than study the teachings of the theosophical school, or the philosophy of Herbert Spencer. Ordinarily good health, plenty of exercise, plenty of work, and an interest in the affairs of this world are the great preventives and cures of melancholia.—London Doctor.

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## SWEETENING MARY.

"I want a drink," said baby. "Go to the kitchen; Mary will give you a drink," said mother.

"I don't want to," baby said; "Mary is cross."

"Then if you have done something to make her cross, you had better go and do something to sweeten her."

Baby thought it over a minute and then trudged to the kitchen. "You are a sweet Mary," he prattled, "and I want to hug you." Mary stopped her work in surprise. He threw his arms about her neck and kissed, and called her his "dear, sweet Mamie. I love you two hundred bushels," he said.

When he came smiling, Mother asked, "What did you do to Mary this time?"

"Oh, I sweetened her, I dess," was the reply.—Our Morning Guide.

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If we would endeavor like men of courage to stand in the battle, surely we would feel the favorable assistance of God from heaven. For he who gives us occasion to fight, to the end we may get the victory, is ready to succor those who fight manfully and do trust in his grace.

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## SLEEP DESTROYER

### The Old Fashioned Coffee.

She suffered from nervousness by day and sleeplessness by night.

"Up to three years ago," writes a young woman, "I was in the habit of drinking coffee freely and did not realize that it was injuring my health till I was suddenly made the victim of nervous headaches so violent that I was compelled to give up household activities and stay in bed much of the time. Then insomnia came upon me and the wretchedness of sleepless nights was added to the agony of painful days.

"This lasted till a year ago, when I was persuaded by a friend to give up coffee entirely and use Postum Food Coffee. The result was, in less than a week I began to feel the change for the better, my nerves grew stronger and I began to sleep a little. Day by day the improvement continued and in a short time I was restored to health. My headaches left me, the nervousness passed away entirely and I enjoy good, sound sleep every night.

"This is what I owe to Postum, and I feel it but right to tell you of it." Name given by Postum Co., Battle Creek, Mich.

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**TO THE PREACHERS OF THE TEXAS CONFERENCE.**

Give us just a few minutes with statistics. The 56,625 members of the Texas Conference paid a little more than \$2.17 each for the support of the ministry. The same membership paid just a little less than 30 cents each for all our missions at home and abroad. This makes just a little more than one-seventh as much to give the gospel to all the rest of the world, as we pay to give it to ourselves. About the best test of the real financial ability of the people to pay is what they really pay to the support of the ministry. By this test the comparative ability of the several districts in our conference is as follows:

- |                   |                 |
|-------------------|-----------------|
| 1. Houston.       | 6. Palestine.   |
| 2. Pittsburg.     | 7. Marshall.    |
| 3. Tyler.         | 8. Calvert.     |
| 4. Beaumont.      | 9. Brenham.     |
| 5. San Augustine. | 10. Huntsville. |

Now if this test represents the order of their real ability, they ought to maintain the same order in the other collections. Let us see if they do in the column for foreign missions. Here is that order:

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| 1. Houston.   | 6. Tyler.         |
| 2. Calvert.   | 7. Brenham.       |
| 3. Pittsburg. | 8. San Augustine. |
| 4. Palestine. | 9. Huntsville.    |
| 5. Marshall.  | 10. Beaumont.     |

Now study why this shifting of places in the two orders. We have injured that order of ability somewhat. Now, let's see how they shift places by the per cent basis. What per cent did each give of the pastor's salary to foreign missions? Here is the order as they arrange themselves by the per cent the foreign payments make of the salaries to pastors:

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|-------------------------|------|
| 1. Calvert, .....       | .102 |
| 2. Brenham, .....       | .094 |
| 3. Palestine, .....     | .089 |
| 4. Marshall, .....      | .087 |
| 5. Pittsburg, .....     | .081 |
| 6. Houston, .....       | .080 |
| 7. Huntsville, .....    | .080 |
| 8. San Augustine, ..... | .077 |
| 9. Tyler, .....         | .073 |
| 10. Beaumont, .....     | .064 |

By the same rule of per cent the domestic mission makes of the pastor's salary will change the shifting a little, as follows:

- |                         |      |
|-------------------------|------|
| 1. Calvert, .....       | .092 |
| 2. Palestine, .....     | .083 |
| 3. Marshall, .....      | .080 |
| 4. Brenham, .....       | .080 |
| 5. Pittsburg, .....     | .080 |
| 6. Huntsville, .....    | .078 |
| 7. Houston, .....       | .075 |
| 8. Tyler, .....         | .071 |
| 9. San Augustine, ..... | .069 |
| 10. Beaumont, .....     | .054 |

While the presiding elders are studying these several orders of arrangement, it would be well for the pastors to have something worth studying also. So I will give an item or two for the pastors to think over. Thirteen charges paid to foreign missions in excess of their assessment. The total of these excesses makes \$108.50.

Sixteen charges paid an excess in the domestic mission collections. The total excesses for domestic missions makes \$117.85.

There are seven charges in the conference that paid the salaries for the pastor and presiding elder in full and yet they were behind on the missionary assessments. If these seven pastors who were fortunate enough to have stewards that paid them in full had done as well in collecting for the missionary assessment, the Foreign Board would have been \$152.15, and the Conference Board \$126.00, better off than they are.

For all who pay missionary money

**15 Cent Cloth Dolls.**



Tiny Tim is a darling of a doll printed in oil colors on cloth to be cut out and stuffed with cotton. Tim is dressed in up-to-date clothes. When made up doll is 13 1/2 inches in height. Full instructions on each sheet. Very simple. Dolly Dimple is a girl doll, same size as Tim, and handsomely dressed. Price prepaid 15c each, or both for 25c. O. K. NOVELTY CO. Dallas, Texas.

Tiny Tim

and for those who collect missionary money there is one very excellent merit that we so easily overlook, and that is the merit of paying "early." I can not take the space here to enlarge on all the points of value in favor of the early collections, but I may in my next tell something of where these early collections are coming from and who it is that is looking after them. They will come from the same people who pay in full and some times pay excesses, at least that is my prophecy. I am cordially,

JOS. B. SEARS,  
 Conf. Missionary Secretary.

**REV. ANDREW DAVIS, A. M.**

I wish to say some things in regard to the beautiful character and excellent life, and the grand work of the good man whose name heads this tribute. He was born near Red River in what is now Red River County, Texas, then believed to be a part of Arkansas, in March 1827. When very young his mother died; and when a small boy his father was murdered and scalped by the Indians. He was with General Erath and took an active part in the battle on Village Creek, just below where the city of Ft. Worth now stands. He witnessed the death of Rev. Paul Denton in that battle, and was present when the body of that great pioneer Methodist preacher, and peerless orator, was interred in a lonely spot east of the Trinity river. Though a small boy, he was able to bear a rifle and shoot with accuracy. Rev. J. W. P. McKenzie, hearing of the lonely boy without relatives or friends, sent for him and took him to his own home, and he became one of the family, and the first graduate of that once famous school that did so much for Texas from 1839 in 1870. In relating to me the facts concerning his first meeting with Dr. McKenzie, Brother Davis said to me, "Brother A, if there ever was a heathen, I was one when I first met Old Master" (Dr. McK.). He was authorized to preach the gospel of peace in his seventeenth year, and at San Augustine, Texas, Jan. 5th, 1845, he was admitted on trial into the Texas Conference, 61 years ago. The Texas Conference was divided that year and he fell into the East Texas Conference, from which, some years later, he was transferred to the Texas Conference, and there labored until the organization of the Northwest Texas Conference in 1866. He was forced by a diseased throat and failing health of Sister Davis to locate at one time for a period of two years, when he was re-admitted, and vigorously and successfully resumed his loved employ, and continued as a faithful pastor and laborious presiding elder until increasing deafness so embarrassed him in his pastoral duties that he voluntarily asked for superannuation. But superannuation in his case did not mean retirement from the ministry. He continued to preach with force and clearness up to the last, wherever and whenever opportunity offered; and I must say that he made opportunities by going out in the surrounding country, in neglected localities, and also assisting the pastors when solicited. I shall not attempt to give here the charges he served in his long continued ministry, as I have not all the data necessary before me to furnish consecutively for the forty-three years he did efficient work on missions, circuits, stations and districts. I first met Brother Davis forty-six years ago; it was then a lasting friendship began. For nearly thirty years we have been intimately associated. For five years I was his presiding elder; four of these years he was my neighbor. He was often in my associated, for five years I was his home and I in his. We traveled, ate, slept and preached together. Our communion was sweet, confiding and highly gratifying. We loved each other as brothers. I was expecting him up to see me three weeks ago today, as he always visited me when in this city. Then the news came to me that he was sick. I immediately wrote him of my love for him, and deep sympathy in his sad bereavement and personal

pain. He wanted to come, but could not. We will soon meet again.

As a friend, Brother Davis was true, confiding, obliging and magnanimous. He was very interesting and communicative in the social circle, a high-toned, dignified, upright, Christian gentleman. As a husband, he was among the best. He loved his wife, helped her, waited on and consoled her in all her sufferings through many long years of pain. As a father, I believe his three surviving children will bear me out in saying he was one of the best and most devoted. He was a good scholar and read the best books, and kept up with this progressive age. As a preacher he was clear, earnest, distinct and forceful. His subjects were carefully selected and fully prepared. He was always ready to preach, and never failed to interest the thoughtful hearer. He was firm in any position taken on any subject, and almost invariably right in his opinion, but never contentious or exacting, always having the highest regard for the feelings of his brethren. He abhorred all cliques and schemes for the preferment or promotion of the unworthy, but rejoiced to see true merit appreciated. His brethren loved him and I never heard any one speak disparagingly of him. The best of all, he was a true Christian, having a living experience, and the witness of the Spirit that came to him in boyhood, and supported and comforted him through all the trials of a long life spent in behalf of others, and for the spread of holiness in Texas. No wonder he told those who were with him in his last days, "I am ready to go," for he had fought the good fight and was waiting for the promised crown of life. I do not think there is a single preacher living who was present at the conference of 1845 in San Augustine, Texas, when he was admitted on trial. All of that company have gone to join the innumerable throng in the great and glorious city of God. There was Fowler, Alexander, Williams, the two Wilsons, Stovall, Fields, Shook, Palmer, Irvine and others who wrought well and were great preachers in their day. To this company Brother Davis has now gone to renew the fellowship begun on earth, and I humbly hope soon to join them. Sister Davis passed away on Jan. 19th, and twenty-five days after her going Bro. Davis joined her. What a happy meeting of two who loved so long here below to be so soon united in a land of health and life.

I feel bereft of a dear, good friend; a feeling of sad loneliness creeps over me as friend after friend departs, yet I do rejoice in the bright prospects of a sweet re-union not many days hence. "Well done, thou good and faithful servant," will soon reward all who are faithful to the end.

E. L. ARMSTRONG,  
 Corsicana, Texas.

**ABILENE DISTRICT.**

The presiding elder of the Abilene District, Rev. John R. Morris, called the preachers of the district together at Abilene for the purpose of discussing matters of interest concerning the work of the Church. The meeting began with preaching on Wednesday night, Feb. 7.

The following brethren were present at this meeting: J. R. Morris, D. L. Collie, Z. B. Pirtle, C. H. Ledger, R. J. McElrath, C. B. Meador, C. D. West, R. F. Brown, J. N. Vincent, C. S. Field, I. L. Mills, R. B. Evans, B. A. Thomasson, T. N. Lowery, W. J. H. Ellis, J. H. Chambliss, also Bros. J. T. Griswold, P. E. of the Colorado District, and S. J. Vaughan, of Colorado Station, were present. J. H. Chambliss was elected Secretary.

The first thing considered was with reference to holding revival meetings in the bounds of the district with a view to arrange for help for each pastor. Some of the pastors had already secured some help, and plans were further developed, securing help for other meetings. The presiding elder is getting the district well organized for a forward movement in revival

work during spring and summer.

The second thing considered was the advisability of holding Bible Institutes, and the best plan of conducting them. Two plans were presented, an institute for the whole district, or a grouping of the charges. The latter was considered the best in order to get the largest results. So plans will doubtless be made to have a number of these institutes in the bounds of the district. The first one will be held at Stith, Merkel Station, Merkel Circuit, and Tye uniting in holding it.

The third item for consideration was the establishing of a Methodist college in this western country. The need of such an institution of learning was believed to be imperative, and it was unanimously agreed that we ought to have one located either in the Abilene or Colorado District. So a committee was appointed to take the matter in hand, to secure information as to the best place for the institution, and if possible get things in shape to submit the matter to the District Conference for its action. This committee will be glad to visit places that may make an offering of grounds and money for this purpose, and will appreciate any information that any one can give them looking to the establishing of such an institution. The following are the committee: Revs. John R. Morris, D. L. Collie, C. S. Field, R. B. Evans, from the Abilene District; J. T. Griswold, S. J. Vaughan, C. A. Evans, from Colorado District; Cisco, of the Dublin District, was invited to participate in this movement. We believe there is need for this college in order that we may meet the increasing demand for Christian education, and we hope to secure one for this western country, correlated with the Southwestern University. On Thursday night we had a number of addresses on this subject, all of which were full of interest. I would refer especially to the address of Judge Kirby, who, as a member of the Baptist Church, gave us assurance that, should we locate the college at Abilene, there would be no rivalry or friction between Simmons College and our institution, and that the Baptists would be glad to have us locate there. Now let the West Texas people rise up and build a good college somewhere in this magnificent, growing country.

J. H. CHAMBLISS.

**RESOLUTIONS OF CONDOLENCE TO SISTER W. B. WILLIS.**

Whereas, It has pleased the great Author of the Universe to sorely afflict our beloved sister and former President by the cold messenger of death visiting her home and bearing away in his cold embrace her beloved husband, on December 2, 1905; therefore be it

Resolved, That we tenderly condole with her and her family in their hour of trial and affliction, and devoutly commend them to the keeping of Him who looks with pitying eye upon the widowed and fatherless.

Resolved, That in our natural sorrow for her in her sad loss of this faithful and beloved companion, we find consolation in the belief that it is well with him for whom we mourn, and we share with her the hope of a reunion in that better world where there are no partings and bliss ineffable forbids a tear.

Resolved, That a copy of these resolutions be transmitted to our beloved sister as a token of our respect and veneration for the Christian character of a good man gone to his rest, and of the interest felt by this society in those he loved and cherished.

MRS. C. B. CHRISTIAN, Sec'y.

"The campus of Vanderbilt University," says the American, "presents a scene of activity now, a large force of workmen being engaged in restoring the burned building, with a number of improvements, and in excavating for and placing the foundation for Furman Hall. All possible haste is being made in removing the debris from the ruins of the main building, and a force of carpenters, mechanics, and various other workmen, under the supervision of A. E. Hawthorne are making such

**What Sulphur Does**

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and, mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkens while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

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headway that confidence is expressed that the building will be near enough completed at the end of the present session for the chapel to be used at the commencement exercises."





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RECENT LOCAL OPTION ELECTIONS.

During last week local option elections were held in Nacogdoches, Bell, Fannin, Kaufman, and in the Hico Precinct in Hamilton County. Bell was captured by the antis by about 450 majority. They had paid the poll taxes of 500 negroes and there were about 100 Bohemians in the county. This tells the tale. Had it been left to the native white people of the county, an opposite result would have followed. But we will meet them again one of these days. In all the other places local option carried by majorities too large to mention. On with the battle!

DR. JNO. H. BRUNNER AFFLICTED.

Dr. Brunner, our old teacher, and for half a century President of Hiwassee College, and one of our honored correspondents, writes us of his sore affliction in the death of his son, J. K. Brunner. He died suddenly in Colorado Springs, Col., at the age of fifty years. This is a heavy blow to our venerable brother. We knew Joe Brunner well, and he was our classmate in college. He was a manly fellow, of exceptionally fine habits, and a noble Christian. We were like brothers in old Hiwassee in the years long gone. He lived well, and no doubt that he died in the triumphs of a living faith.

A PERSONAL WORD.

We are receiving piles on piles of letters from the ministers and laymen all over Texas indorsing and commending our course in the last issue of the Advocate. Their expressions of confidence and kindness overwhelm us. We wish we could take the time to answer each one personally, but they are too numerous. Every mail is adding to the volume. Nearly all of them request us to leave the matters of the episcopal residence to the trustees to settle them without further publicity in the Advocate. Since this seems to be the wish of the Church, we have no desire to have them further considered in these columns, unless something more pressing should occur than is now in sight. Quite a number of these letters are intended for publication, but space forbids. We only publish one, and it is from the pen of that noblest old Roman of them all, Rev. W. L. Clifton. Read it and see how he sizes up the situation. It represents scores of others in our possession.

REV. T. H. MORRIS EXPLOITS ANOTHER CHAPTER.

In another place of this issue, we publish a lengthy communication from Rev. T. H. Morris, the brother who appointed himself to the task of helping the Houston Post look after the interests of the Church in Texas. He did this at the time when the Post, the recognized organ of the licensed whiskey traffic, was engaged in a malicious controversy with the Advocate. We reproduced his ill-timed and indiscreet contribution to the Post in the last issue of the Advocate; and we have been numerously congratulated on the mild, and Christian way we disposed of it. Even if he felt it necessary to go into the secular press, this was neither the time nor the paper, since he played into the hand of the enemy which was fighting the organ of his own Church. All we did was to take the smoking gun which Brother Morris mounted on the ramparts of the enemy for our destruction and turned its roaring muzzle on himself. The effect was appalling. There was nothing left for him to do but get mad and show a most unbrotherly spirit. This he does to perfection in this issue of the Advocate. This is in keeping with a general rule that when a man does you a personal injury and that injury recoils on himself with fatal effect, he always becomes angry and abuses you. We could take up every statement contained in his rambling and incoherent article, and analyze it and point out its absurdities and incorrect charges and innuendoes, but we deem it unnecessary. We are more than willing for the impartial readers to scan what he says and then judge between us. Read carefully the last sentence in his communication and then draw your conclusion. He there says things about us that no other solvent paper in Texas would dare publish in its columns. Yet he discourses on the subject of libel laws and libel suits! Since we have been in the newspaper business we have not seen such language used about any man in the columns of any reputable paper, whether religious or secular. We only publish it to show our readers the spirit that animates Brother Morris. We shall not reply in kind. He is welcome to a monopoly on that sort of speech. Unlike him, we have no personal grievance to gratify. We have the world, the flesh and the devil to fight, and we have neither the time nor the disposition to bandy ill-tempered and questionable words with a brother minister. If Brother Morris imagines that he can escape the unpardonable indiscretion of his course by misrepresenting and abusing us personally, we cheerfully accord him that doubtful privilege. And now since we have given him all the latitude he desires, and since he has shown to the readers of the Advocate what manner of spirit he is of, the affair is a closed incident so far as we are concerned.

