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Editorial.

THE DUTIES OF THE GENERAL CONFERENCE.

The General Conference meets every four years. It is composed of an equal number of lay and clerical delegates, one of each to every forty-eight members of each Annual Conference. They sit in one body with equal privileges and transact business as a whole. The General Conference is the law-making body of the Church. No other body in our Methodism has this power. Here is where our Book of Discipline is changed or amended, as the necessities of legislation may demand. Work of this character will come before our approaching quadrennial session at Birmingham. The General Conference is also a court of last resort. If any member of an Annual Conference has been tried on charges against his character, morally or otherwise, and he feels that he has not had justice, he can appeal it to the General Conference and have it reviewed. Whatever action is taken by this body will be final. The character and official administration of our Bishops are passed upon by the General Conference. If any man in Methodism has an idea that he has been unjustly treated by one of our Bishops in his official oversight of him, he can come before this great body, make his complaint, and have it looked into. Or, if any one has an idea that one of the Bishops of the Church has not conducted himself properly, here is the place to have the complaint adjudicated. But be it said, to the honor of the Church and the glory of our Methodism, that in our whole history, no charge of immorality has ever been lodged against one of our Bishops. From the beginning until now, all of them, living or dead, have maintained proper lives before the world. Occasionally, their official administration has come up for review and correction. We make these statements because there are some people in the world who imagine that our Bishops are above criticism or searching examination. Such is not the case. Their characters pass the same tests common to all Methodist preachers. A General Conference also elects and ordains our Bishops. There will be two or more elected and consecrated at Birmingham. It is not the province of any man, layman or clergyman, to nominate or groom men for this office. Politics are supposed to take no part in their selection. Should one of our Bishops be so unwise as to privately or publicly place a man in nomination for this high office, it would most assuredly diminish that man's chances for an election. The members of the General Conference would resent it, and ought to resent it. If any Church paper were to put a man forward for such a place, it would have the same effect. And were a minister or a layman to do likewise, it would injure the man nominated, though he might be the innocent victim of bad taste, or indiscretion. The Church is not yet ready for political methods in electing men to the high and sacred office of a Bishop.

It is, furthermore, the duty of the General Conference to elect our connectional officers, such as Book Agents, Secretaries of the Boards of Mission, Church Extension, Sun-

day-school, Education, and the like. No man has any right to nominate men for these quadrennial offices. They are elected after prayer and meditation. Sometimes a little element of politics creeps in at this point, and once in a while, combinations are formed to this end, but it is all out of place in the proceedings of a General Conference.

The above comprises the duties and responsibilities of a General Conference. Hence, when that body will meet at Birmingham the first week in May, hundreds of thousands of eyes will be turned in that direction, and thousands of prayers will ascend the heavenly hill for God's blessings to rest upon the proceedings of that body. It will be a most serious and important time for the whole of Southern Methodism.

A BROAD VIEW OF OUR EDUCATIONAL WORK.

The approaching Educational Convention will pitch our work in this department on a lofty plane, and throw upon it all the light within the reach of great minds and honest hearts. Neither money nor work has been spared in providing a program for the accomplishment of this end. In noting the progress of our educational work thus far, we realize that we have done much to bring about our present success; but we have never attempted work of this character on so grand a scale as the coming convention contemplates. We are now to have the experience, the training, the practical thought and the wise counsel of men, not only at home, but from the broad fields of Southern Methodism. They are to come to us from institutions all over the connection, and impart to us the methods and plans which have made their work a success. It will be an epoch-making event in the educational work of Texas Methodism. Nothing like it has even been attempted in any other field of Southern Methodism. It belongs to Texas to bring about a magnificent occasion of this grade and character. No preacher, who prizes his ministry, and no layman who loves his Church, and feels an interest in her institutions, can afford not to take advantage of such a brilliant and far-reaching opportunity. The primary purpose of the gathering is to broaden our views, gather information, impart to us an idea of improved methods, to inspire us to larger enterprise, and to create a broader and a deeper educational sentiment and conscience. Thus far we have been proceeding on limited plans, and with limited ideas and means; but we are now looking to something comprehensive and super-imposing. Texas Methodism is capable of something great along this line; and, with our present vantage ground, we want to reach out and take hold of a real forward movement. Hence, we are looking and praying for the beginning of a sweeping educational revival as the result of the approaching Educational Convention.

It is a trifle out of good taste, to say nothing of its egotism, for any one person to assume that his *ipse dixit* is the ultimatum of all argument. No one man has a monopoly of brains, and there may be sources of information outside of himself. At least other folk are entitled to respect.

"WOE UNTO YOU WHEN ALL MEN SPEAK WELL OF YOU."

No man enjoys the evil judgments of his fellow-men. Yet there are times when, if a man stands by his convictions, many people will not like him. They will criticize him, find fault with him, and often strike him in the dark. If he justly merits this sort of treatment, he ought not to complain, but bare his face to the blows and try to remedy the infirmities that others see in his conduct and character. But if this treatment comes as the result of a man doing his duty, then he must brace himself and stand up in his might against what he conceives to be wrong, and press forward without flinching. Christ called forth more opposition than any one who ever lived in the world. His reputation was assailed, his conduct denounced, his work ridiculed, and finally he was crucified. He bore it all with manliness of purpose, for he was conscious that the principles for which he lived and died would, sooner or later, triumph and become the tests of moral and spiritual life. Paul encountered opposition beyond measure, because he set himself against the ways of the world. Had he compromised, called things by smooth names, and remained neutral on mooted questions, he never would have been scourged, or stoned, or murdered at Rome. He would have lived out his days in peace, and died unmolested. But he would have been a nobody in the world. History would have never recorded the Acts of the Apostles. It is hard to have people dislike you and speak ill of you; but if they do this, because you are striving to check the progress of evil and to arrest men from destruction, then worse things than evil speech of you might befall you. It is a calamity when all men speak well of you. It is proof that your life is antagonizing sin at its aggressive point. If you are a positive force in the world, the devil will find it out; and he will attend to your case. If you are inert, he will give you no concern. You will come under the woe of the above text. It is bad judgment to court the opposition of the world, but it is worse piety to live in harmony with the world. Let God be first and men next. Do right, and let the world attend to the rest. A man can afford to die, but he cannot afford to compromise with sin.

THE FAITH OF A LITTLE CHILD.

There is something supremely attractive in a little child. Its helplessness and its implicit trust appeal to us strongly. No wonder that little children elicited the special attention of Christ while in the flesh. He not only saw in them wondrous possibilities, but the simplicity of their faith struck him with peculiar emphasis. He made the little child his illustration of greatness. "Who is the greatest in the kingdom of heaven?" asked his disciples on one occasion. "And Jesus called a little child unto him, and set him in the midst of them, and said: 'Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.'" He thus makes humility and guilelessness the primary basis of greatness. The little

child has these two qualities to perfection. The little child knows nothing of egotism, and it knows nothing of the arts of deception.

Christ also makes the little child the illustration of perfect faith. We are not surprised at this, for the child calls in question nothing that it sees or hears. It is all faith. It believes all that you tell it without a solitary misgiving. You first have to deceive or disappoint it before an element of doubt ever enters its mind. But until you are so unfortunate as to raise the question of doubt in its mind by your conduct toward it, it positively doubts nothing. It looks into your face pleadingly and receives, without hesitancy, any marvelous thing you desire to impart to it. Doubt is an acquired element; no child is born with it. No little child ever deceived you. We have had so-called friends to betray us and abuse our confidence, but we are not able to lay such a charge at the feet of any little child with whom we have ever had to deal.

No wonder that Christ makes the child mind the normal Christian mind. We have to get back to it before we can enter the kingdom of God. It is the door through which we enter to the heart of the Savior. When we approach him in penitence, he demands unflinching faith. If we doubt, we are barred. Like the little child, we must come to him without preconceived opinions. We must be guileless and absolutely confiding. Then he gives us a passport to his unqualified recognition, and he writes his name upon our hearts. When we trust him like a little child trusts its mother, we have access to the kingdom of Jesus Christ. The good Father above accepts us into his great family and we become joint heirs with his Son to the inheritance of all things spiritual and eternal. And the faith of the little child is the key that opens to us this royal highway which leads to moral and spiritual distinction and renown. It is thus that we become great in service and great in privilege. Faith, humility and exaltation are indissolubly connected. And the basis of these is found in the undisguised faith and confidence of the little child.

Christ loved the sinner, but He hated sin; He loved the hypocrite, but he loathed hypocrisy. Many of His followers have never learned how to make this wise and important discrimination. They seem to hate both the sinner and his sins.

A great many Christians need a second blessing, because they have lost the first one completely. The way to get such a second, one is through repentance and faith. An old fashioned mourner's bench might be helpful to this end.

It is not right to judge men at their worst, but at their best. See how much good they are capable of under favorable circumstances and then give them credit for it. Men are sometimes swept off their feet, lose their heads and show off to the very worst advantage. But when they recover their equilibrium, they rise to something much better. Goodness is a valuable asset and men ought to have credit for all of it they possess.

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Revivals--The Need of and How to Have Them

By Rev. J. W. Story.

(Paper read before the Preachers' Institute of Gatesville District, at Valley Mills, Texas.)

As to revivals, it is God's method of spiritual propagation. In fact, it is God's way of carrying forward his work both in nature and in grace. The recurring of springtime, the budding of the trees, the blooming of the flowers, the mighty throbbing of life that seems to be in earth and air and water, but speaks in tones not to be misunderstood of God's reviving power as manifest in all nature about us.

When we turn from nature to the realm of spiritual life and begin a study of God's dealings with his people through all the history of revelation, as well as in all subsequent times, we shall find that through all this history the very thing we name revival is prominent, and that in a remarkable way--God laying his hand upon some man, or set of men, and through them stirring the minds and hearts of the masses of the people, and this leading to and resulting in a more or less forward movement in spiritual life and power. We can find no more striking instance of this than in ancient Israel. It is also true of the Church in all of the Christian dispensation.

We are First to Discuss the Need of a Revival.

To do this properly it may be well to notice in the outset the nature of a revival. It is not simply human excitement even on a religious subject. This is always attendant upon a revival. We cannot have a revival deep and thorough, without stirring the community to its very center, but it does not follow that the stirring of a community, even on religious questions, always produces a real revival of a true work of grace.

Our word "revive" literally means to make to live again, to re-live. But the word as it stands in Holy Writ, and as it is used by the sacred writers under inspiration, means simply: The awakening of the people of God, not only to a deep sense of obligation and duty, but also to absolute repentance for their neglect, and as well the meeting of their obligations, and the high and holy discharge of their religious duties. Whenever or wherever we succeed in awakening the greater body of the professed followers of our Lord to a profound sense of obligation and duty, and when we succeed in enlisting them in the work of meeting these obligations and performing these duties, then and there we have a revival; and such a revival as will save the lost, reclaim the backslidden, build up and strengthen Christian character and at the same time conserve every interest of the Church, financial, intellectual and spiritual. Anything else, I care not how far-reaching it may be, or with whatsoever emotional phenomena it may be attended, if it fails to lay the foundation of Christian responsibility and service deep in the minds and consciences of our people, and that according to the broad basis of gospel truth, whatsoever else it may be, it is not a revival in the Bible sense of that word, or in any truly gospel sense.