SEVERAL DAYS IN BELL COUNTY.

While in Bell County in the interest of the late local option campaign, we visited a number of points where our Methodist work is well established. We spent a night in Nolanville, several miles beyond Belton, on the Santa Fe road. It is a good town of substantial citizens. We were entertained there by a good Baptist family, Brother J. L. Medlin. We have never had better treatment, and we have never enjoyed a night more than the one we spent under their Christian roof. We have a good church building and a good membership. It is in the Kilken charge. The crop conditions were good last year in that section, and the people are prosperous.

We were in Temple quite a good deal and saw much of our preachers, Brethren Hotchkiss and Hall. We met Dr. Chapman, the presiding elder, there also. Our work in Temple is in excellent condition. We have strong memberships in the two charges and the work among them is in good condition. Temple is a flourishing town and located in the midst of a splendid black-land country. Pendleton is a few miles above Temple on the Santa Fe.

It is a small town, but it has an excellent population all round it. It is a good business point and a better country would be hard to find. We have a most prosperous congregation there for the size of the place. It is in the Troy charge. Rev. J. F. Tyson is our pastor. He lives at Troy, though he met us, and after speaking to a large audience at night we drove to his parsonage home in Troy, about four miles across on the Katy road. It was a delight to be with him and his family. We knew him as a boy thirty-five or forty years ago at old Center Valley Church in Murray County, Ga. After the close of the Civil War, my mother moved from East Tennessee to Georgia, and located near Center Valley Church. There is where I joined the Church at sixteen years of age. Brother Tyson's father lived in that community. He had a large family, and Montgomery Tyson was a small boy. But I remember him quite well. We attended Sunday-school and Church together. His father was an honored local preacher, and a most useful man. He used to give me good advice when I was an orphan boy, and I always loved him. It was a great pleasure to meet his son and be his guest at Troy the other day. We talked over old times and our communion was sweet. Brother Tyson has one of the best charges in Bell County. It consists of three fine appointments, and he is popular with his people. He attended school at Emory College under the late Bishop Haygood, and he is well equipped for his work. He entered the North Georgia Conference where he traveled a number of years, and three or four years ago he came to the Northwest Texas Conference. Troy is a good town and has a most substantial citizenship. We met many of our Methodist people and they gave us a cordial greeting for the Advocate's sake. We spent a delightful visit to the good home of Brother and Sister Meyer, a short distance in the country. Rev. J. S. Wiseman, of Moody, came over and spent the day with us there, also. While there we had the pleasure of meeting a brother of the late Dr. J. D. Barbee, of precious memory. He is a practicing physician and moved to that section from Delta County a while back. He is a staunch Methodist. From Troy we drove to Temple and from there we went to Rogers again. But I wrote up that good town a while back.

But after all, Bell County returned "like the dog to his vomit, and the sow that was washed to her wallowing in the mire." The Antis won. At this writing we do not know the majority. It was less than five hundred. The cause is found in the fact that they had paid up the poll taxes of five hundred negroes. This tells the tale. So the people of Bell County have bar-rooms again by the grace of ignorant negro votes. A majority of the white people were and are in favor of local option. This is the second county that has returned to the bar-rooms after having tried local option two years. All the others remain solid. But where the negroes hold the balance of power, local option goes down. G. C. R.

THE TRUSTEES OF THE EPISCOPAL RESIDENCE.

The trustees of the episcopal residence met last Tuesday. At our request, Dr. McLean, Bishop Hoss and several other prominent brethren met with us and were given unrestricted right to participate in the discussions. They went over the whole situation and there was nothing they could do officially except to pass the following resolutions, offered by Dr. McLean, and adjourn:

- Resolved 1. That on account of existing complications the Board of Trustees is unable at this time to submit any definite proposition to Bishop Hoss.
2. That we authorize the Executive Committee of the Board to adjust, if practicable, all complications and submit a definite proposition for the consideration of the Bishop.
3. That the Board adjourn to meet in Dallas the 12th of April.

THE FARMERS' UNION.

The representatives of the Farmers' Union have been in session in this city for several days wrestling with troubles connected with their organization, and last Saturday they reached a satisfactory adjustment of their affairs, and peace now reigns among them. While the letter of J. D. Montgomery, their State organizer, which letter was published in the Advocate a few issues back, and in which he said complimentary things about local option, had nothing directly to do with these troubles; nevertheless it figured conspicuously in the proceedings. All over the country the farmers were indignant and they did not hesitate to express themselves on the subject in the recent meeting in Dallas. The publication of the letter was a revelation to them, for the great bulk of them are in favor of local option. And to have their State Organizer and his clerk taking an active part, as officials of their organization, in defeating local option in Palo Pinto County, and referring to local option people as "self-appointed saints of the Lord," was just a little more than they cared to stand. But they are done with all such business, and we congratulate them on the new order of things. Mr. Montgomery and Mr. Lindsay are no longer holding official positions in the organization; and as private individuals they can put in all the time they desire in fighting "a devilish prohibition election," and they can devote all their energies to opposing the "self-appointed saints of the Lord." As individuals this is their right, but they will not represent the Farmers' Union in their contention. The members of the Farmers' Union are the substantial people of our land, and for them we have the greatest respect and admiration. Their organization is devoted to the agricultural interests of the country, and not to party politics. Those who had charge of their organization were turning the force of it into a sort of a political machine in the interest of certain candidates for State office, as well as against local option. But there will be no more of that sort of business among their leaders, as definite instruction has been issued on that subject. We are glad that they have rescued their order from any such deplorable complications, and that henceforth it will be a Farmers' Union and nothing else. All honor to the men who are now directing the affairs of their organization.

NOTES IN PASSING.

The Granger News recently had some hard things to say about the Advocate and its editor.

Rev. George R. Stuart, the evangelist, is conducting a great meeting for Dr. J. A. Moore at Shearn Memorial Church, Houston. He is the most successful revivalist in the South, and we would rather see him helping our brethren than any man outside of Texas. He is sound and evangelical to the core, and when he preaches, sinners are converted and the Church is greatly strengthened.

We have a good, brotherly letter from Rev. Nathan Powell, recently appointed to the chaplaincy and an adjunct professorship at the A. & M. College. He has been kindly received by the faculty and the student body and his work starts off well. That he will do great good in that position, no one doubts. He is the very man for it, and we congratulate the college in securing one so competent. Brother Powell is well located. He is furnished a home and a salary of \$1500.

We have been requested to write an editorial on the practice of buying cotton futures. We have tried to study the question so as to be able to write intelligently upon it, but it is one form of gambling, the intricacies of which we have not yet fully developed. But we are confident that it is gambling, and a bad form of gambling and very injurious to the morals of business. No man can follow it

without becoming polluted, and no Methodist ought to be guilty of it. We know that this much is true, and we may find out more about it later.

PERSONALS.

Rev. W. B. Bayless, of Myra, has had a great deal of sickness in his family, but we are glad to say that they are on the way toward improvement.

Rev. W. F. Clark has removed from Bonham to Dallas and is located in Oak Lawn. His health is good and he is able to help the brethren occasionally in their meetings.

James, the youngest son of Rev. J. L. Morris, is very ill with pneumonia and we ask the prayers of the brethren in his behalf. Bro. Morris is presiding elder of the Dallas District.

Rev. Jno. M. Barcus, of the Corsicana District, sends us a note of greeting. He wants us to attend his District Conference at Blooming Grove the last of April, and we hope to be able to be with him.

From one of Rev. J. A. Stafford's preachers we learn that he is moving things in the right direction on the Gainesville District. He is a devoted minister and looks well after all the affairs of his territory.

In a private note from Rev. T. B. Johnson, of Luling, he takes occasion to say some very complimentary things of Rev. W. H. H. Biggs, of the West Texas Conference; and they are all deserving. We have no better and no more faithful man than Bro. Biggs.

Rev. G. S. Sexton and Bro. A. G. Howell, of Houston, were in the city last week and they made the Advocate a delightful visit. They were looking at new churches, with a view to their handsome structure at West End—St. Paul's. They are going to put up one of the most splendid structures in Texas.

In a note from his son, at Brady, we learn of the death of Rev. F. M. McShan. An extended notice of his death will be furnished later. He was one of the old guard and served Texas Methodism well in his day. These precious old men are passing, and they are having a happy meeting with their comrades on the other shore.

When three such men as Uncle Buck Hughes, of Dallas; Uncle John Adams, of Tyler, and Uncle Buck Harris, of San Antonio, give their hearty indorsement to the course of the Advocate and its editors, as they did the past week in no uncertain sound, it makes our heart glad. They represent the best thought and the best interests of Methodism. God bless these splendid old men! We could mention scores and scores of younger men who have done likewise, but space forbids.

AND BROTHER MOOD, HE COMFORTS THE ENEMY.

To the Editor of the Post. Dear Sir: I wish to thank you personally for giving space to Rev. T. H. Morris and Rev. J. H. McLean in your paper for the statements that they have published concerning the episcopal residence. I heartily approve of what they have done. I also thank you for your proposal to place these communications in the hands of the ministry of our Church in Texas, and to aid you in this I am sending you in this mail, under separate cover, a copy of the last journal of the North Texas Conference, and by reference to pages 60-63 you will find the names of the members of the North Texas Conference, together with their addresses. You can probably obtain copies of the journal of the other conferences as follows: Of the West Texas Conference from Rev. Sterling Fisher, San Marcos; of the Northwest Texas Conference from Rev. W. B. Andrews, Cleburne; and of the Texas Conference from Rev. Gus Garrison, Palestine. If you are unable to obtain these and will let me know, I can furnish you with a copy of each of these journals on condition that they be returned, as I keep them on file for some special work that is committed to my hands. Should you publish the articles in pamphlet form I shall want quite a number for distribution and shall be glad to assist you in their distribution. The matter of the management, or perhaps I should say mismanagement, of the episcopal parsonage affair sorely needs ventilation, for it has become a stench in the nostrils of some of us. With regard to the controversy between you and Dr. Rankin, I have nothing to do, but feel that the Methodists of Texas are under obligations to you for allowing space for the discussion of a matter of interest to all of us and concerning which we were denied space in the Advocate. I prepared an article concerning this matter for the secular press of North Texas a few days ago, but was unable to get the paper I wanted and may possibly send it to you for your consideration and publication should you see fit. I shall determine on that later. Yours truly, R. G. MOOD. Bowie, Texas, March 6.

AN APPEAL.

I urge and entreat the preachers and Sunday-school superintendents of Dublin District to attend the great Sunday-school Convention to meet in Austin March 27, 28 and 29, and to see that each Sunday-school is fully represented. It will be an immense gathering of untold and far-reaching importance. Please do not miss it.

E. A. BAILEY, P. E.



REPLY TO DR. RANKIN.

When I wrote my letter to the Houston Post protesting against Dr. Rankin's abuse of his prerogative as editor of the official organ of the Methodist Church of Texas...

The Advocate has been thrown wide open to a full and free discussion of this subject, if the Church desires to use it. The board has been called to meet tomorrow, the 15th inst. It was not my purpose to discuss the merits of either subject, but I determined that if Bishop Hoss, Dr. McLean or any other Methodist of Texas had anything to say on the subject...

Taking up the matter a little more in detail, I state that I can not see how Dr. Rankin's course can possibly be defended. He holds two prominent positions—namely, editor-in-chief of the Board of Trustees. In these two positions he is not the master, but the servant of the Church.

But there are other facts that should be considered in this connection. There is in Texas a very stringent libel law. The Texas Christian Advocate is the organ of the four Texas Annual Conferences. Dr. Rankin is the agent for those conferences to edit that paper.

of justice. How could the Church defend itself? So far as his statements relate to my life or character, they contain not a scintilla of truth. And yet the Church is answerable at law for the utterances! I use these instances, not because I purpose to pursue that course, but to awaken the Church to a full realization of the danger it stands in from such reckless and unwarranted utterances of its editor!

Dr. Rankin, in seeking to justify himself in not calling the board together, says: "Had we known the Bishop's wish, or had we had an intimation from him that he was ready to take this question up with us, we would have promptly called the board and attended to the matter."

Dr. Rankin claims that last fall at the annual meeting of the Board of Publication, the subject of the Advocate for discussion of this subject was before them, and "the consensus of their judgment was that it would not be for the best to have the matter of the episcopal residence discussed pro and con in the Advocate."

Now, then, let us look at my personal relation to this matter. Dr. Rankin seeks to magnify Bishop Hoss and Dr. McLean for the purpose of minimizing me. He says that Dr. McLean was too wise, astute, discreet, of greater caliber, and in sympathy with the Church paper, and that Bishop Hoss was too noble, consecrated and in love with the Church to have rushed into the public prints with this matter.

Houston Post in its personal and abusive controversy with the Advocate is best known to himself. He says: "The Post hates the Advocate and its editor with venomous hatred, and there is nothing within its reach that it will not use to do us all the possible injury of which it is capable."

REV. W. L. CLIFTON SAYS SOMETHING.

The letter in the Houston Post of Dr. T. H. Morris, who assigns himself "Pastor First Methodist Episcopal Church, South, Bonham, Texas," a city of no mean pretensions, is most extraordinary. From the exceeding promise in the above said "Church," it seems to some of us who are not in charge of such prominent Churches...

The pretense in the case, as Dr. Morris puts it, is an exceeding love of freedom. Basing my own article upon that same love of freedom, I do most solemnly contend that the editor of the Advocate must be allowed the same right.

Dr. Morris' idea of a Church paper should be carried out, that is that every individual write and write anything he pleases, we could easily imagine the state of confusion that would absolutely cripple the church. And as we must have a censor, we are fortunate in having one who can exercise the same authority over all men alike, whether they be Bishops, or doctors of divinity, or pastors of first Churches of the important towns of the State.

Since the above is true and Dr. Morris has none of these responsibilities in hand, I respectfully ask, how he can avoid being called a "busy-body in other men's matters," or in the language of the Discipline, "speaking evil of magistrates and of ministers?"

It would be interesting to some of us to know how Dr. Morris felt upon this means to discipline the editor of the Advocate by selecting a paper at least four hundred miles from his place of residence, confessing at the same time that he was not a subscriber nor a reader, and that he just happened to be perusing its columns at a certain time.

Indeed it is amusing to some of us to know all parties, that the pastor of the First Church of Bonham, Texas, should have to rush to the assistance of such officials as Dr. McLean and Bishop Hoss, whom most of us regard as being sufficiently able to take care of themselves.

Your Blood

Needs purifying and your whole system renovating in the spring, as pimples, boils, eruptions, loss of appetite and that tired feeling annually prove.

Hood's Sarsaparilla is the most effective medicine ever devised for the complete purification of the blood and the complete renovation of the whole system.

It will make you feel better, look better, eat and sleep better and give you the best possible preparation for the hot days of summer, as over 40,000 people have testified in the last two years. Today buy and begin to take

Hood's Sarsaparilla

Usual form, liquid, or in new form, tablets, 100 Doses One Dollar.

think he would be better able to represent those who are nearer his size and less able for self-protection. The Doctor may claim that this is personal, if there be anything in his article in the Houston Post except a personal attack on Dr. Rankin, I fail to recognize it.

Hoping that no harm may come to the Church from this review of Dr. Morris' article, and feeling assured that no harm can come to the Church from Dr. Morris' criticisms of the editor of the Advocate, I subscribe myself as a humble Methodist preacher whose name may be found by consulting the minutes and roll of membership of the North Texas Conference.

W. L. CLIFTON.

EDUCATIONAL CONVENTION DOTS

There are two ways of doing it; one is to stand off with hands in pockets, watch the other fellow try, and say, "Not my job!" The other, is to take hold yourself and say, "Brother, in God's name we will succeed or die together in the last ditch."

The progressive pastor will work to bring his laymen to the Educational Rally; the happy-go-lucky pastor won't even send in the names of his five laymen.

"April 10-12, 1906," will be an epoch-making event in the history of our educational cause in Texas. Mark the prediction.

We do not know that any collection will be taken during the convention. No steps have been taken looking to one, but if there should be, giving will be voluntary. The congregation will be large, and in the nature of things no pressure can be brought to bear. Saul will be hid among the stuff.

The history of our Church Schools in Texas is largely the history of Texas Methodism.

It will be hard to stay away from Dallas during the Educational Convention. The gathering of the great men of our Church, the able discussions of vital and inspiring themes, the good old Methodist hand-shake and brotherly fellowship, the General Conference news, and the things that always may happen—the temptation is too great. They are coming, these Methodists are coming, yes, in large numbers.

Good board can be had as low as \$1 per day.

It is the bugle call of Texas Methodism to rally to Christian Education.

Other people have great conventions, why can't we? We can if we will pull off our coats, every man of us, and work for it.

Attend the convention, take in the city, come in touch with Texas Methodism, and return home with "new revelations and visions of life."

Had you thought what a mighty array of talent is on the program? Men there that could run the United States government, or hold down the Vatican

Brother Pastor, have you sent to Dr. J. M. Moore the names of your five laymen? And Brother Elder, what about your ten? Time is short. You are the living links between the educational movement and the laymen of our Church.

This is the occasion to magnify our school work. Let everybody see to it that it is a great success—one never to be forgotten.

As Methodist Texans let's show our appreciation of the Board of Education holding its annual meeting in Texas, as we did three years ago of the Board of Missions at Waco, when there were about 3000 delegates and

visitors in attendance on the great Missionary rally.

The old students of the Southwestern University are arranging for a great re-union in Dallas during the convention—April 10-12. This of itself will be a noteworthy occasion. They are in Texas and the Southwest as an host, and will come from all the walks in life flushed with victory, many of them having won distinguished success. They will have a great time.

It may be news, but it is a fact, the cause of Christian education under the auspices of the M. E. Church, South, at this time is going forward by leaps and bounds.

There are more boys and girls in Methodist Church Schools than ever before in the history of Texas Methodism. More money has been raised for buildings and equipment than ever before. More interest every way. The procession is marching.

The railroads have made a special rate for the Educational Convention on convention basis, which is about one and one-fifth fare for round trip. Tickets on sale April 9 and 10, for trains arriving in Dallas April 10th, with final limit April 13th. See your local agent for full information.

Educational Rally, Dallas, April 10-12—"I'll be there."

W. H. M. S. TEXAS CONFERENCE.

The Home Mission Society of the Texas Conference will convene in Timpson the last week in this month. We will provide entertainment for all who wish to attend. Now listen—Let each and all members and visitors, who expect to attend, write your name and address on a postal card and send it to Mrs. C. E. Sanford, Timpson, Texas. Next, Try to get here on the day trains. H. E. & W. T. going East, due at 2:21 P. M.; going West, due 10:58 A. M.; "Windy" from Longview, due at 5:25 P. M. Please do this and we will do the rest.

C. A. TOWER, P. C.

On Sunday, the 18th inst., Dr. Nelms will begin the meeting at Georgetown, this card is a special request for the prayers of the Methodists of Texas that this may be a great meeting. More important issues could not be involved. To the Southwestern University the Church must look for our preachers, our missionaries, our deacons, our consecrated laymen. It is only under the power of the Spirit, in this secular age, that young men and women will make the surrender to God. Pray for the meeting. L. S. BARTON.

GENERAL CONFERENCE DELEGATION FROM TEXAS.

At a meeting of the committee appointed to select route for Texas delegation to General Conference at Birmingham in May it was unanimously decided to use the I. & G. N., Cotton Belt and Frisco via Memphis. The South Texas delegates will join those from North and Central Texas at Texarkana. The Dallas, Fort Worth and Waco delegations and those from near-by points will leave in special sleeper Tuesday morning, May 1, on the Cotton Belt, going through without change.

The undersigned will act as Secretary to the committee and will notify all delegates when to start and where to join the party. A. K. RAGSDALE, Dallas, Texas.

DELIGHTED WITH TRIP AROUND THE WORLD OUTFIT.

Como, Tex., Mar. 3, 1906. O. K. Novelly Co., Dallas, Texas, debit received. Thanks for your prompt way of doing business. Will say that I am delighted with "trip around the world outfit." It is not only amusing, but instructive as well. It is just the thing for those who are not able to travel extensively. It is the next best thing to visiting the scenes and places pictured. Yours truly, REV. C. M. LIVINGSTONE.

The above is a sample of the letters we receive regarding our Stereoscope and Views. O. K. NOVEITY CO. (See ad. in this issue.)

STUART MEETING POSTPONED.

Instead of being at Navasota, March 18, Rev. George Stuart will here from April 1-12 inclusive. W. F. DAVIS, Pastor.

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## Epworth League Department

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

### State Epworth League Cabinet.

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

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

### COMING LEAGUE MEETINGS.

Georgetown District, Rogers, April 3-5.  
McKinney District, Frisco, May 3-6.  
North Texas Conference, Whitesboro, June 15-17.  
Sherman District, Pecan Grove.  
State Encampment, Epworth by the Sea, Aug. 3-12.

### NOTES.

Speaking of Mrs. Hargrove and Miss Howell, who are to be with us at the coming Encampment, the St. Louis Christian Advocate says: "The Texas Leaguers are fortunate in securing these consecrated women on their program."

Brother M. L. Williams, Granger, Texas, asks us to explain how the pastors who attend the Encampment may exchange pulpits. We confess that this statement was inadvertently made. But we are glad to have the criticism, for it shows how closely the League page is read.

Inquiries have been made regarding the possibility of a camp-meeting in connection with the Encampment. The matter was referred to Rev. F. B. Buchanan, presiding elder of the Beeville District, in whose jurisdiction the grounds are located, and by him carefully investigated. He writes us this with reference to it, viz: "After carefully considering all that is involved in the matter of a camp-meeting at Corpus Christi to follow the Encampment of the League, I cannot see my way clear to take the matter in charge. I do not believe we could get an attendance that would justify the effort. It is a difficult matter to get folks to stay for another ten days after having spent ten days already in living the 'strenuous' life. I spent yesterday in Corpus Christi and am sure that there would not be enough local interest to justify the attempt."

The Dallas Leagues pledged \$100.00 toward improving the grounds at Epworth and have raised \$300.00. We are promised a write up of the plan by which the money was raised.

Mr. Geo. A. Jones, Pottsboro, has been appointed acting Secretary for the Sherman District, which is at present in an unorganized condition. Brother Jones expects to reorganize the League Conference during the session of the District Conference soon to be held at Pecan Grove, near Sherman.

Do not overlook your remittances to the Secretary for the improvement fund. It is important that every dollar pledged should be paid as soon as possible. If you can not pay all, pay in part now and send in the other later.

The program is fast assuming shape, and in a very short while we will be able to give our readers the full draft. It will be possibly the best we have ever had.

### A COMPLETE CHURCH HYMNAL CHURCH HYMNS and GOSPEL SONGS

By the author of the famous GOSPEL HYMNS, S. J. Key, McGraw-Hill & Co., New York.

### ROUND OR SHAPED NOTES

25¢ per 100. Single copies, by mail, 5¢ extra. BUY OF YOUR DEALER OR The Biglow & Main Co., New York and Chicago. Returnable samples mailed to "earnest inquirers."

**PISO'S CURE FOR CONSUMPTION**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

### HOLSTON NOTES AND COMMENTS.

The first round of Quarterly Conferences in Holston closed in January, and the second course is now in progress. The delegates to the District Conferences are usually elected this round, but it is probable that many of the District Conferences for 1906 will not be held until after the meeting of the General Conference at Birmingham, Alabama. This would, no doubt, be wise, as all the districts have held Missionary Institutes, and the midyear meeting of presiding elders, and the Conference Board of Missions will meet at Morristown, Tenn. during this month.

One object in the original plan of the District Conference seems not to be attained in recent years. Preaching, prayer meetings and love feasts are not made as prominent as in the early conferences when the Bishops were present. The increase of business to be gone over has made these occasions much more official in their nature than formerly. When the business is completed, the preachers and many of the laymen hurry away before the Sunday services are complete. The camp-meeting features of the District Conference do not succeed in Holston.

It may seem a little strange to Texas Methodists to hear that domestic mission work in Holston is still on the increase. Almost one-third of the charges in 1905 were put in the list of the Conference Board of Missions, and appropriations made to help in the support of the pastors. Holston has twenty-six stations and thirty-three circuits that are missions in the modern sense. The development of coal mines and lumbering in the mountains, with the manufacturing enterprises in the cities, require a large increase in mission workers, if Methodism continues to carry the gospel to those who need it most.

Under the practice of dividing the circuits, often to establish a station for the town Church, some of the newly formed charges become too weak to support the pastors and apply to the Board of Missions for financial help. The large circuit of twenty, or more, preaching places is no longer found; the average circuit in Holston now has about six societies. The members in the large stations are equal to the number in the strongest circuits.

Looking to General Conference action, there are several things of interest to Holston preachers. Perhaps of first importance is the proposal to merge the Annual Conference "organs," or a portion of them, into a limited number of connectional newspapers, to be directly under the care of the General Conference. Holston preachers have had quite an experience in trying to keep up an "organ." The present arrangement with the Tennessee Conference, by which we have the "Midland Methodist," is satisfactory and gives us a good paper. Private enterprises should not be denied the opportunity to supply the Church with some part of its religious reading. Connectional papers at commercial centers would enable the Church to furnish the well educated members a more satisfactory periodical literature, but experience shows that the circuit members, as well as many of the city people, are not inclined to do much reading. Methodist people in the cities are very much influenced by the local daily paper, and the religious paper compiled from best literary sources does not find ready acceptance.

The conference organ, with a working editor in charge who mixes with the people like an old time circuit rider and gives the readers original articles on important subjects, will suit a majority of our people who most need religious newspapers.

We are still working earnestly to put new life into conference school enterprises. Formerly we have acted on the rule to take in all the school enterprises that offered to join the Church. Recent authorities have decided that we have too many schools, unless we could give them better equipment and

furnish a larger patronage. The schools for young men have been located in the country, and for young ladies in the larger towns. The reasons or arguments for schools in country places are as strong now as in the past. The Church cannot afford to incur the exposure of its young men to the evils which are common in city life, even for the endowment of its schools by the rich. It is quite true that many of the schools should have better buildings and modern facilities for effective teaching, but we must look for much of this from the loyal patronage of the Church membership.

The Church should furnish a self-sacrificing force of teachers for its schools, willing to work as the preachers work on their circuits. Teaching in Church schools as a means of extending the gospel over the land should be the high calling of good laymen as well as of the preachers, local or traveling.

It may be noted that high grade literary schools are not so much in favor with the people as in former years—the more popular demand being for some special business course, or the general instruction of the high school. The old time college student is now seeking a university course as more readily adjusting its instruction to the future aim in life.

Our Emory and Henry College, for young men, with a high character for thorough work, has suffered in recent years by many of its proper patrons turning to schools in the cities.

Of the nine institutions under the direct care of the Church in Holston territory four are colleges, and all of the nine are now doing faithful work in the cause of Christian education. In the future, as in the past, we hope to send out well trained scholars to cultivate other fields.

J. R. PAYNE.

Washington College, Tenn.

### Humors

Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of pimples and other eruptions, they mostly remain in the system. That's bad! Hood's Sarsaparilla removes them and cures all the painful and disfiguring troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

No life costs the community more than a worthless one.

Dr. W. L. Tucker, of the "Simple Remedy Company," of Waco, Texas, was in the office this week arranging matters for his display at the approaching Cattlemen's Convention. Dr. Tucker states that he will have on hand a supply of samples of "Tucker's Famous Barb-Wire Healing Oil," which he will give free to all cattlemen applying for same. He on the lookout and see him at the Convention.

The binding does not make the book, though it may mar it.

### A MEDITATION.

This afternoon while my husband was called four miles out in the country to hold a funeral service, I am sitting alone in our pleasant parsonage home thinking of the goodness of our

### TUCKER'S "BARB-WIRE" OIL FOR STOCKMEN AND FARMERS.

No risk in Castrating or Dehorning if you apply immediately this never-failing Antiseptic Compound. No Gangrene Germ—not even the screw-fly will come. Heals rapidly fresh cuts, wounds, burns, scalds, and all open sores on man or beast. A certain cure for Tetter, Eczema, Itch and Skin Diseases.

Price 50 cents pint bottle; at all drug stores and medicine dealers. WRITE FOR FREE SAMPLE BOTTLE.

In one or more gallons—only to farmers and stockmen—\$3.50 per gallon. Delivered free at any Express Office.

11 Ranch, Albany, Tex., Dec. 5, 1905, W. L. Tucker "Simple Remedy" Co., Waco, Texas:

Gentlemen:—I have used the can of Barb-Wire Oil in dehorning my cattle with most satisfactory results. I shall use more. Send me at once, C. O. D., two gallons. Yours truly, W. A. POAGE.

Col. Henry Exall, at both the Dallas and San Antonio Fairs, cheerfully gave full endorsement of Tucker's "Barb Wire" Oil, stating, "It is the best thing made, and heartily recommends its use."

Heavenly Father to us and of our many warm friends of our charge who are so kind and good to us. And my heart takes the course of reminiscences of other charges which we have served in the years gone and of the happy seasons we have had with these faithful servants of God, until my heart is filled with devoutest praise. But with all this, a sense of loneliness comes over me as I feel afresh the loss of my dear mother whom the Lord called from her earthly cares to her heavenly home three months ago. The last words that I ever heard fall from her precious lips, that so often had kissed her children with a sweet, Christian mother's tenderness and love on leaving her bedside a few weeks before her happy transition were: "I wish you well, my child." How those motherly words linger on my grateful memory in heaven's sweetest benedictions! Do the works of our Christian mothers cease when they fold their tired hands to sweetly sleep the last long sleep? No, their labors, cares and toils may end when that peaceful slumber softly comes o'er them, but their works abide. Our lives are made a thousand-fold richer by their holy impress than were they to bequeath to us full treasures of gold. With all the cares of womanhood and the responsibility of an itinerant Methodist preacher's wife on me, I never ceased to feel as a little child about her knees when it was my privilege to be in her presence. Who can over-estimate a devoted Christian's mother's love? Dear girls, we are a thousand times paid for all the sacrifices we can ever make for the happiness of our good mothers. Never thoughtlessly bruise their tender hearts, but kiss away their cares from their lovely faces, and show them the love worthy of their dutiful daughters. Make the burdens of her daily toils lighter by your cheerful smiles, and your own nimble hands and feet.

And when her tired hands lie folded beneath the glass of the casket's lid you will feel the sweet consciousness of having helped to make life's burdens lighter for her, who so uncomplainingly labored for the comfort and happiness of her children. The sacred old home loses much of its charms when mother goes away. But to the bereaved hearts come the thoughts of the sweetest words: "Mother, Home and Heaven."

MRS. MATTIE J. VINSON.

Wolfe City, Texas.

Precedents illuminate the premises.

### THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

**MORPHINE**, Opium, Cocaine, Whiskey, habits cured at home. No suffering. Cure Guaranteed. Endorsed by physicians, ministers, and others. Book of particulars, testimonials, etc., free. Tobacco, the tobacco cure. Established 1892. WILSON CHEMICAL CO., Dublin, Tes.

## DOES IT PAY THE SMALL INVESTOR TO BUY MINING STOCK? LET US SEE.

- \$100 Invested in Isabella Stock in ten years was worth \$1200, and in addition you would have received \$350 in dividends.
- \$100 Invested in Jack Pot in nine years was worth \$1500 and had paid on that amount \$750 in dividends
- \$100 Invested in the Elkton realized \$5500 in 60 days.
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THE HOMELESS BOY.

The little boy about whom I placed a notice in the Advocate last week has found a home. Not with a preacher, but with a steward, the brother of a preacher and one of the best homes in Texas. Please say to the twenty-five people who applied for him that they will have to wait until other boys are found. Up to this date at least that many have come in. This causes me to ask this question: Is it right that there should be at least a thousand children in the institutions of Texas supported by the Church and State, some of them in crowded conditions, and from the calls that I see from the superintendents of these institutions in need of funds, when there are so many good homes open for these children? The real purpose of a child saving system is to benefit the child of the citizenship, and therefore burden of the people who are appointed, or whose work lies in that field is, what is the best method of doing this? Everybody recognizes that the best method of training the child is by the father and mother in a good home. But when deprived of this by nature or otherwise, what is the next best method? I am sure that all the people in the State of Texas who are any way engaged in handling dependent children are good people. They want to do what is best for the children and it would be a very small person indeed that would make a merchandise of such work as that. I suppose that I have now in my office applications for at least one hundred children for good homes. Now I raise question and talk about these things in the interest of the children and also the managers of children. I have heard some very harsh criticism of the men who have charge of these institutions for not placing the children, by people who do did not exactly know all the facts in connection with the management of the institution, or they would not talk as they do. I want to make these suggestions.

First—The Board of Directors, or trustees, or managers, whatever they may be called, of the institutions of the State, ought to be authorized by the body by whom they are appointed to adopt a method of placing these children in good homes. Let it be an agency into which a responsible person would be employed, and let it be his duty to investigate thoroughly every application that comes to that institution and let him be responsible for the placing of each child. Let there be conditions about each home that would justify the placing of the child in that home. If this plan could be connected with every institution of the State, it would not be long before there would be such a decrease in numbers in these institutions that the demands financially would decrease to that extent that it would be no trouble to provide for these children who could not be placed in private homes, and there a certain class of children who will have to have benefits of an institution for life. Of course, whoever undertakes this will have to make a fight. But let us make the fight. It is coming, it is going to be. We do not manage our colleges, universities, railroads and homes or any other institution like they were managed fifty years ago. Why should this beneficence be kept down as it was before our fathers lived? But the men who are wedded to institutional life are in authority and are going to stay there and defend their positions. I say that this ought to be done, and I furthermore say, that if it is not done without the law, that the Legislature, as it has in some other States, ought to prohibit the gathering of these children in such large numbers, taxing the people to the extent that they do, when the people are anxious to care for the children themselves. Think of the State of Texas, appropriating over \$40,000 to support the Orphan's Home when a large majority of children ought to be in homes, ought to be there for the benefit of the children, to say nothing of relieving the people of the taxes. Now I have said enough for this time. I. Z. T. MORRIS.

SECOND SESSION OF THE MISSIONARY TRAINING SCHOOL.

The men who were in attendance during the first session of the Training School bore testimony to its benefits—they went forth stirred with the scope of their calling. Deeper draughts at the fountain of life increased their vigor, and catching the vision of the vast stretch of possibilities in the reach of Christendom, they went home committed to a more active and fuller service for their Lord. The Church and the world have already felt the touch of this consecrated service. Congregations have taken on a larger faith in divine possibilities, and offerings of time and money have been placed upon the altar. The several conferences, observing the results, decided that more of this enthusiasm should be contributed through the young men to the Church.

Accordingly a number of Conference Mission Boards chose their representatives and appointed them as students for one term in the Training School. These men will go back to their fields of labor with equipment that will transform itself into awakened life and interest.

The second session begins with enthusiastic earnestness. We begin with a good attendance and more are coming. Those present are characterized by an ambition to excel in service for the Master; they longed to be skilled workmen, "approved unto God," not ashamed in delivering the "message of the truth." We would that more of our preachers, who need the stimulus of the fellowship and the inspiration of this instruction could be in the Training School during these weeks.

The class-room work, conducted every morning, covers a period of three hours. During the past two weeks, this instruction has been under the following: Rev. A. M. Trawick, eight lectures on "The Making of Sermons." Dr. C. M. Bishop, eight lectures on "The Messages of the Poetical Books of the Old Testament." Dr. J. Ransom, four lectures on "The Holy Spirit." Rev. T. A. Kerley, one on "Missions in the Old Testament," and one on "Missions in the New Testament." These men gave their best, each contributing valuable theses, the result of study and research. They are strong from the point of scholarship, yet thoroughly evangelistic, and in the scope of purpose so genuinely in the direction of the mind of the Master that each lecture quickened the mind and the heart and gave the soul a feast of good things.

Besides the daily study with the text at hand, a reference library is accessible so that the students may at their leisure moments follow up the lines of investigation suggested in the class-room. The instructor seeks to map out a path for the student, introducing him to literature that will help him in the further study of the subject.

The following is a partial list of books suggested as helpful in the study of the subjects in the order named above: (1) Kern's "Ministry to the Congregation;" Phelps' "Theory of Preaching;" Broadus' "Lectures on Preaching;" (2) Driver's "Introduction to the Literature of the Old Testament;" Modern Reader's Bible;" "Cambridge Bible Series;" "Epic of the Inner Life," by Genung; Volumes on Ecclesiastes, Lamentations and Psalms of the "Expositor's Bible." Dean Tillett, of Vanderbilt University, conducts a devotional service every Wednesday evening at 6:30 o'clock. These meetings are marked by the Spirit's presence and will greatly stimulate the religious fervor of every man. One evening was devoted to a stereopticon lecture of Japan, by Rev. Wm. Court, who is a member of the Japan Mission Conference, and now at home on leave of absence.

The public addresses given so far have been greatly enjoyed by the students and the public. Such eminent and successful men as Rev. Geo. R. Stuart, Prof. W. R. Webb, and Bishop E. E. Hoss, have thus favored the school.