As to the need of a revival, I cannot understand that in order to be in need of a gracious revival, or in order to feel keenly that need, the Church should necessarily be dead or dying. It may be true, and doubtless is true, that the need of a revival will appear in a more horrid form, and take on darker colors, and consequently be more distressing and painful when the Church is dead or in a dying condition. But I do not, I cannot, understand that the great body of the Church should be in a dead or dying condition in order to produce the need of a revival, or to be sensible of that need. I believe the philosophy of a holy life will bear out this statement: The nearer to God we live, the holier our lives, and the more earnestly we may be engaged in the Master's work, the more sensibly will we feel the need and desire the spread of scriptural holiness in the earth and the extension of the Master's kingdom.

Methodism was born in a revival. It grew out of a revival. It is itself

a revival. Bishop McTyeire, in his History of Methodism, said in effect: "Methodism brought us no new doctrine, but a new life." "Luther," said he, "reformed a corrupt Church. Wesley revived a dying one." But even Methodism and the revival that produced it did not spring out of a totally dead Church. Corrupt and decaying as the Church of England was, with its worldly, corrupt, sordid, pleasure-loving priests, its wicked, ignorant and superstitious people, it was not entirely dead. Among all that wicked horde there was occasionally a godly, holy, consecrated man in her pulpits, and here and there were many truly pious and devout souls among her laity, and out of these the revival came. It has been so through all the centuries. Brethren, there has never been a day since Abel offered his accepted sacrifice until this good hour that God has not had righteous seed left in the earth. Amid all the influences of sin and its frightful havoc among men, there has never been a day when God has not had holy men and women, too, living and walking and talking with him--men and women who have been the "salt of the earth." Go back, if you will, to Old Testament times, and you will always find, no matter how corrupt the times or how far away the great masses of the people had wandered, there were always faithful men like Habakkuk or Isiah, or Malachi, the burden of whose prayer was: "Wilt thou not revive us again?" "O Lord, revive thy work in the midst of the years." There were always people "who feared the Lord and spake often one to another." And when they did this, God hearkened and heard and blessed them. My point is that the need of a revival does not always imply that the Church is absolutely dead, or even in a dying condition.

I am completely out of sympathy with the "hue and cry" which sometimes greets the ears of our people, that our Church is corrupt and dead; that our ministry is corrupt; that the men who fill our pulpits have not the care of souls on their hearts; that they are time-servers and place-seekers; that they are effeminate men and afraid to cry out against sin. I am ready to flatly say that such statements are untrue. They are absolutely false. That there may be here and there some such men among us, is doubtless true, but that any respectable body of them exists, I do not believe. And I am ready to say that a revival built up and carried forward upon such statements may be a revival, but is only a revival of evil passions. It is likely to be very emotional, but it will be only a revival of prejudice and distrust. Out of it will spring discord and strife, and it will inflict wounds in the body of Christ and rend the very Church of God. I offer it as my sincere conviction, and I say it because I believe it ought to be said, and because I believe in my very heart it is true. There are more true men, self-sacrificing men, holy men of God, men who are laying down their very lives for the cause of Christ in our pulpits today than at any other period in all the history of the world. There is a higher character of piety, a more intelligent zeal, among the men and women, the laity of the Church today, than at any time in all her past history.

But all this does not argue that we do not need a revival. The reverse is true. It not only argues that we do need a revival, but it also argues that we are in a position to feel deeply that need. Sin is still sin, and is, if possible, the more exceedingly sinful. There are still greater battles to be fought than have ever yet been fought, greater victories to win than have ever yet been won. We need to arm ourselves for the fray and to press the battle to the gates.

What are the Conditions Confronting us Today Expressing our Need of a Mighty Work of Grace?

Lucifers; A t h.o.otegn. ETAOI I Many and varied are the evils with which we have to contend. Not the least of which is the mighty spirit of commercialism so rife in our land today. The love of money, the desire for gain is absolutely enslaving a large proportion of our people. Business men are engrossed in business, clerks are tied hand and foot from early morn until late at night, and instead of commerce serving men, men are serving commerce, and the result is an inordinate greed of gain, and that frightful spirit of idolatry, covetousness, is threatening our very foundations. Again, we are having to contend with a great tide of worldliness, and oftentimes it is such a character of worldliness as seems almost to be innocent, and yet leading to dangerous diversions, such as are not used in the name of the Lord Jesus, and, in point of fact, cannot be so used. All this, together with a self-

complacent feeling on the part of many professing Christians, a spirit of indifference to Church obligations, which must result in fearful backsliding and spiritual decay, constitutes only a partial summary of the conditions confronting us, which call loudly for a mighty work of grace. Our need of a revival is as great and appalling as the needs of the human heart. It is as far-reaching as the consequences of sin. It is as extensive as the atonement of Christ. It is a universal need. From the loftiest character in the Church of God to the weakest saint in all her borders, we need an eye-opening, mind-enlarging, soul-refreshing, and courage-inspiring revival. Sin has ever been sin, and righteousness has ever been righteousness, but somehow I have a conviction that the Church in this twentieth century will have to grapple with questions, solve problems and confront difficulties, the magnitude of which has been hitherto unknown. Intellectual difficulties call loudly for solution. Missionary problems must be solved in the light of the great commission of our Lord. Social difficulties must be over-ridden by the Spirit of Christ. Questions of civic righteousness will have to be answered and answered right. Commercialism, worldwide in dimensions, will have to be throttled and tempered by the Spirit of our holy Christianity. The Church cannot meet these issues, answer these questions, solve these problems, and surmount these difficulties with a character of righteousness anything less than that given in the Sermon on the Mount.

Take for example the intellectual question: With a school house in every community and a fairly well-prepared teacher in every school-house, a good public school in every village, a high school in almost every town, and colleges dotting every section of our country--we cannot meet these conditions without a well-prepared ministry. And, mark it, that preparation must mean more than mere intellectual training. It must mean that, but it must also mean intellectual training baptized with the Spirit of power. If we attempt to meet the intelligence of this world with intelligence only, we shall fail. It will be a repetition of the enchantments of Moses and Aaron against the enchantments of the sorcerers of Egypt, with this sad difference: Instead of our snakes swallowing up theirs, theirs will most likely swallow up ours. We must have a ministry believing the simple gospel of God's dear Son, and having experimental knowledge of its blessed truths, if we successfully meet any one or all of the difficulties which are before us today. It goes, therefore, without the saying, we need, we must have, a mighty forward movement. If we would meet the exigencies of our times, we must have a glorious revival.

Now as to the conditions of obtaining a revival. They are certainly simple and, on the plane of spiritual things, intensely natural. The very simplicity of these conditions are apt to deceive us. To sum them up in one word, to my mind, that word would be consecration. Let the pastor and presiding elder be thoroughly consecrated to the work of revival, their preaching and all their ministrations will burn with it, and sooner or later the great body of the Church will feel the effect of their sin-destroying and soul-saving ministry, and the revival spirit will catch from heart to heart. We cannot over-estimate the value of preaching the Word in order to a revival. We cannot have a genuine revival without the preaching of the gospel. The depth and power and gracious effects of a revival will always be in proportion to the strength and power of the evangelized truth preached in producing it. I would place the responsibility for a revival right upon the heart and mind of the pastor of the Church. The economy of our Church puts it there. The teaching of the New Testament puts it there. The word of the great Shepherd of the sheep has left it there. We could not evade it if we would, and as true ministers of Jesus Christ, we would not if we could. Here is our responsibility; under God we must meet it.

If we pain wisely and work out our plans faithfully, if we strive to be as alert and wide awake in spiritual things as the men of this world are in temporal things, if we man up our faith by the promises of God, and consecrate ourselves to the spiritual uplifting of our people, gracious results will surely follow. They may come slow, but they will come. God's word for it. I want to bear down upon this point: Whether I am conscious of it as I ought to be or not, whether you feel the force of it as you should or not, is another question. The truth remains: The pastor is personally responsible to the Lord Jesus Christ for the spiritual condition of his charge. And this personal responsibility remains until he has gone to the utmost

of his ability in meeting the duties devolving upon him. All things being equal, the charge will never rise in spiritual things above the level of his spiritual life. Success will never go beyond the reaches of his faith. He is the leader in spiritual things and can not shift this responsibility to another. I care not whom he may call to his assistance in special effort, he is still the leader, and the success of any special work done, as to final results, must depend upon him. He should feel the burden of every convicted and repenting sinner. He should feel the thrill of joy at the new birth of every convert. And no difference how high the tide of revival power may rise, he should be on the crest of the highest wave. He should be in the forefront of the battle, and in some sense directing every movement. In the early part of my ministry a presiding elder said to me: "Story, any pastor who has burning within him a passion for the salvation of souls, if he will plan wisely, and thoroughly consecrate himself to the work, if he can preach at all, he can have a revival." With all my heart I believe that statement. But I also believe that in the plans for revival it is often necessary, even to the best of men, the most successful pastors, that they call to their aid ministerial help in the special work of a revival.

I will give you a bit of my experience in revival work. Maybe it won't accord with yours, and will only reveal a weakness of mine, but I trust it may in some way be helpful to us all. In my pastoral work I have often held my own meetings, and with some degree of success, but I do not recall a single instance where I have had any degree of success that there was not by me some minister of the gospel. It may have been just a good local preacher who could not preach much, possibly for lack of opportunity, but a good man "full of faith and the Holy Ghost." He would lay his hand alongside of mine, set his heart to the work, and rejoice with me in every victory, counsel with me in every discouragement, and help me mightily. Without some such aid I have not had success.

This brings us to discuss the question of help in revival meetings. And a mooted question it certainly is. Possibly the most helpful method is for the pastors to help each other. That this is a good plan, is certainly true. That it has its disadvantages, I am ready to concede; the chief of which, as I understand it, is that we cannot always command the pastor's time. He will not consent, he cannot consent, to be away from his charge two successive Sundays more than twice in one year. Usually he feels that he must come to you on Monday after the first Sunday of the meeting and remain over the second Sunday, and then return to his charge. He is not to blame for this. Often it is the best he can do. And for my part, I had just about as soon not have a man as to have him in that way. I want him for the whole meeting. I regret to have to help a man in that way. It will be remarkable and unusual when a meeting is a success conducted on that plan. I know pastors, and you know them too, who could help us in our meetings, but oftentimes we cannot command them, and hence a good majority of us occasionally turn to the evangelist. We don't always get what we want, but we have to make the most of it.

I hesitate to attempt a discussion of the evangelist question in this paper. First, I am not sure that it really belongs here, or that a discussion of it would be profitable. And, second, in the limits of this paper I shall have difficulty in making myself understood. We have had something like the modern evangelist since the days of Whitefield. The modern evangelist seems to have been one of the problems born with Methodism. Within the last half century he has developed into a class, and we have evangelists galore. That there are serious objections to him, collectively and individually, we are all ready to admit. In the discussion of him and his work, there has often been generated much more heat than light. That he is here among us, and likely to remain a while, is very evident. That he is always "open to calls," and in many instances receiving many more than he is in any wise able to fill, we have no reason to doubt. That he has done much good, is certain. That he has done a deal of harm, is equally true. That he sometimes feels himself of more importance than a Bishop in the Church, could hardly be denied.