Keep in mind that this is a work that must depend on prayer for effectiveness, and join us in fervent petitions that the school may prosper in its mission, that God may be magnified among the sons of men.

WILLIAM COURT.

State of Ohio, City of Toledo, ) ss. Lucas County, )

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON, (Seal.) Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

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It's a good deal easier to mark moral time than it is to march to it.

You should not feel tired all the time—Healthy people don't—you won't if you take Hood's Sarsaparilla for a while.

Care becomes its own cure when it drives to prayer.—Ram's Horn.

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To all knowing sufferers of rheumatism, whether muscular, or of the joints, sciatica, lumbago, backache, pains in the kidneys, or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, Notre-Dame, Ind.



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I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collings, Box 67, Watertown, N. Y.

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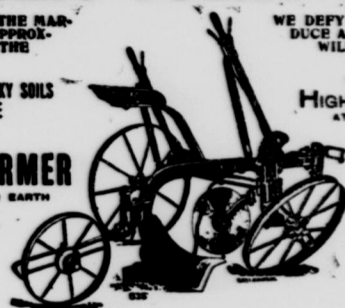
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This is an Automatic Lift drop-head stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked 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 such a fraction of the ease and certainty of action which are the essential features of this construction.

The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and

finish are all that might properly be expected in connection with a superior article of this nature.

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

The iron work is the very finest that unexcelled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball-bearing which run about eighty per cent easier than any other form.

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

Table with 2 columns: Machine type and Price. Automatic Lift, No. 44: \$24 00. Ordinary Drophead: 23 50. Upright: 22 00.

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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, 119 Mason St., Dallas, Texas.

## ANNOUNCEMENT.

**Annual Meeting of the Woman's Board of Home Missions, M. E. Church, South.**

The Woman's Board of Home Missions of the M. E. Church, South, will hold its eighth annual meeting in the Central Church, Asheville, N. C., April 26-May 2. The opening service of the session will be held on Thursday evening, April 26.

The names of all members of the board and of the visitors to this meeting should be sent promptly to Mrs. W. W. Barnard, 12 Chestnut Street, Asheville, N. C. Visitors coming to attend the session of the board will be cordially entertained by the ladies of Asheville.

Reduced rates will, if possible, be secured from all points, and the terms of reduction announced later.

MISS BELLE H. BENNETT, President.  
MRS. FRANK SILVER, Recording Secretary.

## ANNUAL MEETING W. H. M. SOCIETY, TEXAS CONFERENCE.

The regular annual meeting of the W. H. M. Society of the Texas Conference will be held at Timpson, Texas, March 27-29, beginning Tuesday evening, March 27, and closing Friday noon, March 29. Every auxiliary is expected to send at least one delegate and large auxiliaries one delegate for every twenty members or fraction thereof.

The pastors are urged to be present, and will be entertained. Names of delegates and visitors should be sent as early as possible to Mrs. C. E. Sanford, Timpson, Texas.

MRS. ALEX. WOLBERT, Pres.  
MRS. GEO. CALL, Cor. Sec.

## W. F. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

**Suggestions for the New Year.**

Another year in our Woman's Foreign Mission Society is behind us. With its successes and failures. At our last annual meeting resolutions were passed for the advancement of our work, pledges given to our membership one thousand names and to an increase of contributions for the various causes that demand our support. Under the influence and inspiration of the meeting many secret resolutions were formed for greater zeal, larger faith, more earnest prayer and deeper consecration to the cause whose object is to send the gospel to women and children in heathen lands. Whether or not these resolutions have been fulfilled has become a record of the past, only the present now is ours, and we are just entering upon the labors and opportunities of another year.

During the first quarter is the best time to make most vigorous effort for foreign missions, to agitate the subject and work for it. Our duty to the heathen and obligation to God and to the Church demand it. Let missions be the theme—talk about it, scatter literature, get the subject before the whole Church, plan for the year's campaign, pray for it. Each society should appoint membership committees to see personally every woman in the Church and secure, if possible, every one as member of the society.

This month we elect officers, and after the election will be an opportune time for a sermon from the pastor, if it suits his convenience. The work may be presented to the congregation and the officers installed according to the form provided. Any society that has failed to get the "form" can send to the Conference Corresponding Secretary for it. The election of officers is a work that demands good judgment, delicate tact and careful thought. The success of a society depends largely and almost wholly on its leaders. We need women of ability, of discretion, of good common sense and of sincere piety. Piety is the first essential, and perhaps next to that is a spirit of liberality. Many enterprises have failed because the leader was close and narrow in her views and practice of giving. She may insist on prayer, impress very forcibly by words, duty to the heathen, but if she does not open her own purse and give as she is able she can not be a success. Impressions are made by precept and example, but example is much the stronger force.

Our Constitution requires that now shall be chosen delegates to the annual meeting, and we are allowed one delegate for every twenty members or fraction thereof. The success of an annual meeting, and more so the success of local societies, is affected by having all the delegates present, or having them fail to attend. There is much to be gained from these annual gatherings—acquaintance with fellow workers, interchange of views and methods, information from many sources, and enthusiasm and inspiration that are of untold benefit when a delegate carries all these things home with her and diffuses them through her society.

This year we meet at Abilene, and some, I fear, will hesitate about sending delegates on account of expense; but no society ought to fail to be represented. It will pay in many ways. There is that with-oldest more, than is meet, but it tendeth to poverty.

Now, at the beginning, let us lay out financial plans for the year. How much will we pay, and how? One plan that has proved successful is to secure a pledge from each member for a certain amount every month in addition to dues and contingent. To pay this voluntary offering regularly and frequently is much better and easier than to give occasionally and spasmodically. Every member can promise something. Some can give ten cents a month, some twenty-five, fifty, a dollar or more, and the payment will be much easier than to give the same amount at one time during the year. Every society should send a delegate to annual meeting prepared to say what they will pay to the various calls upon us, and if a delegate fails to attend they should not fail to send instructions regarding this matter to the District Secretary.

The time has come when we must increase our contributions and enlarge our plans. As a conference society we are supporting one missionary, and can we longer be satisfied with that? Next year we must assume the support of one more at least. God has greatly honored us by calling from our own midst a gifted young woman into the

work of foreign missions. She is well prepared and equipped and will soon be ready to go into the field, and we could not think of allowing another conference the privilege of supporting her when she goes out as our representative. Perhaps some district may covet and undertake that labor of love for itself, or some auxiliary. Let us go up to the annual meeting with plans perfected and promises ready.

Let us extend the circulation of our "papers." Last month's issue of "Forward" is inspiring. I wish all our members would take that periodical. It is thrilling to read of what Georgia Methodism is doing for foreign missions. The Woman's Foreign Mission Society of the South Georgia Conference supports sixteen missionaries. Think of it! our conference is larger than hers in territory and greater in wealth, but what are we doing in comparison? May our eyes be opened to see our duty and our responsibility! Voices of heathen women are calling on Christian womanhood for the message of life. They call from crowded, Christless homes. "The world for Christ" should be our watchword and our inspiration.

MRS. MARY E. BULLOCK, President Conference Society.

## NOTICE.

Mrs. M. Y. Eason, of Mexico, has been appointed Secretary of the W. F. M. Society for the Corsicana District.

## TO THE FIRST VICE PRESIDENTS OF THE AUXILIARIES, W. H. M. SOCIETY, OF THE NORTHWEST TEXAS CONFERENCE.

Will all First Vice-Presidents, who have not already done so, report to me at once all money spent in either furnishing or improving parsonages, March 1905, to March, 1906? Now, dear First Vice-Presidents, do not fail to do this, no matter how small the sum. I want a full report for our annual meeting in May. MRS. J. N. EDDINS, First Vice-Pres. Conf. Society, Charendon, Texas.

## NOTES FROM BULLETIN, W. H. M. SOCIETY, TEXAS CONFERENCE.

The Texas Conference Woman's Home Mission Society reports 2025 members as against 1886 of last year. These are gathered into 119 auxiliaries, an increase of twenty-three during the year. Through the hands of the Treasurer passed \$18,250, an increase of three thousand dollars over last year. The local churches and parsonages have received nearly five thousand dollars in improvements and repairs.

The Conference President sends program for an all-day missionary meeting, as carried out by the United Charities of Tyler. It began at 10 a. m. (church at the church) and ended at 2:30 p. m. Each Methodist woman was invited to come and bring a lunch for one person with her.

## Program.

10 a. m.—Hymn; prayer. What are we here for? (object of meeting).  
10:30—Personal work (ten minute talks):

- (a) As benefits the community.
- (b) As benefits the Church.
- (c) As benefits the auxiliary.
- (d) As benefits the individual.

11:10—Song.  
The Home Mission member:  
(a) Duties of a member.  
(b) Obligations of a member.  
(c) Privileges and pleasures.

11:35—Bible reading—devotional.  
12 to 1:30—Lunch.  
1:30—Song; prayer.  
Rescue work.  
Our conference work.  
2:10—Relations of the Home Foreign Societies.  
2:20—Obligations of the members of the Foreign Mission Auxiliaries to the workers in the field.  
2:40—Benefits of mission homes and hospital movement.  
3:00—General discussion.  
3:10—Testimonials of what I have done for the work; what the work has done for me.

## Evening Service.

(Optional)  
7:30—Devotional.  
The executive powers of the Home Mission Society. Work accomplished and new work planned:  
(a) Fields of Foreign Missions.  
(b) Means of Support.  
Do Foreign Missions Pay?  
Adjournment.

March 1 sees the close of our year's books. As we garner the sheaves for the Annual Harvest Home few and small seem they to each one. But when the Master gathers these with those which grew from the silent prayer and quiet thoughts and work of the many, how great shall that "harvest be"! Let us thank God, take courage and go unto greater victories in his name and through his power.  
(MISS) EMILY SHEDD, M. D., Press Supt. Texas Conference Society, Brenham, Texas.

## CHARITY BEGINS AT HOME.

A prominent Christian worker went to Mr. Jacob Riis and told him that he and his family wanted a family of foreigners to look after to help them to be good citizens and lead them to Christ. Mr. Riis found him such a family, and it was a Norwegian woman who for years had been scrubbing this Christian man's office.

## CITY BOARD OF MISSIONS, HOUSTON, TEXAS.

Our city is rejoicing in an active Board of Missions, having a fair representation from the Home Mission Auxiliaries of the Methodist Churches of this city, and each member of the board full of zeal and enthusiasm for the work now in hand, viz: The free kindergarten. There are fifty-one little walls being taught the first rudiments of practical knowledge, but by far more important the sweet Christian influence brought to bear upon each little life will in due season, bring forth rich fruit in abundance. On February 22 Miss Swope, the kindergarten teacher, and pupils, celebrated very fittingly Washington's birthday, thus with

songs and recitations in memory of one who with courage and determination and with reverence for God became great, inspiring them with the thought that with the love of God in their hearts, filled with the Holy Spirit, with perseverance and application, they too may some day be great. The members of the board, contemplating the organizing of regular mothers' meetings, thought this to be a very propitious time to meet the mothers of these little "tots," whom the teacher had invited to the birthday exercises, and thus get in closer touch with their lives. We will have an assistant to the regular teacher, whose duty it will be and by suggestions of practical industry and thrift, by the gentle touch of a sisterly hand and the kind word gently spoken, lift these less fortunate ones to a higher, brighter path in life. Our free kindergarten is not very old and is not very generally known, but we hope that every one will know and will realize that we are not in this world simply to feed upon the bounty of a kind heavenly Father, but as he has prospered us let us work in his vineyard, not only giving our time, but money, and in due time the good seed we are sowing now will spring up in the warmth of God's love and protection and bloom like the rose in the most cultured garden. Then will we rejoice that our gifts, given in this season, helped to nourish the seed to life and activity, to hasten the kingdom of God upon the earth.

Let us not dream of great things we would like to do, nor despise the time of small things, but let us all rally to the support of our City Board of Missions and free kindergarten.  
MRS. FRANK WILLFORD, Corresponding Secretary.

## AUXILIARY W. F. M. SOCIETY, GEORGETOWN, TEXAS.

We have 53 members (active), 13 life members and 12 honorary members; 31 copies of the Woman's Missionary Advocate find their way into our homes. We have also a juvenile society called "Little Workers." We have a scholarship fund, also a pledge of \$39, "Christus Liberator," of our reading course, is studied with much interest. The two societies, W. H. M. Society and W. F. M. Society, united in the week of prayer service and very interesting programs were arranged, but the inclement weather interfered very much with the services; however, the parts of the program we were able to carry out were very helpful and instructive.

We do so miss our beloved Secretary, "Grandma" Davidson. She had filled the chair so long and so efficiently that ever she read the minutes she interspersed the business portion with a short exhortation, breathed a prayer or quoted an appropriate part of the Scripture, which always did us good. Long will her spirit and influence abide with us.

Our President, Mrs. Harper, feels greatly encouraged by our report this year. The membership has been nearly doubled and greater interest has been taken along all lines. We look forward to the next meeting with great hope, believing greater things yet are in store for us if we only have faith to take hold on the promises.

MRS. J. S. CHAPMAN, Press Correspondent, Georgetown, Texas.

William Jennings Bryan declares: "I am not yet convinced that this nation will substitute the sword for the Bible in dealing with the weaker peoples. And I have more faith in the power of one missionary to uplift a nation than in the power of all the armies of the world to make one man better," in a recent speech on this subject he said further: "There are those who object to foreign missions on the ground that those who have the least light are in the least danger. If we bring Christ to the notice of the heathen and they reject him, they are worse off, it is said, than before, whereas, if they remain in ignorance, God's mercy will provide for them. Now, if the only purpose of religions is to get into heaven, there is reason in such argument. But my understanding of religion is that it is meant simply to save men for heaven, but it is also intended to teach them what this life really means. If this is true, then we have an obligation to make Christ and his gospel known to every human being. The sermon on the Mount far surpasses all the wisdom of the sages. Because Christianity gives an assurance of the life that now is as well as of that which is to come, I am anxious to see this religion brought to all mankind."

## W. F. M. SOCIETY.

The Auxiliary W. F. M. Society of Plano is on a firm basis just now. The dues and pledges are all paid. The society meets monthly at the homes of the members.

We have seventeen members, and we are now studying "Christus Liberator" in the regular study course.

After business and lesson are over the hostess serves some light refreshments.

The newly elected officers are as follows: Mrs. G. W. Bowman, President; Mrs. J. J. Russell, Vice-President; Mrs. Mary Mayes, Treasurer; Mrs. M. R. Kendrick, Secretary; Mrs. D. J. Martin, Agent Advocate; Mrs. T. F. Hughston, Corresponding Secretary.

We trust that during the next year we may do more in all ways of better living and greater achievements of real good. MRS. T. F. HUGHSTON, Plano, Texas.

## W. H. M. SOCIETY, NORTH MARSHALL.

On Wednesday, February 28, our society met in regular session and elected the following officers: Mrs. J. L. Alexander, President; Mrs. W. W. Gollubugh, Vice-President; Mrs. E. W. Terry, First

## A Present For the Whole Family.

UP-TO-DATE electric aluminum hood richly bound with velvet, folding lens, extra fine. Views (trip around the world), 100 superbly colored views illustrating places of historic interest. None better at any price. Agents make \$3 to \$5 a day selling them at \$4 each. Send \$2.50 for Stereoscope and views, or \$1.75 for Views alone.

O. K. NOVELTY CO., Dallas, Texas.

Vice-President; Mrs. Rena Corbett, Second Vice-President; Mrs. A. Bradburn, Third Vice-President; Mrs. Nora Strength, Recording Secretary; Mrs. Fannie Johnson, Corresponding Secretary; Mrs. Pearl Hallock, Treasurer; Mrs. C. H. Adams, Press Superintendent.

Each member seemed very enthusiastic in the work for the coming year. There has been some needed work done since conference. The society has recently made an order for pews to seat the church; they are to take the place of chairs; they will be circular oak. The society enters upon the year's work strong in faith and with a great determination to be of some value in the Church of God. I must not forget to mention that the society feels that whatever success may be achieved in the future will be due to the untiring efforts of the pastor, W. W. Gollubugh, who has worked continually to make the society a success.

MRS. C. H. ADAMS, Press Superintendent, Marshall, Texas.

## AUXILIARY W. H. M. SOCIETY, ANSON, TEXAS.

As so many are saying something of their town and its work it would not be out of place to tell something of our plans for the future. We have a large membership of about thirty members who will stop here and say not more than half ever attend our meet-

ings. We have accomplished but little, considering our large membership. But, as one sister remarked, "We hope to take on new life the coming year." Our District Secretary, Mrs. D. L. Stephens, has located the district meeting here and we hope to have some of our conference officers at that time.


Say, Mrs. Follin, can you make our town a visit at that time and assist us by giving us information on press work? I am superintendent of press work here and would be glad to get any information I can get. Yesterday was election of officers, also elected delegates to go to Taylor to the annual meeting. We hope through those delegates to get enthusiasm to run our work. In short, we hope to be greatly benefited in every way and that we may grow more Christ-like in all things, for we realize that most everything that is pure and good will eventually have its origin in the Home Mission Society, or may have. There is a vast field before us that we may enter, but with such a number of consecrated women at the head of it, may we not expect to succeed in our efforts?

MRS. J. A. HYDER, Superintendent of Press Work.

## CIGARETTE HABIT.

I guarantee a perfect cure for tobacco habit in all forms.

DR. J. S. HILL, Greenville, Texas.



## THE THROUGH CAR ROUTE

FROM FORT WORTH, DALLAS, WACO AND INTERMEDIATES TO ST. LOUIS, MEMPHIS AND OTHER POINTS

EXCELLENT CONNECTIONS TO ALL POINTS NORTH AND EAST

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Call on any Cotton Belt agent for full information regarding your trip, or address,  
A. K. RAGSDALE, Pass. and Ticket Agt., Dallas, Texas.

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## THE TEXAS RAILROAD

Reaches nearly all the important cities and towns in Texas, with two lines through the heart of the State. Furnishes Quick and Reliable Service between North and South Texas, and between North-east and South-west Texas. The One-night Line to St. Louis and Memphis. The Short Line and Scenic Route to Mexico.

D. J. PRICE, Gen. Pass & Ticket Agt. Palestine, Texas.  
GEO. D. HUNTER, Asst. G. P. & T. A.

## Texas Farmers

Located in the Panhandle Country constitute a vast proportion of those who are out of debt, possess an abundance of all that is necessary to comfort and easy hours, and own

### BANK ACCOUNTS.

Those who are not so fortunate should profit by past experiences and recognize that these conditions are possible in

### THE PANHANDLE

as no where else for the reason that no other section now offers REALLY HIGH-CLASS LANDS AT LOW PRICES and that the Agricultural and Stock-farming possibilities of this section are the equal of, and in some respects better than three to five times higher priced property located elsewhere.