I believe the chief objections to modern evangelism may be summed up in two serious ones. First: Modern evangelism has opened the way for unworthy, irresponsible, ecclesiastical privateers on the high seas of human existence, and they are sailing forth under any and all colors, or no color at all, as the case may be, but always seeking what or whom they may devour. This is a serious objection to the system. Second: the question-

able methods and plans of work adopted by many of the evangelists. This is also a serious objection. Neither of these objections can ever be answered, or the practice ever defended. And the sad facts they point out will exist as long as the system is what it is. You will pardon me for suggesting it, but I verily believe we could find a remedy for many of these evils in wise and just legislation on the question. The evangelists, almost to a man, oppose this, but may it not be true that that very fact furnishes an argument for its necessity. It seems to me that we might have district evangelists and conference evangelists, and some kind of wise provision for the regular supply of the demand. Let them be amenable to just authority, along with the rest of us, and let their moral character and the character of their work pass under review and be put to the test like the character and work of any other Methodist preacher. We may never have this, but, candidly, I believe we ought to have it. The Church has suffered and is suffering today for the lack of it. In this day of ecclesiastical shams and religious humbuggery, the very genius of Methodism and the Spirit of our holy Christianity demands some sort of rightful and just authority over this class of Christian workers. The very fact that they have developed into a class makes it imperative. Until we have this, the best we can do is to make our selection of men when we think we need them, and make the most of them. But the work is irregular and not always satisfactory. The only ground, of course, upon which I would employ one is that he be a regular local preacher in our Church.

That we need a gracious revival is certainly apparent, that we must have it in order to meet the high and holy demands upon us, we most certainly know. If we meet its conditions as pastors, it will surely come.

Let us as men of God stand in our places and practice the self-denial and cross-bearing to which we are called. Preaching the whole gospel, reproving, exhorting, with all long suffering and doctrine, and living in accord with the gospel we preach, and the revival is sure to follow. Let our gospel be fearful with Sinaiic lightning and thunder, and the bright blade of the sword of the Spirit be faithfully wielded, and all be tempered with the tenderness of the beatitudes of the Sermon on the Mount, and the slain of the Lord will be thousands; and the healing of the wounds of the daughter of my people shall be accomplished, saith the Lord.

It is said that in the battle of the Wilderness, during the Civil War, while that great battle was raging, the very earth trembling with the roar of heavy artillery, the air filled with smoke and flying shots and bursting shells, and the tree-tops were being literally cut to pieces by the leaden hail, the long lines of the gray were wavering, and brigade after brigade had fallen back. The Confederates had well nigh lost the day, when that grand old Southern military hero, General Robt. E. Lee, noticed a Texas brigade holding out in a difficult position against fearful odds. Mounted on his white charger he dashed before them, his pure eyes gleaming with confidence and courage, his face flushed with the heat of the battle. Waving his old white hat above his head he ordered a charge, leading it himself. A brave Texas soldier dashed forward, caught the General's horse by the bridle-rein and shouted out above the noise of the battle, "General Lee, to the rear," while the whole brigade raised the "rebel yell" and charged in solid phalanx against the lines of blue and broke them, turning the tide of battle and winning the day. What did it? Every man in that brigade felt the thrill of the mighty courage of their dauntless leader, who was willing to lead them to victory in the very face of death. My brethren, the great Captain of our salvation has ordered us to charge the ramparts of sin and wickedness, but not until he first showed us the way. He has gone into the thickest of the fight and bids us follow him. There is not a place of wretchedness and sin in this wide world where His footsteps have not trodden. There is not a hard battle or a difficult field to which He sends us but He himself has fought and suffered there. His wounded hands and bleeding side are but marks of the battle. His resurrection glory presages final victory. We would be unworthy to even bear His name did we not, in view of these facts, strip ourselves for the conflict, and put on the whole armor of righteousness and meet the enemy at every point, and, if need be, die with our faces to the foe. Let us catch the marshal spirit of our great Captain, and, clad in the armor of God's militant host, let us storm the enemy of souls and plant the standard of the cross on every hill top and in every valley of this fair land, and let us not felter until this district is in a blaze with the glory of salvation!

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Devotional and Spiritual

FAITH THAT FRUITS IN CONVERSIONS.

If it is true that the method of increase of the Church of God is by individual conversions, it is also a fact that every Church member shares in the responsibility for winning others to the service of the Master, and thus turning sinners into saints. Even in times of Pentecostal outpour, the mode of increase of the kingdom is essentially "one by one." Men are never converted as "masses," but as men.

On the human side there is always a direct relation of cause and effect between the faith and faithfulness of a believer and the conversion of a sinner. In the picture of the Church conditions prevailing in the early apostolic age it is said of the evangelists from Cyprus and Cyrene that "the hand of the Lord was with them." Great numbers of people believed and turned unto the Lord. But the explanation of the source of this evangelistic power is given succinctly in the words of the reference to Barnabas, of whom it is recorded that he was "a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord." The character of Barnabas had a direct effect upon the number of the conversions. Because Barnabas was so filled with the proper faith, zeal, and helpfulness, he became instrumental in making many converts.

And so in every age, character, in the individual believer, is absolutely essential as a condition of evangelistic efficiency. That character must be not simply a coldly ethical attitude, just an outwardly correct deportment, but as well a fervent spiritual state, involving deep personal experiences of the grace of God. The modern Barnabas who is to gain "much people unto the Lord," by a process of religious addition, must be a man of supreme faith in the practicability of the promises of God and full of the inspiring grace and enabling energy of the Holy Spirit. A good man full of grace—such is essentially the portraiture of the truly successful evangelist, whether that worker owned of God be a Barnabas, a Paul, a Luther, a Wesley, a Nettleton, a Finney, or a Moody.

Faith that fruits in conversions—that is the ideal which Christian people should set before them in these coming months of the autumn which, whatever happens to particular individuals or communities, is sure to be in general full of the rich-

est, broadest spiritual opportunity to the Church at large. The fall months before "the winter snows fall," while the majority of the Church members are returning from vacation absences to their homes, are full of new energy and zeal, and present rare opportunities for effective evangelistic effort. Already many programs for such work are being planned by the leaders in the Church. Such programs will not be successful unless all Church members heartily co-operate, each in his place, in the grand task of bringing men to Jesus Christ. Let each believer, therefore, look to his own heart, and question his own duty, taking care that he, like a Barnabas, of old, is "a good man," full of the Holy Ghost and of faith," that so, in these modern days, "much people" may be added to the Lord.—New York Observer.

AN APOSTOLIC CLASS MEETING.

I went to our weekly prayer meeting last Wednesday night. I always go when I can, though I am sure to take cold, the air is so chilly. I noticed two or three strangers in one corner of the dimly lighted room and wondered who they were. The minister opened the services by giving out a sepulchral hymn, which was sung in the usual doleful style. He then prayed his stereotyped prayer, in which he confessed with great minuteness and prolixity all the sins of which we are not specially guilty, and expressed a feeble, halting faith in God's pardoning love through Jesus Christ. After the prayer he announced as the second hymn:

"Tis a point I long to know;
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

He exhorted us all to sing it with the spirit and the understanding. The singing was sad enough to suit the most despondent heart. I noticed during the singing that the strangers in the corner seemed very restless, and held a whispered consultation. As soon as the hymn was finished one of them, a small, hunchbacked man with a high forehead, an aquiline nose, and an eye that seemed to look into your very soul, arose and said:

"Brethren, I am Paul, sometimes called the apostle to the Gentiles. I am a missionary journeying with my friends and fellow laborers, Peter and John who were in Christ before me." We heard that there was

to be a prayer meeting here this evening, so we came in, hoping to be refreshed and edified. But, brethren, if your prayers and songs represent your religion, it is not that which we believe in and preach. We do not say, as you sing, 'I long to know.' But we say, 'I know in whom I have believed.' We do not have anxious thoughts as you seem to have. We cast all our care upon Him who careth for us. 'And we know that all things work together for good to them that love God.' I have just been writing a letter to the Philippians. They are poor and persecuted. But I told them to 'rejoice in the Lord.' I repeated the exhortation, saying, 'Rejoice in the Lord always, and again I say, rejoice.' And in a letter to the Thessalonians, which I sent when a prisoner at Rome, I commanded them to 'rejoice evermore.' When Silas and I were in the dungeon we did not sing any such doleful hymns as you sing here. If we had, the prison would not have been shaken. We praised God while our feet were fast in the stocks. Brethren, 'ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven * * * and to Jesus, the mediator of the new covenant.' Yes, if you believe in Christ you have come. You are not in captivity that you should hang your harps on the willows or sing doleful dirges. You have entered upon the glorious liberty of the sons of God. Away then with all your doubts and fears. Rejoice in the Lord always and again I say, 'Rejoice!'

He sat down, and a rough, earnest looking man arose. He said, "I am Simon Peter, an apostle of Jesus Christ, and I say unto you strangers, 'Blessed be the God and Father of our Lord Jesus Christ which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, * * * wherein ye greatly rejoice.' 'There are given to us exceeding great and precious promises, that by these ye might be partakers of the divine nature.' 'If ye suffer for righteousness' sake, happy are ye; yea, rejoice, inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy.' I heard the Lord Jesus say, 'I am the door; by me if any man enter in he shall be saved.'

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You all know whether you have entered the door or not. And if you have entered it you have His promise that you shall be saved. What right, then, have you to be asking, 'Am I His or am I not?'

He sat down and the third stranger arose. He was younger than the other two. His face was like that of an angel. His voice was as musical as a woman's. He said:

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. * * * Beloved, now are we the sons of God, and it doth not yet appear what we shall be but we know that when he shall appear we shall be like him. We know that we have passed from death unto life because we love the brethren. Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit. And this is the record, that God hath given unto us eternal life, and this life is in his Son. He that believeth in the Son of God hath the witness in himself. I speak unto you that believe on the name of the Son of God, that ye may know that ye have eternal life. And this is the confidence we have in him, that if we ask anything according to His will he heareth us. O my brethren, how can anyone who believes in such a Savior as ours be sad? You ought to rejoice in the Lord always, as our beloved brother Paul says. The joy of the Lord is your strength. Your doubts and fears dishonor God and grieve the loving heart that bled for you on the cross. They are not evidences of humility, but of ingratitude and willful wicked unbelief. Sing again, sing:

"Give to the winds thy fears."
The singing woke me. I had dozed and dreamed while the minister was offering his long prayer. Yet Paul, Peter, and John were there. They were not sitting in the corner as I imagined, but they were in the Bible. Their words of joy and hope which came to me in my dreams were before the minister in the Holy Book. But instead of reading them and thus cheering our hearts, he would read all the wars in the old prophets. I have often wondered what the apostles and primitive Christians would say if they should return to the earth and attend some of our prayer meetings.—Obadiah Old-school, in the Interior.

ameliorating of the sadness which tempts us to miscall this beautiful place which is our portion, we are surprised to see how quickly we can evoke a smile. In ourselves—in the men and women of the world—lies a power largely to change the conditions which make us call that sorrowful which God meant to be glad, or at worst peacefully content. The centering of all our interests upon ourselves, the giving up of our whole minds to regret and self-pity, not only clouds and darkens our own atmosphere, but even reaches a point where we separate ourselves from our dear dead by thinking far less of them than of our own loneliness and loss. Unconsciously many a widow, though she believes herself devoted entirely to the memory of her husband, is wholly absorbed in herself and shuts out the reflection of the joy she solemnly says she believes to be his portion as truly as she shuts out God's sunshine by the crape which covers her face.

Poverty, the grind of hard work, loss, are not productive of a joyous spirit and a light heart. If they are our burdens, the least inspired spirit can detect the folly of bending under them: if they are our neighbor's, the dullest mind can see that every help our hand can give eases not the man's trial alone, but gives out a little joy to all in touch with him.

Either we are altogether hopelessly mistaken in every argument of the Christian theory of life, or it is unquestionably true that, whatever may puzzle or discourage us, this earth was created for the beautiful abode of happy, grateful creatures who are sure that "light is stronger than darkness, that love and life are stronger than death, that good is mightier than evil, and will surely triumph in the end."—New York Post.