In a word: Many Magnificent Opportunities are still open here to those possessing but little money, but prompt investigation and

### QUICK ACTION

are advisable, as speculators have investigated and are fast purchasing with a knowledge of quickly developing opportunities to sell to others at greatly increased prices.

### THE DENVER ROAD

Sells cheap Round Trip tickets twice a week with stop-over privileges. For full information, write to  
A. A. GLISSON, G. P. A., Fort Worth, Texas.

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# North Texas Female College and Kidd-Key Conservatory of Music and Art.

Sherman, Texas.

The Glee Club of the A. & M. gave a very pleasing entertainment in the College Auditorium last Monday evening which was enjoyed by a large audience both from the school and town. They certainly did all they promised to do and did it well—no mean achievement in this day of fakirs and shams. They "entertained" as they advertised to do. Aside from their pleasing performance the personnel of the club is in itself a most excellent advertisement for the great institution it represents.

On Friday evening the elocution pupils of Miss Roundtree, assisted by pupils of Messrs. Krueger and Renard, presented a delightful program.

1. Sonata ..... Beethoven
2. Rondo ..... Rosenhain
3. La Filleuse ..... Raff
4. A Proposal Under Difficulties. Bangs
5. Violin:
  - (a) Canzonetta ..... D'Ambrosia
  - (b) Allegretto from Concert Romanza ..... Godard
6. Minuet Fan Drill ..... Misses Igo, Boyd, Owens, Finger, Schwartz, Bird, Skiles, Weakley, Burney, Gardner.

Of this entire program can be said that one always looks for in every amateur effort, that each young lady gave evidence of careful, conscientious training on the part of her instructors and diligence in her work.

These pupils' recitals are not only beneficial to those who take part, but are also encouraging and instructive to the other pupils in the school.

Next Friday evening we are to have Dr. Burton for a lecture on some of the current literature that pours forth like a deluge from our publishing houses every month until one is in despair what to read or what not to read. Dr. Burton will tell us of the modern novel, or the short story or the modern drama, maybe of all three. M. W. B.

Mrs. L. A. KIDD-KEY, President



MRS. CECELIA STOWE, Director, Entre Mene Club.

176 Warren Avenue, CHICAGO, ILL., Oct. 22, 1902. For nearly four years I suffered from ovarian troubles. The doctor insisted on an operation as the only way to get well. I, however, strongly objected to an operation. My husband felt disheartened as well as I, for home with a sick woman is a desolate place at best. A friendly druggist advised him to get a bottle of Wine of Cardui for me to try, and he did so. I began to improve in a few days and my recovery was very rapid. Within eighteen weeks I was another being.

**Wine of Cardui**

Mrs. Stowe's letter shows every woman how a home is saddened by female weakness and how completely Wine of Cardui cures that sickness and brings health and happiness again. Do not go on suffering. Go to your druggist today and secure a \$1.00 bottle of Wine of Cardui.

**WINE OF CARDUI**

### A PREACHER WANTED.

I want a preacher for a station in a railroad town of about 1000 people. Salary for remainder of conference year \$200 to \$250. Good five-room parsonage, well furnished. Two afternoon appointments in the country. Applicants please send testimonials from pastor, presiding elder and others as to capacity.

C. F. ROBERTS, P. E. Weatherford, O. T.

### AUSTIN SUNDAY-SCHOOL CONFERENCE.

**Tuesday, March 27—Evening Session.**  
7—Devotional Services, led by Rev. J. M. Alexander, Austin, Texas. 7:30—The University Glee Club. 8—Address: "What the Sunday-school is Doing for Texas," by Hon. Cone Johnson, Tyler, Texas. 8:40—Address: "What the Sunday-school is Doing for Methodism," by Bishop E. E. Hoss. 9:20—Enrollment, Introductions, Announcements. 9:30—Adjournment.

**Wednesday, March 28—Morning Session.**  
8:30—Devotional Services. 9—Half Hours With Christ—"Christ in Matthew." Dr. Hamill. 9:30—Our Methodist Sunday-school Helps—How to Improve Them, by V. A. Godbey, Beaumont, Texas. Fifteen minutes of Questions and Discussion. 10:15—The Superintendent's Necessary Work: Inside the School, by W. C. Rylander, Belton, Texas. Outside the School, by Prof. W. L. Wilson, Houston. 10:45—What the Superintendent Should Do for the Primary Department, by Mrs. Hamill. 11:15—Address: "History and Polity of Methodism," by Bishop Hoss. 12—Announcements. Adjournment.

**Afternoon Session.**  
2:15—Sunday-school Music and Devotional Services. 2:30—Half-Hours With Christ—"Christ in Mark." Dr. Hamill. 3:00—Observance of Special Days: 3:00—Children's Day, by Prof. Butler, Hillsboro. 3:10—Bible Day, by Rev. Sterling Fisher. 3:20—Decision Day, by Rev. J. J. Clark. 3:30—How to Make the Teachers' Meeting Successful, by B. M. Burgher. Fifteen Minutes of Questions and Discussion. 4—Graduation from the Sunday-school. When and How, by Rev. B. W. Dodson, Clarendon. 4:20—Conducting the Sunday-school Session, by Frank Reedy. Fifteen Minutes for Questions and Discussion. 5—Announcements. Adjournment.

**Evening Session.**  
5:30—Social Hour and Lunch, followed by 30 Minutes Conference. Subject: Business Session. 7:30—Southwestern University Glee Club. 8—Teaching Little Children, Mrs. Hamill. 8:30—Address: "The Sunday-school as a Missionary Force," by Rev. Jas. Atkins, S. K. Editor. Adjournment. 9:30—Introductions, Announcements.

**Thursday, March 29—Morning Session.**  
8:30—Song and Prayer Service, Rev. J. T. Smith, Pittsburg, Texas. 9:30—Half-Hours With Christ—"Christ in Luke." Dr. Hamill. 9:30—The Home Department for the "Cant's and Wonts," by Rev. C. H. Booth, Bastrop, Texas. Fifteen Minutes of Testimony from Methodist Home Departments. 10:15—The Young Man in Sunday-school, Rev. E. D. Mounson, San Antonio, Texas. 10:45—Training Little Children, Mrs. Hamill. 11:15—Address: "The Church and the Sunday-school," Rev. G. C. Rankin, D. D. 12—Announcements. Adjournment.

**Afternoon Session.**  
2:15—Song and Prayer Service, Rev. C. B. Fladager, Sulphur Springs, Texas. 2:30—Half-Hours With Christ—"Christ and the Twelve," Dr. Hamill. 3—The Pastor's Sunday-school Work as viewed by a Superintendent, by Hon. R. W. Hall, Vernon. The Superintendent's Work, as Viewed by a Pastor, by Rev. G. E. Cameron, Pittsburg. 3:30—The Teaching Force—How Secured and Maintained, by D. M. Alexander, Weatherford, Texas. Ten Minutes for Suggestion from the Floor. 4—Round Table: Subject, "Up-to-date Sunday-school Method." A special leaflet will be distributed, led by Dr. Hamill. 5—Announcements. Adjournment.

**Evening Session.**  
5:30—7—Social Hour and Lunch, followed by 30 Minutes Conference, led by Rev. R. H. Greathouse, Longview, Texas. Subject: "Shall Texas Methodism Employ a Sunday-school Field Secretary?" 7:30—Song Service by Students of Blind Institute. 8—Making Missions Interesting to Children, Mrs. Hamill. 8:30—Soul-Winning in Sunday-school, Dr. Hamill. 9:15—Voluntary Closing Words. 9:30—Adjournment.

### TEXAS METHODIST SUNDAY-SCHOOL CONFERENCE.

This is our second meeting as a State organization. The first meeting was at Dallas, Texas, last April. Read what leading men who were in attendance then think of our State meeting. Mr. J. E. Greene, known as "Ben" Greene, of Opelika, Alabama, a man who has a full thousand enrolled in his Sunday-school, in a town of about three thousand people—said to be one of the finest Sunday-school workers and superintendents on our continent—says of our movement in Texas: He was at Dallas last year and had a place on program.

The Texas Sunday-school workers were wise in planning a Superintendents' Conference last April, and their work was demonstrated before the Conference adjourned.

I had the privilege of attending the conference held at Dallas last April and I studied the meeting carefully from start to finish. The impressions made on me were very positive as to the far-reaching effects of such a gathering—even one such gathering. And when I knew that such a meeting had been incorporated into an annual event, I said to myself: "The Dallas meeting was a surprise even to the Texas, who is not usually surprised at big things. He expects nothing less! It was a realization to all of us, it revealed, 1st. That there are Sunday-school workers all over this land who are literally hungering and thirsting after knowledge. 2nd. That no better opportunity can be given them for securing such knowledge as they need and want than such meetings as was the Dallas Conference last May and will be the Austin Conference on March 27 to 29, 1906. Men engaged in the same business learn from each other just what they want to know. Much more could be said as to the impressions made by the Dallas Conference, but the above are sufficient to cause deeply interested in this work. I congratulate Texas Methodism on the forward step she has taken. The remarkable success of the Dallas Conference insures even greater things at Austin. God speed the day when every conference in Southern Methodism will follow in the pace that Texas has set.

J. B. GREENE, Supt. Sunday School, Opelika, Ala.

Hear what Mr. B. M. Burgher, member of the General Sunday School Board has to say:

"I was in regular attendance at the State Sunday School Conference held in Dallas last year. There was no part of the Sunday-school work left untouched.

Great good was accomplished. The results of that meeting are still in evidence. Better schools, better officers and teachers, and the Lord's work has been built up. Those who want to know how to be more efficient in the Sunday-school and do this branch of the Lord's work better can't afford to miss the Austin Conference March 27, 1906.

B. M. BURGHER.

Frank Reedy, Supt. of our Trinity Church Sunday-school, Dallas, one of the finest schools in that city, says: "Dear Bro. Field: If you should ask for an explanation of my enthusiasm I could give you no better reason than the effect of the organization of this conference upon my own school, who acted as the host last year. We were then strangers to unite a great number of day-schools. When you visit my school I shall be glad to introduce you to some noble characters who are at present some of my most able assistants that I count largely the product of that meeting. Be assured that I am desperately in earnest when I say Methodism for Methodist Schools and every young Methodist a trained Methodist. Our conference can do it." Yours fraternally, FRANK REEDY.

Rev. S. J. Vaughan, pastor at Colorado, Texas, says: "I expect to go to the Austin Conference March 27 and think there will be a good delegation from this district." The Colorado District is the farthest district "Out West." What will Georgetown, Waco, Corsicana and the nearby districts do? Go in full force of course.

Rev. B. W. Dodson, pastor at Clarendon, says: "I am going to the Conference sure. And I desire to see the Panhandle represented." What does Amarillo, Quanah, Vernon, Childress and other towns along the Denver say? If the pastors of all our Texas churches will rise up next Sunday in all our schools and propose that the school pay the R. R. fare of at least two delegates to Austin, it will be done in five minutes. Try Austin will be in full bloom by that time—a splendid city robed in beauty at that season of year.

Rev. Jno. R. Morris, presiding elder of Abilene District, says: "Without delay let every pastor in the Abilene District bring this matter before their schools. Pay the way of a delegation of one or more. A mere request from you will do this. The Sunday-school of the district will be the Sunday-school of the district. Will the pastors kindly give this prompt attention. JNO. R. MORRIS, P. E.

So Abilene district will have a good delegation.

Rev. E. Hightower, of Belton, says: "This will be a great meeting. I expect to attend. My Sunday-school will be well represented."

Let us have a fine delegation from all over the State. Note the program in this issue.

CHAS. S. FIELD, Secretary S. S. Board, N. W. Tex. Con.

### AN APPEAL.

To the three thousand, two hundred and seventy officers and teachers in the Methodist Sunday-schools of the Texas conference this appeal is made.

Fellow workers, I am sure you feel the responsibility that rests upon us as we undertake to train the religious life of thirty-two thousand, one hundred and eighty-four children who are committed to our care. I am sure you volunteer to do this work because you love God and the children who are committed to do it in the best possible way. We can not afford to do the work of the Lord carelessly. Let us all meet at Austin on the 27-29th of this month and learn the best methods of the most skillful workers of the Church. The highest market price, the practical work, the fellowship and social functions will all be good; and a visit to the Capitol is something to be appreciated.

On to Austin! MORRIS KELLY, President S. S. Board.

### THE SUNDAY SCHOOL CONFERENCE, AUSTIN, MARCH 27-29.

No more important meeting will be held in Texas this year than the above named. The time has fully come for a great forward movement. Our Bishops and connectional men give it their hearty approval.

But if it is to be a success it must also have the approval and hearty cooperation of Presiding Elders, Pastors, and Superintendents. Without these the meeting would be a failure. Therefore, brethren, hear this word of exhortation. We want your prayers for the meeting, and your presence in the meeting.

Every inducement to get you there is being held out to you—cheap rates, a great program, with great men on it. Great benefit to be derived from the instructions to be given, and the social mixing and interchange of views with some of the greatest Sunday-school workers in the world.

Then aside from all this benefit, Austin is the Capital of our great State and has some very fine attractions in the way of some of the finest public buildings in the world.

Then quaint, historic San Antonio, where stands yet the Alamo made sacred by the blood of heroes. The old Missions, beautiful Plazas, and above all, charming San Pedro Springs with its clear lakes and spraying fountains, shell roads and concrete walks fringed by lovely flowers. Here is also a splendid zoological collection, and no doubt but that a day can be had and cheap rates secured to visit this most interesting city in all Texas.

Then stops can no doubt be arranged for Georgetown if any good number would wish to see our great University.

Now, brethren, let us have a big attendance, and make this meeting the

beginning and inspiration of other like meetings throughout our beloved Southern Methodism.

D. H. ABERNATHY, State President.

### UNANSWERED LETTERS.

March 7—G. W. Riley, subs. C. D. Pipkin, subs. R. B. Bonner, subs. J. T. Bloodworth, sub. J. D. Burke, sub. O. F. Zimmerman, subs. G. W. Shearer, sub.

March 8—Lee Sanders, sub. Sam'l Weaver, subs. E. P. Boone, sub. J. D. Hudgins, sub. M. L. Landsey, sub. C. B. Meador, sub. J. L. Ross, sub. W. T. Penfro, sub. Ross Williams, subs. R. S. Helzer, sub. C. N. N. Ferguson, sub. J. A. Old, sub. E. R. Edwards, sub. N. G. Ozment, sub.

March 9—G. J. Irvin, subs. G. D. Wilson, sub. E. Hightower, sub. I. T. Morris, sub. New Harris, sub.

March 10—H. M. Cosby, sub. J. T. Hoodworth, sub. J. W. Blackburn, sub. J. D. Odum, sub. Ross Williams, sub. Jno. W. Mayne, sub.

March 12—W. Douglass, sub. J. H. Stewart, sub. J. T. Owen, sub. W. M. Lane, sub. S. T. Cherry, sub. J. P. Tyson, sub. L. P. Smith, sub. H. M. Glass, sub.

March 13—J. E. Guber, sub. W. J. Lee, subs. J. H. Wiseman, sub. Ross Williams, sub. M. P. Hines, sub. F. J. Browning, sub. R. W. Nation, sub. T. W. Morris, sub.

March 14—J. A. Old, sub. Samuel Weaver, subs. J. E. Luker, sub. J. C. Weaver, sub. A. P. Hightower, sub. F. M. Bayless, sub. J. H. Overstreet, sub.

### Abilene District—Second Round.

- Caps, at Buffalo Gap, March 17, 18.
- Merkel, March 20.
- Avoca, at Funston, March 24, 25.
- Anson, at Neinda, March 27.
- Sweetwater and Roscoe, at Roscoe, March 31, April 1.
- Tye, at Sixth, April 7, 8.
- Putnam, April 14, 15.
- Baird, April 16.
- Merkel cir., at Trent, April 19.
- Sweetwater Mission, at McCaulley, April 21, 22.
- Hilton Mission, April 28, 29.
- Aspermont station, April 30.
- Aspermont Mission, May 5, 6.
- Truby, at Truby, May 10.
- Nugent, at Zelo, May 12, 13.
- Albany and Moran, at Moran, May 19, 20.
- Haskell sta., May 24.
- Haskell mis., at Roberts, May 26, 27.
- Pinkerton, at Marcy, June 2, 3.
- Roby, at Hobbs, June 5.
- Loraine, at Champion, June 7.
- Clyde, at Eula, June 9, 10.
- Lavon, June 16, 17.

JNO. R. MORRIS, P. E.



OTHERS BEFORE YOU

have noted the foot marks of excellence in the making of Enterprise carriages, and at first glance you'll appreciate the correctness of their judgment.

Have that grace today and view vehicle's excellence out of all proportion to cost.

When you see the P. & O. Co. name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue, which will be sent free to any address.

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

There are more Wesleyan Methodists in the new British Parliament than ever were in that august body before.

### Llano District—Third Round.

- Liberty Hill, at M. C., April 7, 8.
- Kerrville, at Harper, April 15, 16.
- Center Point sta., April 18.
- Bandera, at Tarpley, April 21, 22.
- Boerne, at B., April 28, 29.
- Marble Falls sta., May 5, 6.
- Llano sta., May 12, 13.
- San Saba cir., at L. O., May 26, 27.
- San Saba sta., May 26, 27.
- Burnet, at Strickling, June 2, 3.
- Kingsland, June 16, 17.
- Bertram, at B., June 23, 24.
- Cherokee, at C., June 30, July 1.
- Johnson City, at R. V., July 8, 9.
- Blanco, F. C., July 14, 15.
- Willow City, at P. O., July 21, 22.

THEOPHILUS LEE, P. E.

### IRAL THREE STROKE HAY PRESS



3 FEEDS TO THE ROUND SELF FEEDER PROFITS IN HAY BALING

Bales three big bunches to every circle of the team, a clear gain of one feed to the round. This third feed costs you nothing. It keeps piling up every minute and in a season's run will pay for the press. Three feeds to the round means two profits in hay baling. Again, the Admiral has a successful self feeder which does away with deadly and dangerous foot feeding. Made of steel and malleable iron, so strong that it cannot get out of fix. The horses work the feeder, which forces down three big feeds to every round. It saves time, labor and endless trouble. It means nice, smooth bales and highest market price.

INSURE YOUR FEET AGAINST AMPUTATION—BUY THE ADMIRAL.

Mowers, Rakes, Tedders and Everything That Is Best in Wagons, Vehicles and Implements.

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Our vehicles and harness have been sold direct from our factory to user for a third of a century. We ship for examination and approval and guarantee safe delivery. You are out nothing if not satisfied as to style, quality and price.

We are the Largest Manufacturers in the World selling to the consumer exclusively. We make 200 styles of Vehicles, 65 styles of Harness. Send for large free catalogue.

**No. 326.** Extension Top Seater. Price complete, \$85. As good as sells for \$25 more.

**No. 719.** Bike Gear Driving Wagon with 5 inch Rubber Tires. Price complete \$65. As good as sells for \$25 more.

ELKHART, INDIANA.

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MEALS MODERATE IN PRICE. UNSURPASSED IN QUALITY AND SERVICE.

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OBITUARIES.

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**WOOLLS.**—Mrs. Nettie A. Woolls, born in Louisville, Ky., Nov. 16, 1843, and died at Cotulla, Texas, Feb. 11, 1906, and was buried at Hondo Feb. 12, the writer officiating. She was married to Rev. Temple G. Woolls, Sept. 4, 1861, removed to Texas in Jan., 1872. With the exception of three years' residence in Goliad, she has lived in the counties south of, and adjacent to, San Antonio. Since 1881, she has been almost continuously a teacher in the public schools. For nearly eighteen years she was the wife of a local itinerant preacher. In both these relations she was eminently faithful and approved. She fully realized the possibilities of these eminent positions and with a wisdom acquired and inspired, an energy that knew no abatement, and a devotion that never faltered, she perfectly fulfilled the mission of her life. Her intimate knowledge of child nature and motherly love pre-eminently qualified her for the duties and responsibilities of a teacher, and as such she has left a shining record in the lives of scores impressed by her tuition and example. Her religion was a religion of courage and cheerfulness. Her presence brightened every circle, and made one enamored of goodness. Her piety touched a kindred spirit in you which rose up to meet it and drew you out of yourself, making you better than you were before, and opening out the infinite possibilities of your life and soul. She made a covenant with God by sacrifice. She readily and gladly gave up her own comfort, pleasure, and desire, that another, even though an unworthy one, might be blessed. In all things, the love of Christ constrained her, and enabled her to make the full consecration of soul, body and spirit. Battling with disappointment and difficulties, there were heartaches which the quiet smile and the patient face never betrayed, and cries of anguish that reached no ears but God's. St. Paul's experience, "I live, and yet not I, but Christ liveth in me; and the life that I now live, I live by the faith of the Son of God who loved me and gave himself for me," expressed her own consciousness. She died in great peace. Her last breath a gentle sigh. Of the future she spoke as if no assurance was needed. A few hours before death, surrounded by her husband and children, looking fondly into her eyes, the responsive love-light kindled in her own, and, smiling, she said: "I'll reach down from heaven to you." Parched with inward fever, she returned the cup of water, saying: "This water does not satisfy, but soon I'll drink of the river of water of life and thirst no more." Of the immediate family her husband, a son and daughter alone survive. In her home-life Sister Woolls was a model in every respect. She was a model wife, devoted to her husband, and as mother she lavished upon her children the great wealth of her love. Her home was a retreat and resting-place for the ministers of the gospel. She loved the Savior and the Church and Christ's ministers. Let me here make this confession: My life has been imperfect in many respects, but of all those who have helped to make me what I am, by God's grace, no one touched me more profoundly than this good woman. Her silent influence has made me a better man than I otherwise would have been.

B. HARRIS.

**BROWNING.**—Mrs. Elizabeth Browning was born in the State of Alabama, in the year 1839, and died at Tolar, Texas, Feb. 20, 1906. She was the daughter of Rev. William and Mrs. Belinda Bellomy. Being reared in a Christian home, she became a devoted Christian and a member of the Methodist Church in her early childhood. She was married to Caleb Browning in her early womanhood, and soon afterwards they came to Texas and settled in Wood County, near what is now known as Stout. There they improved a large farm and reared a family of nine children to maturity, having buried two babes in infancy. In 1891 they moved to Abilene, Texas. Leaving there in about a year, they moved to Pioneer, Texas; and after a few years there, they settled in Tolar, Texas, where they were living when she was called to her reward. She leaves a husband, nine children, about forty grandchildren, and a host of friends to mourn their loss. She was ill but a short time, and though her sufferings were intense, the end came like the gentle fading of twilight into evening. The family was planning a reunion at an early date at the parental home, but it came earlier than was expected and then under the shadows of the first great family bereavement. All her children stood over the dying couch, and when the weary mother passed into her last sweet sleep, they, with many of the grandchildren, brother, and many sympathizing friends, knelt in the stillness of the death chamber and reconsecrated their lives to the God who had given them such a mother, wife, sister, and friend. After the burial, the family and relations gathered again—perhaps for the last time—in the sad and silent home and spent an hour in a prayer and testimony meeting. Not only was the occasion made sad by the bitter experience through which the family had just passed, but because this was probably the last time in this world that so many of them would meet together. It was the breaking up of the old homestead, the sad leave-taking of the dearest and tenderest ties of life, the close of a sad and sweet reunion of loved ones, and the separation from the stooped and broken hearted father who could no longer lean upon the strong woman of his youth and old age. The hour was filled with tender tributes, inspiring testimonies, and sweet reminiscent songs. There was a lesson read from the "dear and precious Book" which she had so many times read to every child, and which had so often comforted her own weary life. No better woman, mother, wife, friend or Christian ever lived. Hers was the victorious life, the triumphant death, and at last she has gained the crown of rejoicing that fadeth not away. We all know where to find her, and glad will be the day when we have the final reunion in the home of the Father and in the city of God! May the Lord comfort the aged father and husband, and may the noble, unselfish life, now translated, linger with the children as a rich perfume, till in the "sweet bye and bye" we meet again. Her son, C. L. BROWNING.

**HALLMARK.**—Mr. S. M. Hallmark was born June 28, 1856, and died in the Indian Territory, February 20, 1906. A better-hearted man would be hard to find, and he had a great many friends. The struggles and burdens of this life are now over with him. Mr. S. M. Hallmark was brought back to his old home in Texas and buried. This makes five persons, by the request of their relatives, for whom I have conducted funeral services since coming back to my childhood home. Two of these services were conducted in less than a week's time after my own wife died. My mother has also died since I returned to my childhood home. I know by experience how to sympathize in death with loved ones left behind. We are glad there is a better world.

W. D. M. WARD.

**DENNIS.**—Just as the old year was closed, the midnight hour past, a happy home was suddenly plunged into a dreary night of awful grief. New Year's morning came and found a heart cold and chilled that on yesterday was warm with love. George W. L. Dennis was born Jan. 1, 1851, in Illinois. At the age of seventeen he came to Texas and settled in Dallas County, and when twenty-six moved to Brown County. The year following he was happily married to Miss Clara D. Billington. To this union were born nine children, three boys and six girls, three of which, one boy and two girls, preceded him to the land of sweet deliverance. The same year Brother Dennis was married he gave his life to the Lord. He joined the M. E. Church, South, and for 27 years was a faithful Christian. In 1890 he moved with his family to McColloch County where he passed from this life on Jan. 1, 1906. Heart failure was perhaps the cause. To Brother Dennis there was no place like home, for it

was a real home. This was a home of love and devotion. It is being dissolved now but it will some time be re-united in the ideal home beyond the skies. His departure was sad indeed and the cloud hangs heavily, but there is sunlight just beyond. Sister Dennis and her six children are left to deeply mourn their loss. We condole with them and commend them to the loving care of Him who alone is able to comfort.

M. K. FRED, Pastor. Milburn, Texas.

**BALTHROP.**—Mrs. Francis Ailce Balthrop (nee Holland) died at her residence in North Greenville, Texas, March 3, 1906. She was born in Marietta, Georgia, Feb. 19, 1828. Her father moved to Chattanooga, Tenn. After a residence there of some years, he moved to Clarksville, Ark., where on the 23d of January, 1845, she was united in marriage with Mr. Robert Balthrop. The following year they moved to Texas and settled in Fannin County near Bonham. To them were born five children, four sons and a daughter. In 1852 her husband died. In 1855, July 8th, she was again married to her husband's youngest brother, J. R. Balthrop, who was a kind and loving father to her children. For about 49 years they lived happily together, and were co-workers with their Lord in every good word and work. In 1872 they moved to Hunt County and settled at Greenville, where they were charter members of Wesley Church, and lived and labored for her interests and held the love and esteem of all the members until their death. Their home was a delightful resting place for the weary itinerant, where he always found a cordial greeting, friendly sympathy and wise counsel. Two of their children preceded them to the better land. A year and a half ago Uncle Jordan Balthrop was called to his heavenly home. Since then, her life has been so lonely, although her children vied with each other in ministering to her every comfort; yet she seemed anxious to depart and be with him in the City of God. She realized that her life's work was done. From early childhood she had been laboring for the Master, and now she was ready to lay her burdens down and rest. And so the summons came, in accordance with her expressed desire, that she might not linger, but almost cease at once to work and live. The Sabbath before her departure, she was in her accustomed place in the house of God. The next Saturday morning at 5, a. m., she heard the call and said, "I am ready," and on the wings of light she was caught up to the throne. On Sunday afternoon in the Church, of which she was the last surviving charter member, in the presence of a large concourse of people, funeral services were conducted by one of her former pastors, who had known and loved her for more than a quarter of a century, and who had been requested by her to attend to these sad rites when she departed. She leaves three children, N. R. Balthrop, W. F. Balthrop, and Mrs. Mary Swift, six grandchildren and two great-grandchildren. She has left them a gracious heritage and they will arise to call her blessed. May the blessed Spirit guide them, each and every one, along the pathway that their sainted mother trod, until they safely reach and meet her in the home of God.

P. C. ARCHER.

McKinney, Texas.

**VOLZ.**—Katie Volz, daughter of Mrs. Zilpha Volz, died at her home at Raymond, Texas, February 24, 1906, of typhoid fever, after an illness of about two months. She was 19 years of age just blooming into womanhood; when all seemed beautiful was called home to heaven where sorrow and suffering are unknown. She united with the Methodist Church at Centerville last summer. How sad to think that one we loved so well should be taken from us, but we know where to find such a Christian girl as she. Her friends, her schoolmates, her loved ones, all, will miss her so much. Especially will her mother and two sisters miss her in that dear home. No one but she can fill that place. She was buried in the Raymond Cemetery, February 25, 1906. O mother, sisters, friends, let us not weep for sorrow, but say, "My God, help us that we may meet her in heaven." Her schoolmates.

POCA SULLIVAN, ELLA FOREHAND, ANNIE ADKISSON, RUTH COBY.

**THOMAS.**—Aunt Jane Thomas, familiarly called by her friends "Aunt Jane," and well known to the people of Arlington and surrounding country, was born in Gwinnett County, Ga. Jan. 26, 1826, and departed this life Dec. 13, 1905. Between these dates lies the stretch of a long and eminently useful life, lacking little more than one month reaching the four-score mile post. Aunt Jane was converted in childhood and joined the Methodist

Church at fourteen years of age, in which communion she remained faithful until death called her to membership in the Church triumphant. 'Tis a consummation devoutly to be wished to have been a member of the Church for sixty-six years. She was married to Henry L. Thomas, Feb. 21, 1849. This union was not without the evidence of the divine approval. They had a reasonable amount of this world's goods, the religion of the Lord Jesus Christ, the husband being a local Methodist preacher; and God-given children played around their door. These children were evidently trained to love God. Known to the writer are four sons, William Thomas, Dr. Thomas, of Mansfield, Rev. H. Baseom Thomas, for many years a member of the Northwest Texas Conference, and Rev. S. W. Thomas, of the Texas Conference. The husband of the deceased, "Uncle Henry," preceded his wife several years to the better world. They moved to Texas in 1871, and spent the remainder of their life near Johnson Station, in Tarrant County. These faithful "soldiers of the cross," are gone but the fruit of their labor yet remains. About four miles south of Arlington stands a neat country chapel, dedicated to God, and bearing the name "Thomas Chapel," named in honor of this faithful couple. "Aunt Jane" was a devoutly religious woman. It was an inspiration to this pastor to be in her home and come within the circle of her heavenly influence. We laid her worn and wasted body low under the sod in the cemetery at Johnson Station, Dec. 14, 1905, with the confident assurance that her spirit had winged its flight to the city of God, where loved ones were watching and waiting for her. J. J. CREED.

**GAINS.**—James Walter Gains was born December 26, 1882, was converted and joined the Methodist Episcopal Church, South, at about ten years of age, and died February 23, 1906. Walter was born and reared in Clarksville, and was one of the very best of our young men. W. K. Gains, his father, by precept and example, had left nothing undone to instill right ideas of life. Walter had high ideals of business character and the Christian life, and had gained a lofty position for his age, 24 years, in business circles, and maintained an unspotted Christian character. Many and gentle in his bearing, but at all times possessed the courage to do right, and maintained his Christian integrity. About eighteen months ago he took "grip," which finally ran into that insidious disease, consumption, which terminated his earthly life. Everything possible was done to prolong his useful life, but to no purpose. He was buried on last Sunday, the funeral services taking the place of the morning services at the church. The large house was filled with sorrowing, sympathizing people. God not only sustained the young man in his going away, but His grace was wonderfully displayed to the noble father, sister and brother. "Our people die well." W. D. MOUNTCASTLE, P. C.

**BLEDSE.**—Sister Lucindy Rebecca Bledsoe departed this life February 25, 1906, at her home near Petty, and was laid to rest in the Forest Hill Cemetery. She was born in Calhoun County, Alabama, in 1831. She professed religion and joined the C. P. Church in 1847, lived a consistent Christian until 1887, when she joined the Methodist, and lived true to that Church until death. I was called to her bedside the day she died and found her ready to go. She looked up into my face and said, "All is well." She leaves four boys and three girls to mourn their loss. To know her was to love her. The Church has lost one of its best workers. She was one of our shouting Methodists. When she was not able to go to Church she would have them carry her in and out in order that she might be with the people of God. Though she was afflicted for a number of years before she died, she was never heard to murmur or complain. We know it can be said of her, "Well done, thou good and faithful servant." Weep not, dear children, mother has gone to her reward. She stands with beckoning hands, calling to dear ones to come on, fight the battles, gain the victory, and receive the crown that is awaiting the faithful just across the river.

W. C. FLEETWOOD.

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If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

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WEST TEXAS CONFERENCE.

- Llano District—Second Round. Willow City, March 17, 18. Johnson City, March 22, 23. Blanco, March 24, 25. Kingsland, March 21, April 1. Theophilus Lee, P. E.
- San Antonio District—Second Round. Hondo, 3rd Sun. Mar. Del Rio, 4th Sun. Mar. Eagle Pass, Mar. 26. Rock Springs Circuit, 1st Sun. April. Laredo, 2nd Sun. April. Prospect Hill, 11 a. m., 3rd Sun. April. Sherman Street, 7:30 p. m., 3rd Sun. Apr. So Heights and Comal, at So Heights, 11 a. m., 4th Sun. April. So Flores Street, 7:30 p. m., 4th Sun. Apr. Travis Park, 11 a. m., 5th Sun. April. West End, 7:30 p. m., 5th Sun. April. W. J. JOHNSON, P. E.
- Cuero District—Second Round. Shiner, at Moulton, March 17, 18. Cuero, March 20. Leesville, March 24, 25. Nursery, at Fordran, April 1. Clear Creek, April 7, 8. Port Lavaca, at P. L., April 14, 15. J. C. WILSON, P. E.
- Austin District—Second Round. Tenth Street, 11 a. m., March 18. South Austin, 7:30 p. m., March 18. LaGrange, March 24, 25. Welmar, at County Line, March 31, April 1. Eagle Lake, at Rock Island, Apr. 4, 5. Columbus, April 7, 8. J. M. ALEXANDER, P. E.
- Beeville District—Second Round. Lavernia at Parita, Mar. 17, 18. Kingsville, at Nuecestown, Mar. 24, 25. Mathis, at Ramirena, Mar. 31, Apr. 1. Oakville, at Clareville, Apr. 7, 8. Rockport, Apr. 14, 15. F. B. BUCHANAN, P. E.
- San Marcos District—Second Round. Pleasant Grove, at P. G., Mch. 17, 18. Luling Cir., at Prairie Lea, Mch 24, 25. Tilmon Cir., at T., Mch 31, Apr. 1. Belmont Cir., at Nixon, Apr. 7, 8. Lockhart, Apr. 14, 15. Waelder and Thompsonville, at T., Apr. 21, 22. San Marcos, Apr. 28, 29. D. K. PORTER, P. E.
- San Angelo District—Second Round. Lampasas, Mar. 16. Lometa, at Ogle, 3rd Sun. Mar. Milburn, at R. S., Mar. 22. Brady Cir., at C. C., 4th Sun. Mar. Brady Sta., at night, 4th Sun. Mar. Pontotoc, at Conchis C., Mar. 28. Menardville, at Little Saline, 1st Sun. Mar. Junction City, at Bode, Apr. 3. Mason, at Loyal Valley, 2nd Sun. Mar. District Conference, at Sherwood, Wednesday, 3 p. m., Apr. 18. J. D. SCOTT, P. E.
- NEW MEXICO CONFERENCE. El Paso District—Second Round. El Paso, Texas, March 17, 18. East El Paso, Texas, March 17, 18. Let all the pastors prepare for the election of delegates to the District Conference, and if you will notify your local preachers that a written report will be required of them to the District Conference, I shall be obliged to you. J. T. FRENCH, P. E.

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**NORTHWEST TEX. CONFERENCE.**

**Brownwood District—Second Round.**

Cross Plains, at Burkett, Mar. 17, 18. Pioneer, at Salt Tank, Mar. 20. Rising Star, Mar. 21. Sipe Springs, at Sand Hill, Mar. 22. May, at Holder, Mar. 24, 25. Gustine, at Fleming, Mar. 30. Comanche Cir., at White Pt., Mar. 31. Comanche Sta., April 1, 2. Proctor, at Graham's Chap., April 7, 8. Indian Creek, at Bethany, April 14, 15. Bangs, at Mount Zion, April 15, 16. Coleman Mis., at Rockwood, April 17. Glen Cove, at Rough Creek, April 20. Santa Anna, at Santa A., Apr. 21, 22. Coleman Sta., April 25. Missionary Institute, Coleman, Apr. 26. Dis. Conf. at Coleman, April 27, 29. B. R. BOLTON, P. E.