"There is a time appointed for weakness and sickness, when we shall have to glorify God by suffering, and not by earnest activity. There is no single point in which we can hope to escape from the sharp arrows of affliction; out of our few days there is not one secure from sorrow. Beloved reader, set not your affections upon things of earth, but seek those things which are above, for here the moth devoureth, and the thief breaketh through, but there all joys are perpetual and eternal. The path of trouble is the way home. Lord, make this thought a pillow for many a weary head!"

LIFTING BURDENS.

While we bewail the pitiful phases of human existence, and grow moody and morbid over what we call the misery of the world, let us try what effect lifting the burdens off the shoulders and hearts of our neighbors, high and low, rich and poor alike, may have upon ourselves and them. When once we have zealously set our faces to contribute our quota, to give our small mite to the

If You Suffer

From Germ Troubles. Please Learn What Ligozone Can Do.

Thousands who were sick—like you, perhaps—are well today because of Ligozone. Many had doctored long. Many were discouraged because other treatments had failed. But they were treating germ diseases with remedies which do not kill germs.

We offered to buy them a bottle of Ligozone—just as we offer you. They did with it what other remedies failed to accomplish. And those countless cured ones—scattered everywhere—are now telling others what Ligozone has done.

What Ligozone Is.

The virtues of Ligozone are derived solely from gases, by a process requiring large apparatus, and from 8 to 14 days' time. No alcohol, no narcotics are in it. Chemists of the highest class direct the making. The result is to obtain from these harmless gases a powerful tonic-germicide.

The great value of Ligozone lies in the fact that it is deadly to germs, yet harmless to you. Germs are of vegetable origin; and this gas-made product, when absorbed by them, stops their activities. We publish an offer of \$1,000 for a disease germ that it cannot kill. But to the body Ligozone is exhilarating, vitalizing, purifying. It is helpful in the extreme.

That is its main distinction. Common germicides are poisons when taken internally. That is why medi-

cine proves so nearly helpless in a germ disease. Ligozone is a tonic.

We Paid \$100,000

For the American rights to Ligozone, after hundreds of tests had been made with it. After its power had been demonstrated, again and again, in the most difficult germ diseases. Then we spent, in two years, more than ten times that sum to let others test it at our expense. The result is that millions of people scattered everywhere, have shared in the benefits of this invention.

We make the same offer to you. We ask you to prove, at our cost, how much this product means to you. Let Ligozone itself show how wrong it is to suffer from a trouble that it cures.

Germ Diseases.

Most of our sickness has, in late years, been traced to germ attacks. The list of known germ diseases now numbers about one hundred.

Some germs—as in skin troubles—directly attack the tissues. Some create toxins, causing such troubles as Rheumatism, Blood Poison, Kidney Disease and nerve weakness. Some destroy vital organs, as in Consumption. Some—like the germs of Catarrh—create inflammation; some cause indigestion. Directly or indirectly, nearly every serious ailment is a germ result. Such diseases call for

Ligozone—not drugs, which can't kill germs.

Every germ attack, no matter what its symptoms, calls for a germicide. The mildness of Ligozone makes some of its results seem almost incredible. But in that mildness lies the power that germ diseases need. And diseases which have resisted medicine for years often yield at once to it.

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If you need Ligozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and will pay the druggist ourselves for it. This is our free gift, made to convince you; to let the product itself show you what it can do. In justice to yourself, please accept it today, for it places you under no obligations whatever.

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Any physician or hospital not yet using Ligozone will be gladly supplied for a test.

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Ask your druggist for it or mail 50 cents to J. T. Shuptrine, Savannah, Ga.
Tetterine Soap only 25c. cake.

EDUCATION

Conducted by the Secretaries of Education.

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

EDITORIAL.

EDUCATIONAL SELF-RESPECT.

Respectability is an unmeasured treasure in the life of a man, society, institution or government. It is an introduction to the stranger, an attraction to the casual observer, and an inducement to those who seek the worthy in any line of life. It has to do with even the clothes a man wears, the manners he exhibits, the premises he keeps. It determines the company a man may seek, the associations he forms, the friends he is inclined to make. It affects the position a nation may hold in the esteem of all others, and figures largely in the progress and advancement of any people. It asserts the patronage for all institutions, chooses their friends, and assigns their places in the estimation of a critical yet sympathetic public. Respectability is a quality which cannot be lightly regarded, and no more so in things educational than in other matters.

That was a great man who said that Mark Hopkins, sitting on one end of a log and a boy on the other, would make a college. The sentiment is worthy when it centers in the magnetic personality of that great educator and his unmeasured influence upon the education of young men. But men like Dr. Hopkins do not sit on the end of logs to give instruction, nor do the boys who are capable of appreciating such a master as that great man. Respectability would drive them to places of advantage and of ample facilities for reaching the ends of their ambitions. Men of great skill as mechanics, artists, or surgeons, have too much respect for their capabilities and the work they are called to do to waste time, material and life with inadequate and unworthy instruments. No man wants to be an apprentice to a bungler, nor burn his days of preparation with no accommodations for his perfecting. Neither will he desire the association of men who fail to respect their native endowments, and who are satisfied with the slovenly, the haphazard, the indifferent. A respectable boy seeks a respectable institution of whatever nature.

Respectability is a relative term, and is conditioned in its meaning by the prevailing circumstances and estimate of things. What was first class and high grade in one period and in one place would be ordinary and even inferior when development brought changed conditions. Respectability requires that individuals, institutions and customs shall keep pace with the growth and culture of society. Outward appearances, interior appliances, and the prevailing methods of service shall accord with the conditions in society. In nothing is this so true as in the work of education. Development is the outcome of education. Unfortunately indeed would it be for society if the institutions and methods of education did not maintain their respectability by a progress equal to that of any other in the life of the people.

That will be a sad for Texas Methodism when Texas Methodists lose their respect for their own schools and colleges. To speak disparagingly of one's own institutions is to sound their death knell. When an influential man thinks his son will not be properly educated at one of his own Church schools, there is evident need of informing him or improving the schools. A man may send his son to college to secure social prestige. That man is not seeking education, but inflation, and may cause no concern. But the man who wants his son mentally trained and morally developed, will search out the institution that will meet his requirements. Do Texas Methodists show eminent approval of their own schools,

and show them the highest respect in all their words and actions?

Educational self-respect would demand of Texas Methodists that they patronize their own institutions, and in case our leading men and women think the schools of their Church are not good enough for their sons and daughters, and consequently not good enough for any worthy young man or woman, that they begin at once to make these schools what they ought to be. The school that is not good enough for the boy of the most influential man in Texas is not good enough for the most lowly. The brains that move the world often first appear in most humble abodes. Our institutions can have all the respectability that the most fastidious would require if our influential and wealthy men would see their obligation in the matter. We owe it to ourselves as a denomination to put our educational institutions upon a basis that will insure the respect and honor of every educator and influential citizen of the South. Our colleges should arouse no interrogations in the minds of the intelligent public. Our secondary schools should maintain a standard that will make them secure against criticism.

But there is no use of our asking why do not our schools do so and so, when we withhold the necessary funds to empower them. Respectability comes at a price, and colleges cannot make themselves the peers of other institutions when their patrons refuse them support, and the necessary equipment. Texas Methodists ought to do something for Texas schools out of sheer self respect. Colleges need endowment and they must have it if they are respectable before an educational public. Colleges need equipment, and can win self-respecting students only by securing it. Will self-respecting Methodists make their own institutions respectable—that is such as to meet their approval and attract their patronage—by putting these schools on a material basis that will insure respectability? Let us lay the blame at our own doors and arouse to our duty in a matter pertaining to own educational self-respect.

SOUTHWESTERN UNIVERSITY NOTES.

The item in the last Advocate announcing that the old students of the University are arranging for a great reunion in Dallas during the Educational Convention, was read with interest. No doubt there will be a large number of them present, as no gathering of representative citizens could be had in Texas without a considerable sprinkle of ex-students of Southwestern University. A glance at the program shows that no inconsiderable number of those who are to appear on the program are products of the University. Among them we notice presiding elders, J. M. Barcus and James Campbell; pastors, Kilgore and Mood; educators, Strother, Morgan, Boaz, Hemphill and J. Sam Barcus, and such business men as J. H. Kirby.

After the commencement exercises in June, a score or more additional graduates from the University will be sent out with the blessings of their alma mater upon them. The graduation speeches have been delivered in the University chapel, and it is clear that when this class of young men and women enter the arena, the force that makes for righteousness will be augmented. From the class the following six young men have been selected to speak at commencement: W. A. Tarver, L. F. Chapman, C. C. Young, C. A. Haniff, R. A. Moore and H. F. Baily. The honors in the graduating class, for the first time since young men and

young women have competed on equal terms, were both won by the ladies. Miss Una Works wins first honor, and Miss Victoria Newton second. The young men, like Brer. Rabbit, just lay low and say nothing.

By the time these notes appear, we will have closed our annual revival meeting. The results will be great. Scores of young people have been converted and reclaimed, and a number have offered themselves for mission work at home and abroad. The preaching has been done by Rev. Louis S. Barton, of Terrell.

Preparations are being completed for the summer schools. Special interest is being manifested in the Theological Institute. This year begins the first of a four years' post-graduate course leading to graduation. Those attending this year and prosecuting the course for three more years, will constitute the first graduating class. Following is the faculty and books for post-graduates: Denny's Death of Christ, by Rev. E. D. Mouzon, D. D.; Connybeare and Howson's Paul, by Rev. J. W. Hill; Speer's History of Missions, by Rev. Horace Bishop, D. D.; Sabatier's Religions of Authority, by Rev. E. W. Solomon.

A PREVIOUS SUGGESTION.

The files of the Texas Christian Advocate will show that six years ago, I urged the convening of a great educational convention in Texas. Privately, I wrote Bishop Hendrix I hoped he would call such a convention, but the time had not come in the opinion of our leading educators, and perhaps they were right. But now everything and everybody seem to be ready. Such enthusiasm, I have never seen in Texas. It bids fair to be the greatest occasion Texas Methodism has ever had, and the results will be felt for centuries. It will be an epoch making convention. Methodists who fail to attend will regret it the rest of their lives. Galloway, Hendrix, Key, Hoss, Kirkland, Smith, Kilgo, Waterhouse, Murrah, Hammond and our own inimitable Hall ought to draw Methodists from the farthest extremities of our Church. When we remember this great array of talent is coming in the interest of our State, our Church, our institutions, our children, we ought to take Dallas by storm and put its One Hundred and Fifty Thousand Club to its wit's end in providing a place for us. On to Dallas!

B. H. GREATHOUSE.

ADKISSONIAN BANQUET.

B. L. Agerton.

On April 10, the Adkissonian Literary Society of Polytechnic College, Ft. Worth, in keeping with its usual custom, will give its annual banquet at the Oriental Hotel, in Dallas. In the past, this occasion has been regarded by the members of this society, and indeed by the whole student body, as one of the most important and interesting social events of the year. This year it promises to be especially so. Not only will there be present active members of the society to the number of sixty or more, with an equal number of young ladies from the college, but also not a few of ex-members are expected. On the list of the members that the society has had in the past, are found the names of many men who are taking the lead in the Church and business affairs of Texas to-day. The presence of these persons will enhance greatly the interest and pleasure of the occasion. Not the society alone, but the whole college as well, feels justly proud of such men as Rev. O. P. Kiker and Mr. L. F. Sensabaugh, both of which gentlemen will be among the toasters at the coming banquet.

It is a well known fact that on April 10, the Educational Board of the M. E. Church, South, also will meet in this city. The members of this committee have been extended invitations to honor the banquet board with their presence, and as a matter of course, interesting addresses will be expected from them. The society feels especially proud of the fact that it will have the privilege of helping entertain these leaders of our Church while they are in the city. If on this occasion the so-

ciety reaches only the high standard of excellency it has attained in the past, the affair will be eminently successful. But the very logic of circumstances point inevitably to the conclusion that at this time it is to surpass by far all past efforts.

A LAYMAN ASKS QUESTIONS.

What is the matter with us Methodists in Texas? Do we lack money, or do we lack love for our Church? We have as large membership as any other denomination. We have as much money as any people. Then what is it we lack? Is it Church loyalty—love for the Church? Let's wake up. Let the representative men of our Church from all over the State attend the Educational Conference in Dallas this month, and resolve that whatever it may cost, we will free our schools from debt, and enable them to do the high work among the youths of Texas that God has called them to do. If we can't do it from the lofty motive of love for the Church, let's do it from the less worthy motive of Church pride. We are Methodists, and as Methodists we ought to want to see Methodist institutions as good as any in the State. Yea, the best, if not better than any. It is a shame for as great and wealthy a people as we Methodists are to permit our schools to be hampered in their work for want of money. We have money for everything else, let's have a little for the Church. United effort among the moneyed men of our Church can put our schools beyond need. Will we do it?

A LAYMAN.

Corsicana, Texas.

To the Presiding Elders and Pastors of the M. E. Church, South, in Texas:

Dear Brethren—Less than one week, and our Educational Convention. Its success, largest success, waits final action of our presiding elders and pastors. If they throw their souls into the home stretch, see their laymen in person and rally strong, full delegations for Dallas, we will have the biggest and best occasion in the history of Texas Methodism. A quick, spirited, mighty movement together this week, and the work is done—victory won. The responsibility is with you; all else is ready.

Your delegates, appointed and reported, have received programs and literature, but will you not follow this up with individual work and personal appeal?

If we are going to take hold of Christian education and our Church schools in earnest, now is the time. If we are ever going to interest our laymen in our educational work in a manner worthy the great cause, now is the time. If we are ever going to take our rightful place as a great and progressive Church, at the head of the moving column, now is the time.

We have staked largely on one supreme effort for a forward movement. The Methodist Church in Texas is on trial. The eyes of other denominations, the people generally through the State, and of the entire Southern Methodism, are in fixed attention upon us. Shall we succeed? We must! Brothers, we must not only do, but do grandly.

This appeal is personal; you, beloved. Come yourself, bring your laymen, expect great things.

Your comrades in battle under the old flag,

J. R. NELSON,
JOHN M. MOORE,
W. L. NELMS,
W. K. STROTHER,
NEW HARRIS,
C. A. LEHMBERG,
Executive Committee.

REUNION FORMER STUDENTS OF SOUTHWESTERN UNIVERSITY.

Prospects are bright for a successful reunion of former students of Southwestern University, in Dallas, April 12, in connection with the great Educational Convention. The Dallas students are enthusiastic and preparing for a large crowd. More than one thousand announcements have been mailed out to individual students



Will bale more hay at less cost than any press made. Every farmer should own one. Write for price and catalogue. PARLIN & ORENDORFF IMP. CO. Dallas, Texas.

where addresses were known, and calls made through the daily papers. Responses are coming in every mail from all sections and we expect to make this a "red letter day" in our own experience, as well as for old Southwestern. Committees on special features for reception and entertainment are at work. Headquarters will be at Bush Temple of Music, on Elm Street. All former students will report there on arrival and get badges, be assigned to homes, and be posted on our program. Come in ample time to take in all the program for the Educational Convention, as it is one of the best yet offered our Texas people. The call is open to all; the alumnae and others. If you did not receive the notice, it was because we did not have your name. We expect you, and do not want to be disappointed.

- MRS. W. H. ATWELL,
- MRS. R. W. BAIRD,
- MRS. H. E. JACKSON,
- MRS. A. S. LEWIS,
- MRS. CATHERINE WILLIAMS,
- MRS. GEO. SHEPHERD,
- R. E. L. KNIGHT,
- A. K. RAGSDALE,
- J. W. BLAKE,
- JNO. V. HUGHES,
- R. C. PORTELL,
- MARVIN CULLUM,
- HEARNE ADAMS,
- K. S. CLOWER,

Committee.

More Endowment.

We regard the educational rally in Dallas, April 10-12, as one of the greatest meetings for Texas Methodism that has ever convened in our State. It means a better day for all of our institutions of learning. That it may result in quickening and creating a conscience on the subject, let us devoutly pray.

We must have a larger and more permanent endowment for our central institution, and substantial material help for all of our training schools. While the immediate need is money for present use and improvement, the result of this rally will be far reaching in our history, and in a very few years we will reap dollars, where we now get cents. Whenever the cause of Christian education is fully understood and appreciated by our wealthy laymen, they will respond and give liberally. The poor will do as they have done in the past, that is, their very best. Every Methodist in Texas that can, ought to be in Dallas April 10-12, and take in the rich feast provided in the programs sent out by the committee. J. M. SHERMAN. Clarendon, Texas, March 30, 1906.

BACK TO NATURE

Natural Food for the Old Dame's Use.

"For eight months Grape-Nuts was my almost sole food," writes a New York City woman.

"I had become a complete wreck, so to speak, had no appetite or relish for any kind of food, lost flesh, dreaded the simplest daily tasks and was dragging out a most wretched existence.

"The Grape-Nuts food took hold of me at once, renewing all the vigor of my nature, and my work became a pleasure to me instead of a hardship. This was four years ago, and this happy condition has remained, except when, at times, I have left off Grape-Nuts. Whenever I did so, Nature speedily brought me back to the health-giving diet—back to Grape-Nuts and the joy of renewed health." Name given by Postum Co., Battle Creek, Mich.

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

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Notes From the Field.

Norman, Okla.

W. J. Moore, March 26: We are in the midst of a gracious revival here. The two Methodisms and the Presbyterians are united in the meeting. Some 150 or 200 have been converted, and as many have given their names for membership. We have been in the campaign for two weeks, and it will continue two weeks more. Rev. R. W. Lewis and Prof. McClelland are doing the preaching and singing. Will you let an ex-Texan attend your great educational rally next month? Our conference is taking a forward step in educational work, but we want to get all the information and help for still greater things. I am sure a number of our school men will attend. They ought to do so. It will be a rare occasion. The most important gathering with us is the Missionary Rally to be held at Holdenville, I. T., on April 2-5. An interesting program has been prepared, and the occasion, we are sure, will give new inspiration to the missionary cause. The Texans in these parts are much pleased with the fight that you and the Advocate are making for righteousness in your State. The Lord and the good people are with you. The victories you are gaining are object lessons to the world. You can stand on Psalms 118:6, I am sure. You need not fear the world, the flesh, the devil, or the Houston Post.

Crowell.

M. W. Clark, March 29: We are making encouraging progress on the Crowell Circuit. We have met with a hearty welcome (though I am quite a long while saying it) from our people, and we are encouraged with the prospects. Soon after we came we received the pounding in due and ancient form—"heaped up, pressed down, shaken together, and running over"—for which we are very grateful. Our first Quarterly Conference came on, and our new presiding elder preached, to the delight of us all. The assessments for preachers were made the same as last year, and one-third paid. On the first Sunday in this month we began a protracted meeting. The first nine days I had no ministerial help, but on the second Tuesday of the meeting my brother, C. A. Clark, of Palmer and Boyce charge, came and stayed ten days; then I carried the meeting over Sunday, making the fourth Sunday of the meeting. There was much accomplished. Besides about twenty-five conversions and ten or twelve recommitments, there was a laying aside of old disturbances and prejudices that had long been in the way of the work of the Church. We now have before us an open field and we are expecting great things at Crowell before the year closes. My brother did a great work for us, (there is no better help than he, if he is my bud) and endeared himself greatly with the people. Everything is running smoothly on Crowell Circuit.

Farmer.

J. M. McCarter, March 29: Farmer charge is moving along nicely. This is our second year with this good people. We were kindly received. Work is making progress; congregations splendid; services spiritual and helpful. Plans are matured for a gracious revival throughout the work. We are praying for and expecting great things from the Lord. Live Sunday-schools and prayer-meetings are much in evidence. Farmer Church is especially favored in these regards. The pounding which they gave the preacher some time since, and in which our excellent young people took the lead, was a delightful affair, indeed, and greatly appreciated. All things connected with the Church at this place are flourishing. Our Sunday-schools, prayer and class meetings are something rare in their line. Our service yesterday at 11 a. m. was a royal feast with shouts in the camp, and much more that was blessed.

South Bonham and Ravenna.

J. R. Atchley, April 2: Second Quarterly Conference over; Dr. McLean, our presiding elder, preached us three good sermons. His sermon Sunday night was a great sermon. Everything is moving along very nicely on the South Bonham and Ravenna charge, except the finances. On account of continued rains for the past two years, our people are a little financially depressed, but a good crop this year will straighten us up. We are planning and hoping for a good revival at every appointment.

Childress.

J. T. Bloodworth, April 2: We have just closed the best meeting of the four we have held in Childress. Rev. C. M. Shaffer, of Plainview Station, came and preached for ten days, and of course those who know Brother Shaffer know we had fine preaching. He is a fine gospel preacher. After

he left, Rev. H. B. Ellis, of Oklahoma, my old, true and tried friend, came and did fine preaching. Brother Ellis has a promising future. We have had a number of happy conversions. The Church has been greatly helped. Rev. M. D. Hill, of Estelline, came and did fine work. He is a tireless worker. We are receiving some valuable members. This country is prosperous and people from the middle of the State are coming here and buying this cheap land. We welcome them.

May.

Mae M. Smith, March 28: Second quarterly Conference held at Holder March 21, 25. It was a decided success; fine presiding elder preaching; good attendance; good dinner. Some of our young people have made nice collections on \$20.00. I am glad to hear, new bedstead and new garden at the parsonage. Green's Chapel will build a big tabernacle. We are looking up and pressing on. We will stick to the Advocate out this way.

Midlothian.

Chas. E. Brown: We have just closed a fifteen days' meeting at this place. The last week the weather was very much against us, and Sunday was very bad indeed. And yet over it all the Lord gave us the victory, adding eighty members to the Church, and getting the promise from the strongest men of a superannuate home next fall or winter. And this promise is guaranteed by the pastor, Bro. Little. As an earnest they gave in cash and closed up subscription \$20.00. I am glad to be able to report Midlothian as standing in the front rank in every good thing. They have the best arranged church and parsonage this preacher ever visited. The church parlor and the pastor's study are so accessible and handy to each other and to the auditorium and Sunday-school room. Then the splendid, new parsonage near enough and so well arranged and furnished that altogether the preacher is fixed to do his work successfully. The present pastor, Bro. M. K. Little, is in charge and is master of every detail of the work. He is wide awake and alert in everything that affects his Church. It is a great delight to be in a meeting and in a charge where you feel that the preacher is doing the full work of the ministry, and that the people so recognize the fact and defer to his leadership gladly and with confidence. Such are the conditions in Midlothian. The charge is in fine shape and Methodism need not be ashamed of this wing of her great army.

Leonard and Orange Grove.

S. P. Ulrich: Our silence since conference has not been from a lack of anything to report, but because we have been too busy to write about the doings here. Since we came here there has been a new barn built, also a poultry house, and the porches of the parsonage have been ceiled overhead. The Woman's Home Mission Society has put in the parsonage new carpets, matings and a linoleum; also a china closet and a cupboard, a brick flue and a hot blast heater. Now they are at work raising money to furnish our new church as soon as the building is ready. Possibly the time they get into print the masons will be at work on the walls. Last, but not to be forgotten, is the pounding which the occupants of this parsonage received. We were taken completely by surprise, and when the door was opened in response to a knock the house was soon filled with people old and young. Their gifts filled the pantry. These tokens of kindness bring us under lasting obligations to the people who have thus remembered us.