**Corsicana District—Second Round.**

Corsicana cir., H. Chapel, Mch. 25, 26. Horn Hill, Horn Hill, Mch. 31, Apr. 1. Thornton, at Thornton, Apr. 1, 2. Groesbeck, April 2. Irene, at Rienz, April 7, 8. Brandon, at Brandon, April 8, 9. Rice, April 14. Alma, at Alma, April 16. Corsicana, First Church, April 16. Mexia, April 18. Barry, April 21, 22. Blooming Grove, April 22, 23. Kerens, April 24. Corsicana, 11th Ave. April 25. District Conference at Blooming Grove, beginning at 8 o'clock p. m., April 27. Delegates will be elected on this round. J. M. BARCUS, P. E.

**Georgetown District—Second Round.**

Bartlett Sta., March 17, 18. Hutto Cir., at Hutto, March 24, 25. Granger Cir., at Jonah, Mar. 31, Apr. 1. Florence Cir., at Florence, April 7, 8. Salado Cir., at Prairie Dell, Apr. 14, 15. Holland Cir., at Wilson V., Apr. 21, 22. Temple, 7th St. Church, April 22, 23. N. Georgetown Cir., at S., Apr. 28, 29. Georgetown Sta., May 5, 6. Belton Cir., at Leona, May 12, 13. Belton Sta., May 11, 13. Moody Sta., May 19, 20. Troy Cir., May 21. Rogers Cir., May 22. Bruceville and Eddy, May 26, 27. J. S. CHAPMAN, P. E.

**Fort Worth District—Second Round.**

Godley, March 24. Cleburne, North Side, March 24. Grandview, March 25, 26. Cleburne, Main Street, March 25, 26. Blum, March 31. Joshua, April 1, 2. Cresson, April 7. Covington, April 8, 9. Polytechnic, April 11. Mulkey Memorial, April 12. Kennedale, at Handley, April 14, 15. Central, April 15, 16. Missouri Avenue, April 17. Riverside, April 18. Glenwood, April 20. Rosen Heights, April 21, 22. First Church, April 22, 23. North Fort Worth, April 24. Smithfield, April 28. O. F. SENSABAUGH, P. E.

**Waco District—Second Round.**

West, Mar. 17, 18. Aquilla, 11 a. m., Mar. 21. Bosqueville, Mar. 24, 25. Whitney, Apr. 1. Hillsboro, at Line St., Mch 31, Apr. 4. Peoria, 11 a. m., Apr. 6. Waco, 5th St., 11 a. m., Apr. 8. Waco, Elm St., 7:30 p. m., Apr. 8. Abbott, 11 a. m., Apr. 9. Mart, 8 p. m., Apr. 11. Penelope, Apr. 14, 15. Riesel, Apr. 21, 22. Hubbard City, 8 p. m., Apr. 23. Waco, Morrow St., 11 a. m., Apr. 29. Waco, Austin Ave., 7:30 p. m., Apr. 29. District Conference will convene at Hubbard City, April 25, at 9 a. m. Missionary Institute will convene at Hubbard City, April 24, at 9 a. m. J. G. PUTMAN, P. E.

**Weatherford District—Second Round.**

In Part. Mineral Wells, Mar. 18. Weatherford Mis., at Lambert, Mar. 24, 25. Santo, at Santo, Mar. 31, Apr. 1. Aledo, at Benbrook, Apr. 7, 8. Millsap, at Brock, Apr. 14, 15. Gordon, at Strawn, Apr. 22, 23. Wayland, at Gunsight, Apr. 28, 29. Breckenridge, at P., May 1. Crystal Falls, at Grogan, May 3. Ranger, at Mt. Zion, May 5, 6. Palo Pinto, at Oran, May 12, 13. Whitt, at Whitt, May 15. Peaster, at Central, May 19, 20. E. F. BOONE, P. E.

**Colorado District—Second Round.**

Floydada, at Harmony, March 17, 18. Hale Center, at Lamb S. H., March 21. Plainview mis, at Runng W., Mar. 22. Plainview sta, March 24, 25. Lubbock, at Block 20, March 30. Gomez, at Meadow, March 31, April 1. Gaines Co., at Gaines, April 5. Stanton and Lamesa, at L., April 7, 8. Tahoka, at McDonald, April 10. Gall, at Prairieview, April 13. Dunn, at Centerville, April 14, 15. Snyder sta, April 21, 22.

Colorado cir, at R. Bar., April 28. Big Springs sta, April 29. Colorado sta, April 30. Midland sta, May 5, 6. District Conference will convene at Lubbock June 20, at 11 a. m. J. T. GRISWOLD, P. E.

**Clarendon District—Second Round.**

Memphis, March 17, 18. Clarendon, March 21. Canyon City, March 24, 25. Claude, March 31, April 1. Hereford mis, at Summerfield, 11 a. m., April 7, 8. Hereford sta, 7:30 p. m. and 9, Apr. 8. Hereford sta, Apr. 8, 730 p. m., and 9. Channing, at Middle Well, April 12. Stratford, April 14, 15. Hansford, at Huff's Chapel, April 18. Dalhart sta, April 21, 22. Plemons, at Leib, April 25. Umbarger, at Wamble, April 28, 29. Higgins, May 4. Canadian, May 5, 6. Miami, May 19, 20. Panhandle, May 21. McLean, Shamrock, 11 a. m., Jun. 2, 3. Broncho, at Broncho, 8 p. m., June 3. Rowe, at Rowe, May 12, 13. Tulia, June 7. Silverton, June 9, 10. JAMES M. SHERMAN, P. E.

**Dublin District—Second Round.**

DeLeon cir, at Downing, March 17, 18. DeLeon sta, at DeL., p. m., Mar. 18, 19. Huckabay, at Hannibal, March 25, 26. Stephenville cir, at Sylvan, Mar. 31, April 1. Stephenville sta, at S., p. m., April 1, 2. Green's Creek, at Bunyan, April 7, 8. Dub.n sta, at Dublin, p. m., April 8, 9. Iredell, at Oden Chapel, April 14, 15. Eastland, at Pleasant G'Ve, Apr. 21, 22. Fairy and Lanham, at L., April 28, 29. Glenrose, May 3. Granbury mis, May 5, 6. Granbury sta, at G., p. m., May 6, 7. Carbon, May 12, 13. Duffau, at Clarlette, May 17. Carlton, at Olden, May 19, 20. Cisco mis, May 26, 27. Cisco sta, at Cisco, p. m., May 27, 28. Bluffdale, June 2, 3. Desdimona, June 9, 10. E. A. BAILEY, P. E.

**Vernon District—Second Round.**

Chillicothe, at Big Valley, Feb. 17, 18. Quanah cir, at Kirkland, Feb. 24, 25. Quanah sta, Feb. 25, 26. Vernon sta, March 4, 5. Quail, at New Hope, March 10, 11. Wellington sta, March 11, 12. Seymour cir, at Truskett, March 16. Knox City, March 17, 18. Munday and Gorce, at M., March 20. Seymour sta, March 22. Spring Creek, at Round T., Mar. 24, 25. Childress mis, March 31, April 1. Vernon cir, at Thalia, April 7, 8. Estelline, at Union Chapel, Apr. 21, 22. Crowell, at Black, April 20. Paducah, at Union Corners, May 12, 13. Matador, at Cottonwood, May 19, 20. Turkey, at Turkey, May 22, 23. Missionary Institute at Quanah April 25, 8 p. m. Opening sermon by L. E. Riddle. District Conference at Quanah April 27-29. W. H. HOWARD, P. E.

**Waxahachie District—Second Round.**

Ennis, March 17, 18. Alvarado, March 24, 25. Venus, March 25, 26. Lovelace, March 31. Hillsboro, at Line St., Mch 31, Apr. 1. Hillsboro, First Church, April 1, 2. Midlothian, April 4. Waxahachie, April 8, 9. Bethel, April 14, 15. Itasca, April 22. Grandview, April 22, 23. Bristol, at Bristol, April 28, 29. Palmer and Boyce, at Gar't, Apr 29, 30. Maypearl, at Ozro, May 2. Ovilla, at Onward, May 5, 6. Bardwell, at Elm Branch, May 9. Red Oak, at Dixon's, May 11. Forrester, at Falls, May 12, 13. District Conference, at Itasca, April 24, at 10 a. m. JAS. CAMPBELL, P. E.

**NORTH TEXAS CONFERENCE.**

**McKinney District—Second Round.**

Frisco, at Frisco, March 17, 18. Prosper, at Elm Ridge, March 24, 25. Celina, at Celina, March 31, April 1. Weston, at Cottage Hill, April 7, 8. Anna, at Chambersville, April 14, 15. McKinney, April 21, 22. Plano, April 28, 29. Farmers Branch, at F. B., May 5, 6. Princeton, at Blythe's Chapel, May 12, 13. L. W. CLARK, P. E.

**Gainesville District—Second Round.**

Ponder and Krum, at K., Mch. 17, 18. Sanger and V. V., at S., Mch 18, 19. Wesley and Bethel, Mch. 24, 25. Denton Street, Mch. 25, 26. Rosston, at Hardy, Mch. 31, Apr. 1. Greenwood, Apr. 7, 8. Justin, at Roanoke, Apr. 14, 15. Era and Bolivar, at B., April 21, 22. Dexter, at Mt. G., 11 a. m., April 25. Myra, at Van Slyke, April 28, 29. Nocona, Dist. Conf., May 2-6. Bonita, May 6, 7. Aubrey, May 12, 13. J. A. STAFFORD, P. E.

**Bonham District—Second Round.**

Brookston, at B., Mar. 17, 18. Dodd, at Dodd, Mar. 24, 25.

Lannius, at Lannius, Mar. 24, 25. S. Bonham, at R., Mar. 31, Apr. 1. Trenton, at Marvin, Apr. 7, 8. Ector, at Savoy, Apr. 7, 8. Ladonia Sta., Apr. 14, 15. Lamasco, at New Hope, Apr. 21. Bonham Sta., Apr. 22. Randolph, at Randolph, Apr. 28, 29. JNO. H. McLEAN, P. E.

**Greenville District—Second Round.**

Merit, at Bethel Grove, March 17, 18. Lone Oak, at Miller Grove, Mar. 24, 25. Fairlie, at Wesley Chapel, March 31, April 1. Quinlan, at Cash, April 7, 8. Greenville mis, at Bethel, April 14, 15. Wesley, 7:30 p. m., April 15. Campbell, at Friendship, April 21, 22. Leonard, at Orange Grove, Apr. 28, 29. Kingston, at White Rock, May 5, 6. Lee sta and Jones Bethel, at J. B., May 12, 13. Commerce mis, May 19. Commerce sta, May 20, 21. Celeste and Lane, at Lane, May 26, 27. J. M. PETERSON, P. E.

**Bowie District—Second Round.**

Fruitland, March 17, 18. Bowie, March 18, 19. Boyd, March 24, 25. Rhome, March 25, 26. Paradise, April 7, 8. Bridgeport, April 8, 9. Jacksboro, April 14, 15. Bryson, April 15, 16. Benvenue, April 21, 22. Henrietta, April 22, 23. Bellevue, April 28, 29. Blue Grove, April 29, 30. Iowa Park, May 5, 6. Wichita Falls, May 6, 7. Archer City, May 12, 13. Holiday, May 13, 14. Crafton, May 19, 20. Gibtown, May 26, 27. Decatur Cir., June 2, 3. Decatur Sta., June 3, 4. T. R. PIERCE, P. E.

**Marshal District—Second Round.**

Hallville, at Summerfield, Mch. 17, 18. Longview, Kelly Memorial, Mch. 18, 19. Kellyville, at Trinity, March 24, 25. Jefferson Station, March 25, 26. Harrison, at Scottsville, Fri. Mch. 30. Arleston, at Midyet, Mch. 31, Apr. 1. Kilgore, a Hickory Gr. Thurs. Apr. 5. Tatum, at Union Spgs, April 7, 8. Beckwith, at Ebenezer, April 8, 9. Henderson Circuit, April 14, 15. Coffeewell, at Cox S. H., Wed. Apr. 18. Church Hill, Friday, Apr. 20. Henderson Station, April 21, 22. Missionary Institute and Pastors' Conf. at N. Marshall, Mch. 13, 14, 15. JAS. W. DOWNS, P. E.

**Dallas District—Second Round.**

Grand Prairie and West Dallas, at West Dallas, March 17, 18. St. Mark's sta, March 18, 19. Wheatland, at Hutchins, March 24, 25. Grand Avenue sta, March 25, 26. Lancaster and Wilmer, at Wilmer, March 31, April 1. Ervay Street sta, April 1, 2. Lewisville sta, April 7, 8. Denton sta, April 8, 9. Argyle, at Prairie Mound, April 14, 15. Cedar Hill and Duncanville, at Duncanville, April 21, 22. Trinity sta, April 22, 23. Cochran and Maple Avenue, at Cochran, April 28, 29. J. L. MORRIS, P. E.

**Paris District—Second Round.**

Blossom and Sylvan, at S., Mch 17, 18. Bonham sta., March 18, 19. Woodland and K., at K., March 24, 25. Detroit sta., March 25, 26. Rosalie cir., at McK., Mch 31, April 1. Clarksville sta., April 7, 8. Bagwell, at Bagwell, April 14, 15. Annona, at Williams Ch., April 21, 22. Whitehook sta., April 22, 23. Avery mis., at Lydia, April 28, 29. Shady Grove, at S. G., May 5, 6. Emberson cir., at R. P., May 12, 13. Roxton cir., at Atlas, May 19, 20. Paris cir., at Palestine, May 26, 27. Clarksville cir., at Liberty, June 2, 3. E. H. CASEY, P. E.

**Sulphur Springs Dist.—Second Round.**

Pecan Gap and Ben Franklin, at Ben Franklin, 4th Sun. March. Cumby Cir., Gafford C. 2nd Sun. Apr. Sulphur Springs Sta. 8 p. m. April 9. Reily Spgs. Cir., Yantis, 3rd Sun. Apr. Cooper Sta., 8 p. m., April 20. Klondike, at Price S. H. 4th Sun. Apr. Willsboro, 5th Sun. April. Mt. Vernon, at Mt. V., 1st Sun. May. Lake Creek, at Br. M. 2nd Sun. May. Yowell, at Jordan, 3rd Sun. May. Birthright, at Tarrant, 4th Sun. May. Purley Cir. 1st Sun. June. Sulphur Bluff Cir. 2nd Sun. June. Bonanza Cir. 3rd Sun. June. Como Cir. 4th Sun. June. The District Conference will convene in Como, June 21, 8 o'clock, p. m. The opening sermon will be preached on the evening of 21st at 8 p. m., by Rev. J. F. Holmes. The delegates will be elected this round. C. B. FLADGER, P. E.

**TEXAS CONFERENCE.**

Beaumont District—First Round. Corrigan, at Corrigan, Mch. 17, 18. Laurella, at Laurella, Mch. 18, 19. O. T. HOTCHKISS, P. E.

**Tyler District—Second Round.**

Edom, at Shady Grove, March 17, 18. Colfax, at Oakland, Mar. 18, 19. Meredith, at Phil. Chap., Mar. 24, 25. Athens, Mar. 25, 26. Brownsboro, Mar. 26. Mt. Sylvan, at Harris Chp., M. 31, A. 1. Mineola Cir., April 1, 2. Big Sandy, Apr. 7, 8. Troup & Overton, April 14, 15. White House, April 15, 16. Marvin, April 21, 22. Malakoff, at Chandler, April 22, 23. Grand Saline, April 28, 29. E. W. SOLOMON, P. E.

**Huntsville District—First Round.**

Cold Springs cir, at C. S., March 17, 18. Dodge mis, at Dodge, March 24, 25. Prairie Plains, March 31, April 1. H. C. WILLIS, P. E.

**Gatesville District—Second Round.**

Evant at Shive, March 17, 18. Gatesville Sta., March 25. Jonesboro, at J., Mar. 31, Apr. 1. Turnersville, at Mt. Zion, April 1, 2. Copperas Cove, at Maxdale, April 7, 8. McGregor, April 14, 15. Hamilton, at Prairie View, Apr. 21, 22. Killen & Nolan, at K. Apr. 25, 3:30. District Conf. at Killen, Apr. 25, 29. Pearl, at Cox Chapel, May 5, 6. Brookhaven, at B., May 12, 13. Sunday-school and League Conference at Crawford, May 16, 17. S. W. TURNER, P. E.

**Brenham District—Second Round.**

Maysfield, at Sneed's C., Mar. 17, 18. Thorndale, at Thorndale, Mar. 24, 25. Davilla, at Tracy, Mar. 31, Apr. 1. Pulshear and B., Patterson, Apr. 7, 8. Sealy, at Felip, Apr. 8, 9. Lexington, at Early, Apr. 14, 15. Bellville, at Buckhorn, Apr. 21, 22. Chappell Hill, Apr. 22, 23. Caldwell, Apr. 27. Caldwell Mission, Apr. 28, 29. Somerville, May 5, 6. Giddings, May 12, 13. Brenham, May 13, 14. Rockdale, May 21, 22. Cameron, May 28, 29. CHAS. F. SMITH, P. E.

**Terrell District—Second Round.**

Forney sta, March 18, 19. Reinhardt cir, at Pleas't V, Mar. 24, 25. Garland sta, March 25, 26. Rockwall sta, April 1, 2. Elmo cir, at Able Springs, April 7, 8. Mabank cir, at Prairieville, Apr. 14, 15. Crandall, at Crandall, April 21, 22. District Conf., at Mesquite, April 25-29. Mesquite, at Mesquite, April 27. Pleasant Md. cir, at Mesquite, Apr. 28. Roysa sta, May 6, 7. Kemp cir, at Wilson's Ch'l, May 12, 13. College Mound, May 19, 20. Chisholm cir, June 16, 17. Kaufman sta, June 24, 25. O. S. THOMAS, P. E.

**Houston District—Second Round.**

McAshan and Harrisburg, Mar. 18, 19. Bay City and Matagorda, March 24, 25. Wharton and Lane City, March 25, 26. Columbia and Brazo'a, Mar. 31, Apr. 1. Shearn, April 3. Cedar Bayou, April 4. Rosenberg, April 7, 8. Richmond, April 8, 9. League City, April 14, 15. McKee Street, April 15, 16. Galveston, First Church, April 18. Galveston, West End, April 19. Angleton and Velasco, April 21, 22. St. Paul's, April 25. Humble and Katy, April 26. Houston Heights, April 27. Alvin, April 28, 29. District Conference will meet at Brunner Avenue, Houston, June 20, at 10:30 a. m. Opening sermon Tuesday evening, June 19. SAM R HAY, P. E.