Gordon.

J. P. Patterson, March 28: We have progressed on all lines on this charge. The W. H. M. Society has paid off all the claims of the previous year, and the ladies are preparing to make a forward move. We have organized two more prayer-meetings on the charge, which are doing excellent work, and the one at Gordon has grown some four-fold. We have been pounded in orthodox form. We have just closed one of the best revival meetings that was ever conducted in Gordon. Rev. R. J. Birdwell, of Weatherford, did the preaching; all the rest of us prayed, sang, and worked; and God gave the victory. Every Christian of every denomination in our town learned to love Brother Birdwell. There were between sixty and seventy professions; among these were children, and also strong men. Almost every member of the Sunday-school was saved, and the work on all lines will be increased. The dear old Advocate is in good favor on this charge. Though we are in wet territory, we appreciate the fight it is making for the homes of our State; and we deplore the fact that the enemy should find consolation from our ranks.

Fulshear and Brookshire.

M. A. Thurman, March 30: We arrived at Fulshear December 13, and were met at the train by that noble and sweet-spirited man, Bro. W. T. Nesbitt, and his good wife and Sister Harris (Mrs. Dr. Harris), who conveyed us to the parsonage. Here we found that kind and generous woman, Sister R. L. Harris, her three daughters, Tannie, Tennessee and little Joy, and Prof. W. D. Smith. All received us cordially, informed us that supper had been prepared for us, and then took their departure, leaving us in possession of the parsonage, supper and all. And how we did enjoy that supper! After eating to our satisfaction, we took an inspection of the parsonage. And, strange as it may seem (?), about the first place we went to was the pantry. There we found flour, meat, coffee, sugar, molasses, canned goods, etc., for all of which we were glad, and for which we felt grateful; but these were only the beginning.

BARRELS OF AIR BURNED AS FUEL

New, Remarkable Stove—Ohioan's Great Invention—Consumes 395 Barrels of Air to One Gallon of Common Kerosene oil making oil-gas—the New Fuel that looks and burns like gas!

Wood, coal and oil all cost money. ONLY FREE FUEL IS AIR! Unlimited supply—no trust in control. Air belongs to rich and poor alike. We can't burn air alone but see here! Our wonderful stove burns air and gas—very little gas—principally air. Takes its fuel almost entirely from the atmosphere. A miniature gas works—ponny fuel for every family—save 1-2 to 1-3 on coals—save dirt and drudgery—no more coal or wood to carry—ashes unknown—absolute safety.

SEE HOW SIMPLE! TURN A KNOB—TOUCH A MATCH—FIRE IS ON. TURN AGAIN—FIRE IS OFF! THAT'S ALL.

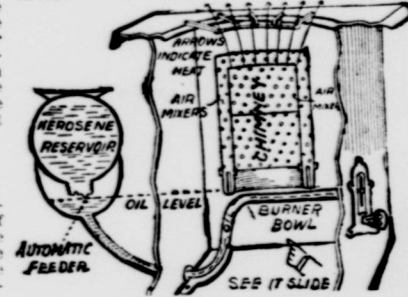
Astonishing but true—time tested—proven facts—circulars give startling details—overwhelming evidence. NO SUCH STOVE SOLD IN STORES—UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF.

Because air is the only free fuel and no trust in control inventors have tried for years to find a way by which properties could be drawn from the atmosphere and used as fuel for general household purposes, thus producing the cheapest fuel obtainable. To a Cincinnati genius heretofore unknown to fame must go the credit of solving this great question. Understand, you cannot burn air absolutely alone, but this new air generator actually takes its fuel almost entirely from the atmosphere, so much so as to take in 395 barrels of air while consuming one gallon of oil.

The time has come at last when our readers are no longer compelled to continually drudge in hot, fiery kitchens with coal and wood fires so ruinous to health and looks, for every family who desires can cook, bake and heat with oil and air gas, the wonderful new fuel which frequently saves from 1-2 to 1-3 of fuel bills. What a blessing this is to women folks, who for the first time in their lives can say, no more coal or wood nor deadly gasoline to burn and kill, nor smoky oil wick and valve stoves.

Thousands a Week.

Upon calling at the factory we find that this invention has caused a remarkable excitement all over the U. S.



SECTIONAL CUT OF GENERATOR.

that the factory is already rushed with thousands of orders, and the Company's representatives and agents are making big profits, as they offer splendid inducements.

As will be noticed from the engraving, this oil-gas and air generator is entirely different from any other stove—although its construction is very simple—and durable—last for years—no wick—not even a valve, yet heat is under perfect control—no leaks, nothing to close or clog up. Your hand upon a knob—a turn to right or left, the oil is automatically fed to a small steel burner bowl or open trough, when it is instantly changed into gas, which is drawn upwards between two red-hot perforated steel chimneys, all the while drawing in about one barrel of air to every large spoonful of oil consumed, making quick, intense heat which is condensed into a small space for cooking or distributed through oven for baking.

Every drop of fuel consumed—goes into heat—making hottest gas fire—nothing wasted—requires no pipes or fire connections—use it anywhere about the house, office, or store—move it about as often as you like.

This invention has been fully protected in the U. S. Patent office, and is known as the Harrison Valveless, Wickless, Automatic Oil Gas and Air Generator, the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of kerosene oil that is needed to produce so large a volume of gas makes it, we believe, the most economical fuel on earth, and the reason for the great success of this generator is based on the well-known fact of the enormous expansiveness of oil-gas when mixed with common air.

Kerosene oil from which oil-gas is made is sold by all grocers—buy as consumed—as you would for a lamp—gallon lots or two—let pennies do the work of dollars and save the difference. At last humanity is blessed with a cheap fuel that makes no dirt, ashes, soot—removing forever the greatest nuisance that women folks ever suffered.

What a pleasure to just turn the knob—touch a match—a beautiful gas flame appears—hot as fire—always ready—day or night—on or off at will—self-regulating—no more attention—could anything be more perfect?

It generates the gas only as needed—

simple, handsome, durable, easily operated, and another feature is its perfect safety.

Not Dangerous Like Gasoline

Which is liable to explode at any moment, causing fires, loss of life and property. This stove is so absolutely safe it won't explode and if a match were dropped in the oil tank it would go out.

This Oil-Gas and Air-generator does any kind of cooking that a coal or gas range will do—invaluable for kitchen, laundry, summer cottage, washing, ironing, canning, pickles, camping, and by placing an oven over the burner, soiled baking or roasting can be done.

Combination Cooking & Heating Stove

Another important feature is the invention of a small Radiator which placed over the burner makes a desirable heating stove for cold weather, so that it is adapted for any time of the year, and many people do away with the ordinary stoves entirely by using this stove with radiator for both heating and cooking.

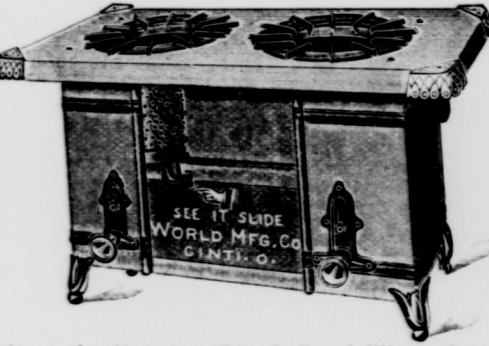
While at the factory in Cincinnati, the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment, but a positive success and giving splendid satisfaction, and as a few extracts may be interesting to the readers, we reproduce them: L. S. Norris, of Vt., writes: The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 50 to 75 per cent over wood and coal." Mr. H. Hoyle, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple any one can safely use it. It is what I have wanted for years." Certainly a blessing to human kind.

Mr. E. D. Arnold, of Neb., writes: "That he saved \$1.25 a month for fuel by using the Harrison Oil-Gas Stove; that his gas range cost him \$5.50 per month, and the Harrison only \$1.25 per month."

J. A. Shaffer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to add the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is a beautiful dark blue, and so hot seems almost double as powerful as gasoline."

Mrs. J. L. Hamilton, writes: "Am delighted Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."



SEE IT SLIDE WORLD MFG. CO. CINCINNATI, O.

Hon. Ira Eble, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble—perfectly safe—no danger of explosion like gasoline."

Chas. L. Bendeck, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove no coal yard, plumbing, ashes or dust. One match lights the stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke, no dirt—simply turn it off and expense ceases. For cheapness it has no equal."

Agents Are Doing Fine—Making Big Money. WONDERFUL QUICK SELLER.

Head & Frazer, of Tex., writes: "Received stoves yesterday and have already disposed of them. Inclose order for \$1.00. Rush—we need them now. Sell like hot cakes. Prospects very bright. Sold 50 stoves in our own town."

J. H. Halman, of Tenn., writes: "Already have 50 orders."

C. W. Workman, of Ohio, writes: "Sold 15 to 18 stoves the last week."

J. C. Waterstraw, of N. Y., writes: "Am having wonderful success getting orders. Been at it 4 days and received 33 orders."

R. L. Husted, of Mich., writes: "Been out one day and sold 11 stoves. They sell themselves."

This is certainly a good chance for the readers to make money.

Thousands of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw the Oil-Gas Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation, can say to the readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes, 1, 2 or 3 generators to a stove. They are made of steel throughout, thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings, and as these seem to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user, and the maker fully guarantees them.

HOW TO GET ONE.

All the lady readers who want to enjoy the pleasure of a gas stove—the cheapest, cleanest and safest fuel—save 1-2 to 1-3 on fuel bills and do their cooking, baking, ironing and canning fruit at small expense—should have one of these remarkable stoves.

Since prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you wish to be the only maker, The World Mfg. Co., 703 World Bldg., Cincinnati, Ohio, and ask for their illustrated pamphlet describing this invention, and also letters from hundreds of delighted users, you will receive much valuable information.

The price of these stoves is remarkably low, only \$2.00 up. And it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

DON'T FAIL TO WRITE TO-DAY

For full information regarding this splendid invention. The World Mfg. Co., is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital \$100,000 and will do just as they agree. The stoves are just as represented and fully warranted and sent to any address.

\$40.00 Weekly and Expenses.

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages, by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown, these Oil-Gas Stoves have caused great excitement. Oil-gas fuel is so economical and delightful that the sales of these Stoves last month were enormous and the factory is rushed with thousands of orders.

Many of the readers have spare time, or are out of employment, and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this stove before 8 or 10 people and you will excite their curiosity and should be able to sell 5 or 8 and make \$20.00 to \$25.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?

people do for their preacher, that is not counted as quarterage, made liberal provision for his support, and paid nearly one-fourth of the assessment. I am looking after the conference collection, and have, provided for in cash and subscription, about 90 per cent of the amounts assessed. We expect to pay all our assessments in full, Bishop. Taking the charge as a whole, the people say Church attendance is unusually good, and the interest in Sunday-school work was never better; for which, the latter at least, the credit is due to our faithful and efficient officers and teachers. We are confidently expecting a good year.

The Home Circle

DREAMING.

"O, for a splendid thing to do!"
Thought little Ben one day,
"For something really, truly great,
Not just pretend at play."

So lost was Ben in idle dreams,
He did not note, 'tis true,
That, heedless, he was passing by
A splendid thing to do.

For poor blind Tom beside the curb
Stood bending 'neath his load,
Awaiting someone's helping hand
To lead him o'er the road.
—Grace May North in Christian Reg.

A FOOLISH OLD GENTLEMAN.

Billy and Bobby Macintosh thought Tude Meiggs was the most wonderful girl in the world, and the luckiest and dearest knows what besides; even the Macintosh baby was pleased to gurgle in appreciation of Tude's yellow curls and her numerous pretty dresses and her soft grey cloak with the lovely little bennet to match.

"She's only ten years old, Tude Meiggs is," said Billy to Bobby, "and she's got a watch and chain and a little red pocket book and—"

"A big trunk," said Bobby, proudly, "and her's a boarder."
Tude Meiggs was attending school in the city, that is why she boarded with Mrs. Macintosh, who was her mamma's old school friend. She had other things in addition to her watch and chain and her little red pocket-book and her big trunk; she was a very generous, sweet-tempered little girl, to whom even grown people opened their hearts, and that is how it came about that one day Mrs. Macintosh told her of the foolish old gentleman.

He lived in the flat just above the one where Tude boarded and his name, too, was Macintosh. He had ever so much money more than he knew what to do with. Tude listened with wide eyes and the pink color flushing her cheeks.

"And he's Mr. Macintosh's father, his real father?" questioned the little girl.

"Yes," answered the mother of Billy and Bobby and the baby, "you didn't know such a foolish old gentleman existed, did you, Tude? I do not call him foolish in disrespect, for no person living would be gladder to be friends with him than I—I call him foolish because he's living up there alone, and, from what I hear, he has a terrible time keeping a cook, and he's old and he's feeble and, they say, he isn't well. I know he doesn't eat the proper food, whereas if he'd make friends with his son—his only son—we'd wait on him and see that he had everything he wanted. O dear, he ought to have his son to lean on—O dear he ought to be acquainted with Billy and Bobby and the baby."

"He ought to know you, too," said Tude.

The mother of Billy and Bobby and the baby gave her pretty little head a toss, smiled through the tears in her eyes and said generously, "that doesn't make a bit of difference, but I'd be awfully good to him, Tude, and I'm worried to death thinking that something might happen to him up there alone."

"Doesn't he know the children a bit?" asked Tude, in astonishment, "their own grandfather?"

"Not a bit," said the children's mother.

"And doesn't he like you, Mrs. Macintosh?"

"Not a bit," said the children's mother, and laughed.

"Doesn't he ever meet his son in the elevator?" inquired the little girl. "He meets him and gives a grunt; he doesn't know me, but he thinks he does, not by sight, but the kind of woman I am," said Mrs. Macintosh, a little bitterly, "and if the children were as close to him as I to you, dear knows who he'd think they were, and

Loraine, Texas, Feb. 18, 1906.
J. L. Ward Medicine Co.,
Big Springs, Texas:

Gentlemen—From boyhood I have suffered with headache and I never found any medicine on the market to cure me until I used Ward's Favorite Headache Tablets, which cured me in 30 minutes.

I hope you will have great success with this medicine, as it is a God-send to any person suffering with sick headache. I am, very truly yours,
J. C. NEEL,
with T. & P. R. R. Co.

P. S.

Send us your Druggist's name and 10 cents and we will send you a 25 cent box of Ward's Favorite Headache Tablets, a guaranteed cure for Headache of all origin, whether sick, bilious, nervous or hysterical-neuralgia, sun-pain, or pain in any part of the body—will reduce fever. Perfectly harmless; contains no Morphine, Antipyrine, Cocaine, Chloral or other dangerous drugs.

I'm sure that not for a minute would he see in their little round faces their father over again."

"It's a shame," said Tude.
That afternoon the foolish old gentleman, sitting all alone, dull and miserable, heard his doorbell ring. There was no one to answer it but himself, for his cook had been gone three days, so he let it ring several times and then because, as he muttered to himself, he didn't want it to keep on ringing forever, he arose and walked slowly and stiffly down the hall.

"What do you want?" he asked, opening the door. Then to his surprise he saw before him a pretty little yellow-haired girl.

"You are at the wrong door," he growled.
"No, I'm not," answered Tude, bravely.

"Begging are you?" asked the old man.

"No," said Tude, and, looking up, she smiled. Tude's smile, which broke all over her face and brought out the most bewitching dimples to full perfection, had charmed Billy and Bobby and the baby as soon as she made their acquaintance. It charmed the old gentleman, too.

"Walk in!" he said, and proceeded to show her the way to the parlor.

My! what a very foolish old gentleman he was! There was nothing homelike about his flat, with its stiff old parlor sofa and its stiff old parlor chairs. A chill crept over Tude as she seated herself on a corner of the sofa while the old gentleman took possession of one of the stiff chairs. But suddenly she found her voice. "I thought as we live in the same flat and are pretty near neighbors and neither of us been here long that we ought to know each other, and I heard you haven't been so well, and that's why I pay the first call."

"Not so well," grumbled the foolish old gentleman, "that's on account of the miserable indigestible food put on the tables in this outlandish cafe. You don't take your meals there; you wouldn't be so rosy if you did."

"I'm thankful to say," said Tude, pleasantly, "that I board with an old school friend of my mother, and she's as good as gold. If you happen to strike the right place, boarding's all right."

To the little girl's surprise the old gentleman agreed with her.
"I've been thinking about boarding away from the cafe," he said, "but I didn't know one could find a private boarding place in the apartment house. Perhaps, however you are the only boarder."

"I am," said Tude, "but they'd love to have you, too." After she said this she felt very scared.

But the old gentleman was not agitated over it. He said, simply: "Suppose you find out and let me know, the terms and everything. They have good soup?"

Billy and Bobby would have been as proud as Punch if they had heard Tude praising their mother's soup. It made the poor, ill-fed, foolish old gentleman very hungry.

After she praised the soup she praised all of Mrs. Macintosh's meals, which, indeed, well deserved praise from the little boarder, and then she arose and bade her new friend good-by.

"Hold on!" he called in the doorway, "are there any children?"

"They're as good as gold," said Tude, turning round, "you'll love them dearly. I'll bring them to see you."

She kept her word, carrying the fat, good-natured baby, while Billy and Bobby lost their bravado and clung to her skirts, Bobby whispering proudly to his soul, "Her ain't afraid o' nothin'." She introduced them by their Christian names and they stayed ten minutes and were, indeed, as good as gold. They didn't know that the poor, foolish old gentleman was their grandfather, and he didn't know his son's children face to face. Tude felt very queer and there was a lump in her throat.

"Next time you come let me know the terms, please," said Mr. Macintosh, Sr., and Tude knew that he watched them till they went into the elevator.

"Next time," she thought, "I'll have to make a clean breast of it."
Tude Meiggs had thought she was brave, Bobby Macintosh had said to his soul, "Her ain't afraid o' nothin'!" but she felt very much frightened that day she made up her mind on her way from school to run up and get over with her troublesome third visit, wherein she would have to make a clean breast of it.

Mr. Macintosh, Sr., as she always called him in her thoughts, opened the door. He was pale and agitated. "I thought it was you," he said, eagerly. "Look here, I'm sick in earnest. Was it a trap? Tell me the name of those children—I see their little faces morning, noon and night."

"Macintosh," said Tude, faintly.
"Then it was a trap," said the foolish old gentleman; "it was that woman, and I—I was taken in, deceived, an old man needs a home. It was that woman."

"She doesn't know a thing about it, if you mean Mrs. Macintosh," said Tude, indignantly, "and she's as good as gold, and she's worried because you're sick and she wants to take care of you, and—"

Tude Meiggs would not be able to tell exactly in what words she went on with her story after that sudden burst of grief on her part, but go on with it she did, fluently, and when she was through Mr. Macintosh, Sr., sat before her with his wrinkled hands covering his face.

"I've been a foolish old man," he said, choking over the words.

Half an hour later the luncheon of the Macintosh family was interrupted by a knock at the door and there came into the room Tude, a full hour late, and the old gentleman that Billy and Bobby had promised not to say they had visited. The round eyes of the two little fellows looked in wonderment at their father, who stood irresolute a moment, and then opened his arms and stepped forward, and they didn't know which of the two was hugging the other the harder.

"I didn't 'spect he was grandfater till just a while ago," said Billy to Bobby that night, as they quietly played marbles, rolling them over the floor to each other. "I guess he'll be Tude's grandfater, too."

"I guess he will," said Bobby, awestruck: "Her ain't afraid o' nothin'!"

—Exchange.

THE MUSKRATS' HOME

All summer Mitty Muskrat had lived in a big cave in the bank just above the pond. One day in October she was delighted to hear that it was time for the family to build their winter home.

Soon after sunset one night she started out with her mother; they crossed the pond swimming with their fore feet tucked up under their throats, and using their broad, flat tails as rudders. Mitty, indeed, was in such a hurry that she wriggled her tail from side to side like a tadpole.

They entered the ditch which led into the swamp, but soon left it, and making their way through mud and grass for a short distance, suddenly came upon several muskrats building a platform of sticks upon some alder roots.

The house itself was begun by weaving green twigs, flags, and reeds into a kind of fence around a circular enclosure. Mitty helped fetch reeds from the swamp all night. She slept all the next day, and did not awaken until after sundown. With several companions she went out to get food. Some dug yellow lily roots, towed them ashore, and feasted on their crisp white centers. Mitty fancied a rush banana. Diving to the bottom of the pond, she bit off a big rush, carried it to her usual eating place, sat upon her hind legs and began to peel it, holding it in her paws and biting off the end of the soft, white pith as if it were really a banana.

Suddenly one of her companions plunged noisily into the pond. This was a signal that danger was near. Although Mitty could see nothing she dropped her supper and dived into the pond. An instant later Slyfoot, the weasel, appeared on the bank, disgusted that his prey had escaped. Swimming under water, Mitty, with a few swift strokes, reached home.

That night the rain fell in torrents, and no one worked on the new house. Muskrats were not afraid of rain, their coats being quite waterproof, but the heavy clouds made the night pitch dark and they preferred to wait for moonlight.

When the weather was again pleasant the house progressed rapidly. A domeshaped structure was formed of interlaced reeds, and plastered on the outside with mud which the builders mixed in their paws and smoothed with their tails. On the top the reeds were more loosely woven and not so thickly covered with plaster, so that air might enter. There was no door above water; a passageway led from the upper into the lower one, and this room opened directly into the water.

One night it began to rain, and the children said gayly, "This will make a pond of the meadow." And, indeed, it did. A neighbors house was swept away. Their own followed. The children mourned, but the elders said: "How fortunate that the flood came early in the season! Now we have time to build again before winter!"

Then it suddenly grew cold. The ground froze, and ice formed on the pond.

"How can we build a house now?" wailed the children.

"Wait a little," replied the elders, "it is too early for winter yet; we shall have another warm spell."

Sure enough, Indian summer soon came, with mild days and clear moon-

THE "Yellow Leaf Blight" and "Red Leaf Blight," so disastrous to cotton, are both attributed, by the highest authorities, to impoverished soil—lack of Potash and nitrogen. In fact, these authorities advise liberal fertilizing with mixtures containing Kainit as the prime preventive.

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light nights. How fast the muskrats worked on the new house! Every one did as much as he was able.

The new house was larger than the old one, and had another chamber on top, quite high above water. When it was completed, the muskrats moved in. Then the water froze over, and their only escape from the pond was through the brook.