**Calvert District—Second Round.**

Marlin Station, March 24, 25. Durango, at Blevins, Mch. 31, Apr. 1. Lot and Chilton, at C. April 1, 2. Travis, at Cedar Spgs. April 7, 8. Rosebud Station, April 8, 9. Brewer, at Pyburn, April 13. Fairfield, at Mt. Zion, April 14, 15. Hearne Station, April 21, 22. Jewett, at Buffalo, April 28, 29. Centerville, at Redland, May 5, 6. Rogers Prairie, at High P. May 12, 13. Wheelock, at Harris Ch. May 19, 20. Franklin Station, May 25. Calvert Station, May 26, 27. Petteway, June 2, 3. R. A. BURROUGHS, P. E.

**San Augustine Dist.—Second Round.**

Shelbyville, at Oakland, Mch. 17, 18. ... sta., March 21. San Augustine, March 22. Geneva, at Rock Spgs, March 24, 25. Hemphill, at Hemphill, Mch. 31, Apr. 1. Keltys, at Wallace Ch., April 7, 8. Lufkin sta., April 8, 9. Garrison, at Garrison, April 14, 15. Nacogdoches mis., at Bonita, April 21, 22. Nacogdoches sta., April 22, 23. Timpson sta., April 25. Melrose, at Prairie G., April 28, 29. Burke, at Huntington, May 5, 6. Caro sta., May 6, 7. Gary mis., at Gary, May 12, 13. Carthage sta., May 13, 14. Tenaha cir., at Paxton, May 19, 20. Minden cir., at Bethel, May 26, 27. Cushing cir., June 2, 3.

# Be Your Own Man

We want at least one man in your town to be his own man. We can show you how to be free. Experience does not count. If you are honest and industrious and are really in earnest about it we will stand by you and help you to be your own master.

Thousands of men and women are now living happy lives and leading free and independent careers as salesmen and saleswomen for THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST.

You can be master or mistress of your own time and movements.

When you work you can work with the enthusiasm and spirit of the man who is his own employer.

There are constant distributions of prizes as large as \$40,000 in addition to monthly distributions of \$5,000 prizes and the regular large commission we give on every subscription you take—old and new.

Write us about Freedom and we will help you.

THE CURTIS PUBLISHING CO. 719-W Cherry St., Philadelphia, Pa.

District Conference will meet at Cushing, July 5. E. L. SHETTLES, P. E.

**Pittsburg District—Second Round.**

New Boston Miss., at Hk. G., Mch. 17. New Boston Sta., March 18. Winfield, at New Hope, March 21. Mt. Pleasant, March 21. Park, at Park, March 24, 25. Hardy Memorial, March 25. Central, April 1, 2. Linden, at Union Ch. April 7, 8. Pittsburg Sta., April 11. Pittsburg Cir., at Reeves Ch. Apr. 12. Queen City, at Jones Ch., Apr. 14, 15. Atlanta, April 15, 16. Cason, at Alina, April 17. Daingerfield, at Harris Ch., April 18. Quitman, at Salem, April 20. Leesburg, at Musgrove, April 21, 22. Dalby Springs, April 26. Redwater, April 28, 29. J. T. SMITH, P. E.

**Palestine District—Second Round.**

Crockett cir., at Creek, Mar. 17. Trinity and Lovelady, at L., Mar. 18. Augusta cir, at Percilla, Mar. 24, 25. Willard cir, at Saron, Mar. 31, Apr. 1. Brushy Creek cir., at Mt. V., Apr. 7, 8. Bullard cir., at Myrtle Spring, Apr. 14. Mt. Selman and Bullard, at B., Apr. 15. Crockett sta., April 22, 23. Kennard cir., at Plea'nt H., Apr. 28, 29. Concord cir., at Price's Chap. May 4. LaRue cir., at LaRue, May 5, 6. Neches cir., at Pleasant G., May 12, 13. Grace Ch., Pal. 7:30 p. m., May 13. Elkhart cir., at New Pro., May 19, 20. Grapeland sta., at 7:30 p. m., May 20. Alto cir, at Adams C., May 26, 27. Rusk Station, May 27, 28. Jacksonville cir., at T., June 2, 3. The District Conference for the Palestine District will meet at Alto June 21-24. The following are the committees: For License to Preach and Admission on Trial, W. K. Strother, T. H. Morris and Stuart Nelson. For Recommendation for Deacon's and Elder's Orders, Gus Garrison, F. A. Downs and I. B. Manly. JOB. B. SEARS, P. E.



**Fifty Years the Standard**

# DR. PRICE'S CREAM BAKING POWDER

**A Cream of Tartar Powder  
Made From Grapes  
No Alum**

**J. E. GREEN'S JOINT LETTER.**  
I am permanently out of Texas. If I am ever a citizen of that State again, it will be after I have changed my mind. Still I love and will always love the grand old State, its grand institutions and grander people. I love to think of that strong, well-built city whose name and history is so closely interwoven in the history of that great commonwealth; and the "Post," so like the city, strong, quiet, capable. In 1887 I enjoyed reading the Post muchly. We were on the same side of the firing line; that is, we were together in our opposition to amending the State Constitution by striking out the local option clause and inserting State prohibition in its stead.

In that contest the saloon-men and local optionists voted together from very different motives, still they voted the same ticket, and as a result State prohibition was defeated by a majority of 92,000. During that campaign the attitude of the Post was clear, open, manly. I will never forget the time the Post opened its columns to Judge Gastav Cook, who proceeded to take the hide off of a fellow who had made a scurrilous attack on Dr. Mitchell. The Judge said in substance that the question before the people of Texas was the best way to regulate and control the liquor traffic, and that no gentleman would take advantage of the occasion to heap personal abuse upon the head of a man well and worthily known as Dr. Mitchell.

Times have changed, changed rapidly and radically. Local option, then despised and denounced as a "fraud and a humbug," became the slogan of the temperance hosts, whose splendid victories followed each other in such rapid succession that the cohorts of whiskey became alarmed and finally, in their extreme need of help from just anybody, they have formed an alliance with the political prohibitionists for the overthrow of local option and the Democratic party. If the local option people suffered temporarily in reputation by voting with the liquor men in 1887, what will quiet, conservative people think of the Prohibition party serving as tail to the Liquor Dealers' kite in 1906? I read a fulmination from some sort of self-constituted committee of that amalgamation of political prohibition and red liquor, in which they claim that the first Democratic convention in Texas, after the election in Aug., 1887, inserted a "heart of oak" plank in their State platform. Never did a man speak or write with a more reckless disregard for the truth. There was no such plank inserted in the Democratic platform. On the contrary the Democratic party of Texas at their first State Convention after the election in 1887, adopted a platform declaring that the vote of a Democrat in favor of local option did not involve his party fealty.

In 1887 the Post stood for a clean, honorable, dignified, decent discussion of the proposition before the people. Today it abuses, misrepresents and slanders Dr. Rankin for the very plain reason that it cannot answer his arguments or overcome his array of facts. The comparative sizes and importance of Dallas and Houston is not in the remotest sense involved. The Post is a State paper and the Advocate is a Church paper. The local habit of the two papers is merely incidental to their publication.

Rankin won the implacable hatred of the party prohibitionists by declar-

ing himself a Democrat, and put himself in bad odor with the pot-house politicians by refusing to wear a muzzle or to have the party collar buckled tight enough to choke him. Hurrah for Rankin! He not only will not but dare not retract anything he has said, nor change front on any position he has taken since he became editor of the Advocate.

If my good Brother Green, whom I know and love, really wants peace, I can tell him how to secure it. 1st. Get the editor of the Post to sober up. 2nd. Keep him sober, and, 3rd, get him to espouse whatever side of a public question he chooses and then proceed manly, boldly, vigorously and decently to do his very best to convince the public that he is right. And Brother Green, while you are soaking the Post's editor's head, and using other needed remedies to reduce his temperature and quiet his nerves, don't you forget to tell him that the M. E. Church, South, is with Rev. Geo. C. Rankin, D. D., editor of the Texas Christian Advocate, and while you and a few of your people may allow a matter of local pride or self-interest make you wish that Rankin would not be so hard on the Post, you are reminded that Rankin is not the man who is hurting Houston. Rankin was not editor of the paper that published that outrageous letter from a negro and then only let the public know it was a negro when an outraged reading public gave expression to their indignation. It was not Rankin who wanted a Sunday law to suit the thugs, Daggoes and beer-guzzlers, and claimed that that sort of a Sunday law would suit Houston. The man who is doing more than anybody else to injure Houston is right there among you all.

By the way, Brother Green, while Houston is a fine old historic city, it is situated on low land. Spring is coming; a good time to clean up.

J. C. S. BAIRD.

Brother Green is partial to the Post. His son is its bright city editor. But Brother Green is all right. We love him like a brother. Ed. Advocate.

**LOUISIANA SUNDAY-SCHOOL CONFERENCE.**

The Louisiana State Sunday-school Association will hold their twentieth annual convention at Alexandria on March 20, 21 and 22. An extremely interesting program has been arranged, and all Sunday-school workers are urged to attend. H. C. TINNEY, Chairman Executive Com.

**PERSONAL.**

We are on our way to California; will be away from home somewhere West until next October, perhaps among our people and Churches. I may see an occasion to say something to help our brethren in our blessed Master's cause. My health has been greatly improved already. God bless the paper you edit and the cause you represent. W. H. WAGLEY, Of Hubbard City, Tex. Phoenix, Ariz.

**PERSONAL.**

My brother, W. J. Sims, and not myself, is corresponding editor of the Western Christian Advocate. Mangum, Okla. J. W. SIMS.

**PREACHER WANTED.**

I want a preacher—a single man—for a work that will pay \$300. It is a very fine field. Send recommendations with application. J. S. R. MORRIS, P. E. Abilene, Texas.

**PERSONAL.**

To my Brethren of the West Texas Conference:

Beloved Brethren—Many of you know that my wife has for a long time been an invalid, and that for the last eighteen months I have had to devote all my time and strength in trying to save her life. But you can have little idea of what she has suffered and how near she has been to the grave many times through these months. At the suggestion of her physician in San Antonio (Dr. Witte), I began traveling with her last June and finally brought her to Georgetown, hoping that the change might benefit her. Here she improved a little till I was taken down with grip, from which I have never recovered. In her efforts to wait on me while I was very low, she succumbed with the same disease, and we have both been laid up most all winter; and while she seems to gain a little, I grow weaker day by day. Our boys, who had in a measure lost their health through exposure in San Antonio, and who through the kindness of Sister Ireland had started to school here, had to stop—one of them to help wait on us, the other because his health failed entirely. The little money we had after paying our debts after conference was soon gone. The pastors and people of Georgetown have been exceedingly kind in supplying us food and fuel, else we should have suffered. But we are without money to pay another month's rent and have nothing to get away from here on, nor no place to go. The people here, however, are ready to help us provided we can find a place to move to and are physically able to travel.

Brethren, you know my wife personally, many of you, and you will bear me testimony that Methodist preachers and people never had a more generous, self-sacrificing friend. Her door was always open to the preacher, and they used to know where to find us. Indeed she was the friend and helper of the stranger and the needy, as well as preachers and Churches. Will you not pray for her now?

Your brother,  
S. G. SHAW.

**DISTRICT CONFERENCE NOTICES.**

**San Angelo District.**

All delegates coming to the District Conference by way of San Angelo must meet the buggies and hacks at the Methodist parsonage at 7:30 a. m. Wednesday, April 18, if free transportation from there to Sherwood is desired. Also drop me a card so we may know how many expect to come that way. Those who expect to bring their wives will do well to let me know. S. C. DUNN, Sherwood, Texas.

**Fort Worth District.**

Fort Worth District Conference, Mansfield, April 25. Opening sermon by Rev. J. Creed, 8 p. m. April 24. Licenses to Preach—H. Stewart, W. S. Essex and G. S. Slover. Admission—W. B. Andrews, W. D. Williams and M. S. Moss. Deacon's Orders—R. C. Armstrong, W. M. Lane and Ed. E. Wallace. Elder's Orders—Alonzo Monk, C. W. Daniel and C. W. Irwin. O. F. SENSABAUGH, P. E.

**Llano District.**

The following are the committees for the Llano District Conference to meet at Bertram Wednesday, 9 a. m., June 20:

Licenses to Preach—F. A. White, B. L. Glazier and M. P. Morton. Admission on Trial—A. L. Scarborough, J. A. Pledger and P. J. Prime. Deacon's Orders—A. C. Smith, R. L. McIntyre and R. B. Wilkes. Elder's Orders—Z. V. Liles, J. G. King and M. J. Allen.

Friday morning will be devoted to missions, at which the representatives of the Woman's Foreign and Home Mission Societies will be heard. A sermon on missions by J. R. Mood. The Llano District Epworth League conference will meet Friday, 3 p. m., at close of District Conference. Let the officers of the District Epworth League prepare their program for Friday afternoon and all day Saturday work. Let the Leagues of the district have their delegates on hand Friday. Let us try to have a full delegation both at District and League Conference. THEOPHILUS LEE.

**El Paso District.**

The El Paso District Conference will be held at Las Cruces, N. M., April 17-22, 1906. Following are the committees of examination: Admission and Readmission—J. H. Messer, N. D. Wood and C. T. Cummings. Deacon's Orders—W. E. Foulkes, W. A. Clark and J. B. Cochran. Elder's Orders—N. E. Bragg, George Ward and O. E. Rogers.

Licenses to Preach—G. M. Gibson, M. L. Entler and J. W. Smith. Chairman of Committees—"Spiritual State of the Church," T. L. Lallance; "Missions," Chas. L. Brooks; "Church Extension," J. F. Hedgpeth; "Sunday-school and Epworth League," S. E. Wilson; "Christian Education," W. J. Wright; "American Bible Society," B. T. James; "Lord's Day and Temperance," J. P. Wheeler; "Church Literature and Quarterly Conference Records," G. M. Gibson.

Dear brethren of the district, if you find it at all so you can be present, I trust you will try and do so. I am in a position to know of your labors and do appreciate the fact that many of you have been working under strange and difficult conditions, but your success is all the richer. Your presence at the conference and your co-operation in the work of the conference will be very helpful and greatly appreciated. Let all who attend prepare to remain over Sunday. Can you not have all your conference collections by that time?

The opening sermon will be preached Tuesday evening, the 17th, by Rev. Geo. Ward. The missionary sermon will be preached Wednesday, the 18th, at 11 a. m., by Rev. J. B. Cochran. J. T. FRENCH.

**El Paso W. H. M. S. District Meeting.**

In connection with the District Conference at Las Cruces, N. M., April 17-22, we have planned a day for the W. H. M. S. Let every auxiliary send one delegate or at least a written report of the work. Please bring or send the Auxiliary Corresponding Secretary's book for inspection. Come praying the blessings of the Holy Spirit upon the work. MISS. V. P. HEDGPETH, District Secretary.

**PURE MEDICINES.**

Remarks before the Committee on Public Health of the Massachusetts Legislature, at a Public Hearing Feb. 27, 1906, by Mr. G. H. Taylor, Secretary of C. I. Hood Company. Mr. Chairman and Gentlemen of the Committee:

I appear here as a representative of C. I. Hood Co., manufacturing chemists, and proprietors of Hood's Sarsaparilla, Hood's Pills, and other preparations. I am secretary of the company and come in place of Mr. C. I. Hood, the president who is unable to be here. Our Laboratory is in Lowell, where we have been located and have been making these medicines for more than thirty years.

C. I. Hood Co. will welcome any and all legislation in the interests of pure foods and pure drugs. We certainly will not oppose the passage of any law that will stop or restrict the sale of secret nostrums that contain poisons or other ingredients so compounded as to be injurious to health. We do not wish to be even suspected of believing that the Commonwealth of Massachusetts is to adopt any legislation that can do any harm to our business, and any legislation for the public good most surely has our unqualified support.

If the State deems it wise to require publication of the percentage of alcohol or names of ingredients entering into medicines, we will at once cheerfully comply. The amount of alcohol we use is the smallest quantity possible to extract and preserve in liquid form and to convey to the patient the remedial values of the ingredients we use. Hood's Sarsaparilla is so strongly medicinal, that no person could possibly obtain anything like the effect of intoxication from it for the reason that no stomach could retain a quantity large enough.

As to the ingredients, we have no objection to a law compelling the manufacturers of proprietary articles to publish upon their packages the names of the ingredients contained therein. Such legislation will be harmful to fraudulent concerns. When such legislation is passed, it should be impossible for dishonest men to successfully sell any inefficient or possibly health-destroying drugs under the name of medicines, and reputable manufacturers of proprietary remedies of true medicinal value will be the gainers.

We have never hesitated to tell any person who asked what the ingredients of Hood's Sarsaparilla are. In fact we publish the names of the ingredients used. For obvious reasons we have not considered it advisable to publish our working formula. One of these reasons as stated briefly is that our experience and our facilities and the care we exercise enable us to compound and put up our remedy perfectly; and only the man who wishes to imitate or substitute would have any real use for it. Imitations which might be made would be of inferior quality. No imitator wishes to produce the best; his only object being to get money, he would make the cheapest possible mixture. We are willing to submit our working formula if desired to any competent body of experts and we regard the Massachusetts State Board of Pharmacy as being such a Board, and we wish to say here that our formulas are just as they have been for many years, not changed nor adapted to meet the exigencies of the present situation.

Our business was started with one preparation, Hood's Sarsaparilla which had its origin in a physician's prescription about 1873, and it was prescribed for years by the best physicians in Lowell under the name of "Mist. Alter. Comp." meaning compound alterative mixture. It continues to be prescribed by physicians all over the country. As Hood's Sarsaparilla gained the public confidence and as new avenues were opened, we have introduced several other preparations all of which represent a vast amount of research and experiment. Our Laboratory is under the personal supervision of Mr. C. I. Hood whom you probably all know as a thoroughly educated pharmacist, and he is assisted by a regular graduate of the Massachusetts College of Pharmacy. Our interests in the matter of legislation for the benefit of pure drugs and honest medicines are identical with the interests of the Commonwealth. Thirty years of constant effort to produce the best medicine naturally commits us to this position.

**AMERICAN BIBLE SOCIETY.**

Yesterday at 11 a. m. we celebrated the Nineteenth Anniversary of the American Bible Society, preaching on "The Bible and Its Distribution." God honored the effort; the people were appreciative; the collection amounted to \$32.60. It will do any preacher and any congregation great good to send to A. B. S., Bible House, New York, for literature, and, after due preparation, take a day for the celebration of this occasion. The importance of the work and the exigencies of the Bible Society demand special effort in this regard. Moreover, there is a resolution of our conference touching this matter that ought not be overlooked by any pastor or congregation. Those who, instead of resenting the frankness of this suggestion, do their duty in this regard, will have real cause for gratitude to anyone pressing the matter upon their attention. While February 25 was the day designated by the Bible Society for this anniversary, it is not too late yet to hold it. J. M. ARMSTRONG, Blooming Grove, March 5, 1906.

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