One day there was a great noise overhead. All the muskrats rushed downstairs into the water. Through the ice they could see figures moving swiftly about. They were boys skating on the pond. Now two of them were pounding on the muskrat house. It was frozen so hard that after a time they went away. The next day they came back with sharp instruments, and tore away the earth and reeds of the roof. Then they put a queer iron thing in the chamber, and went off. Three-toes called it a trap the moment he saw it, and said a similar one had stolen his other toes. He was a wise old fellow, and advised immediate abandonment of the dwelling.

So all the muskrats fled from the house, and, as it was impossible to build another, they were obliged to live in the summer caves on the shore.

"How fortunate for us," remarked Mitty's mother cheerfully, "that our old home is so high up in the bank that it is not flooded! We can keep quite comfortable there until spring."

—Holiday Magazine.

"DEAR OLD DAD."

We happened at a home the other night, and over the parlor door saw the legend worked in letters of gold: "What is Home Without a Mother?" Across the room was another brief, "God Bless Our Home." These mottoes will be found in many homes, worked by nimble fingers and expressive of the love and devotion felt by the members of the household for the holiest and happiest of earth's blessings, "Mother" and "home." "Home, home—sweet home, be it ever so humble, there's no place like home. But there is another factor in the blessedness of home that is too often forgotten, or, at least, perhaps sometimes not fully appreciated, and that factor is "Dad."

We want to preach a little sermon in "Dad's" behalf today. It is no disparagement to "Mother" to say that along side of the legend referred to above this other would be appropriated: "God Bless Our Dad."

"Dad gets up early, lights the fire, boils an egg, grabs his dinner-pail, and wipes off the dew of the dawn while many a mother is sleeping. He makes the weekly hand-out to the butcher, the grocer, the milkman, and the baker, and his little pile is hardly worn before he has been home an hour. He stands off the bailiff and keeps the rent paid up.

"If there is a noise during the night Dad is nudged in the back and made to go downstairs and find the burglar and kill him. Mother darts the socks, but Dad buys them in the first place, and the needles and the yarn afterward. Mother does up the fruit well, but Dad buys it all, and jars and sugar cost like the mischief.

Dad buys chicken for the Sunday dinner, carves them himself, and draws the neck from the ruins after every one else is served. "What is home without a Mother?"—Yes, that is all right. But—"What is Home Without Father?" Ten chances to one it is a boarding-house; father is under a slab, and the landlord is a widow.

"Dad, here's to you. You have your faults—you may have lots of them—but we will miss you when you are gone."

Yes, dear old unappreciated Dad! The legend ought to grace the walls of a cottage or a place in your honor may appear. You may tread the

pathway of life, bearing its burdens ungrudgingly and cheerfully, and go down to the grave unhonored and unsung in framed legends, but you will be missed and mourned nevertheless in cold gray days when you can no longer answer the call for your services, and will receive your reward on the other shore. Dear old Dad! God bless Dad!—Russellville Courier-Democrat.

LIFE A CENTURY AGO.

One hundred years ago a man could not take a ride on a steamboat.

He had never seen an electric light or dreamed of an electric car.

He could not send a telegram.

He couldn't talk through the telephone.

He could not ride a bicycle.

He could not call in a stenographer and dictate a letter.

He had never heard of the germ theory or worried over bacilli and bacteria.

He never heard a phonograph talk or saw a kinetoscope turn out a prize fight.

He never saw through a Webster's unabridged dictionary with the aid of a Roentgen ray.

He had never taken a ride in an elevator.

He had never seen his wife use a sewing machine.

He had never struck a match.

He couldn't take an anesthetic and have his leg cut off without feeling it.

He had never seen a reaper or a self-binding harvester.

He had never crossed an iron bridge.

Why are troublesome visitors like trees in winter? Because it is a long time before they leave.

"COFFEE JAGS"

The Doctor Named Them Correctly.

Some one said "Coffee never hurts anyone." Inquire of your friends and note their experiences.

A Philadelphia woman says: "During the last two or three years I became subject to what the doctor called 'coffee jags' and felt like I have drunk too much rum. It nauseated me, and I felt as though there was nothing but coffee flowing through my veins.

"Coffee agreed well enough for a time, but for a number of years I have known that it was doing me great harm, but, like the rum toper, I thought I could not get along without it. It made me nervous, disordered my digestion, destroyed my sleep and brought on frequent and very distressing headaches.

"When I got what the doctor called a 'coffee jag' on, I would give up drinking it for a few days till my stomach regained a little strength, but I was always fretful and worried and nervous till I was able to resume the use of the drug.

"About a year ago I was persuaded to try Postum, but as I got it in restaurants it was nothing but a sloppy mess, sometimes cold, and always weak, and of course I didn't like it. Finally I prepared some myself at home, following the directions carefully, and found it delicious. I persevered in its use, quitting the old coffee entirely, and feeling better and better each day, till I found at last, to my great joy, that my ailments had all disappeared and my longing for coffee had come to an end.

"I have heretofore suffered intensely from utter exhaustion, besides the other ailments and troubles, but this summer, using Postum, I have felt fine." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Restaurant cooks rarely prepare Postum Coffee properly. They do not let it boil long enough.

To p Mission first of a un vided li ference frontier reasons class named, demand, he dor respect receive tory. West a ing a g the bes surpris now si "have write t named note t transfe his hes need t frontie ous p one el large these v the po provide work o each o its own oportu the sn ground lies in practic preach ought dollars and sp perhaps of the Why a treasu forces! frontie do the city de Here v concen perane by w to leave The g the ext are br the in Europe not we of ou simply The it even i But th taking new at with v rions i much confer and st our pa spirit. In tow people largely and di cult. Where gulf the and sions, overly had. on the ted fo So, w missio was e and a "missi doing We h best (were) sorely along ferenc peetin that t the at way. no be man" off in while house Why cal jo appoh City bly rider fully rather

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THE PROPOSED BOARD OF HOME MISSIONS.

To properly understand the Home Mission question let us remember first of all that our home field is not of a uniform character. It may be divided into three sections: Settled conference work, the city work, and the frontier. Our present methods reasonably effective for the first class of work, but the two last named, the frontier and the city, demand a change of methods, or men, or both—something needs to be done. The frontier needs more respect than it has heretofore received. Oklahoma, Indian Territory, New Mexico, and the far West and Northwest, are fast developing a great civilization, and they need the best we can give them. I am not surprised that our presiding elders now say to a would-be “transfer,” “have your pastor or presiding elder write to me direct. We of the fields named know why. Again, we often note that a broken-down brother transfers to the arid regions “for his health.” I do not deny that they need the health, but do not these frontiersmen need strong, vigorous preachers as well as any one else? Surely if our Church at large understood the vastness of these western fields, and the need of the population, we should be better provided with funds to carry on the work on the “firing line.” But as it is, each conference sees a needy field in its own territory, and our Church loses opportunities every year, never to have the same chance again on the same ground. Literally thousands of families in these fields can be said to be practically out of reach of regular preaching by any denomination. Then, ought we to collect our thousands of dollars each year in the old States, and spend them to keep up circuits perhaps made weak by the removal of these very unreached families? Why not have our funds in a general treasury so that we could “mass our forces?” We ought to advance on the frontier with at least as much vim as do the railroads and saloons. The city field presents a different problem. Here we face the liquor traffic in its concentrated form, because of the temperance reforms in the several States, by which the saloons have had to leave the rural sections so largely. The growth of manufacturing, and the expanding commercial movements are bringing us nearer each year to the industrial and moral problems of Europe and the North. Our slums are not well developed, as such, in many of our Southern cities. But they simply have not had sufficient time. The influence of rural life is yet strong, even in some of our largest cities. But the ties are breaking. Are we taking up the threads and weaving a new and better fabric? As a Church, we have kept a huge machine going, with wonderful success where conditions favored. But we have run too much on a basis of “full reports as conference,” and many a dead Church and stranded school enterprise mark our pathway. We have allowed class spirit, often, to grow up in Churches in towns of from one to ten thousand people. The country people stop going, largely, to the stylish “First Church, and drop back to the mission, the circuit, or, too often, quit altogether. Where a city is large enough to engulf both these classes, we have the “up-town” stylish churches, and the slums, and city missions. Our Church has not been overly stingy with what little she had. But we have tried to fasten on the cities a system peculiarly fitted for the country and smaller towns. So, we have developed some chronic mission chapels. I know of one that was erected about twenty years ago, and at last accounts was still drawing “mission money,” with little hope of doing more under the present system. We have sent our strong men to the best Churches, where higher salaries were paid, and left the Churches most sorely in need of help to struggle along with the “left-overs” of the conference. No wonder that the self-respecting laboring man is inclined to say that the Church favors the wealthy—the appointments read too much that way. Think of a sinner being treated no better than a “Southern gentleman” treats a negro cook; put him off in the “shanty in the back yard,” while the “gentleman” lives in the “big house!” Why play at the business? Why tie a lot of these little impractical jokes of Churches together by the appointment of a “Superintendent of City Missions,” that personage probably being a godly old circuit-riding who ought to be mercifully located in his old age rather than charge him, officially, with

the blunders and failures of higher authorities? To take such a man, who has been crowded out of the front ranks by the more aggressive, active men, and put him on a City Mission where he whacks around, with no faith in his people or his work, because of unfitness, is to commit a crime against humanity and high heaven. A speaker before the New Orleans Conference declared that if a conference would not locate these “gum logs,” the Mission Boards should refuse to appoint them. Our last General Conference authorized the establishment of a system of City Missions, provided “these missions shall in all cases co-operate as far as possible with the Board of Church Extension, and the Woman’s Home Mission Board.” The General Board, therefore, in 1903, adopted a plan which provided, (1) For a special study of the home field, by the Secretaries, and the gathering and publication of information concerning same. (2) The training of a force of city missionaries, the same to be passed upon by the Committee on Candidates; as in the case of the foreign field. (3) The missionaries are to work under the direction of the City Board and the presiding elder, and to be supported by the Churches of the city where located, or otherwise provided for, and not by the General Board. With all due deference to my superiors, I must say these provisions are woefully inadequate to meet the case. The financial features are enough to kill the movement, even if the required co-operation of Conference Boards was not sufficient to clog the machinery and get the whole movement “sat down upon.” Unless we could get the movement endowed, the Churches of a single city could hardly bear the burden of erecting buildings and equipping a mission plant to compare with the successful ventures of the British Wesleys. We ought to lift the work of the home field to the level of the foreign work, and make it more connective. The work is too vital to be thrown on the men who are already burdened with pastoral duties. There should be no relegation of the examination of candidates and general supervision to the Foreign Board. We should no longer make home missions a “side issue,” and leave the impression on the membership of the Church generally that we are doing admirably well in the home field, and thus throttle our efforts to advance. In the volume of addresses, issued after the New Orleans Conference, nearly five hundred pages are given to foreign missions, and about seventy pages to home missions. Does this represent our home mission conscience? Shall we have a separate Home Mission Board? Or, if not this, why not have one General Secretary of Missions, and two assistants; one for foreign and one for home missions? Let us have some re-arrangement that will give us a definite head to the Home Department, and a financial system independent of local conditions. We could organize the cities, with the missions, into a system apart from the Annual Conference system, and in these districts combine all collections for pastors’ salaries and home missions, with the amounts apportioned by the General Board, and make these a common fund to support up-town, down-town, and round-about-town Churches. Some of our “First” congregations might object to paying to the cause, instead of a stated salary, but it would not hurt them to support the spread of the kingdom rather than men. Our present system of sending our best men to the stylish Churches and our weaklings to the poor is straining too much the idea that God uses the weak and foolish to confound the strong and wise; it is simply robbing God and man. The poor of the slums have as much right to hear a “star” preacher as anyone. At this point we have pandered too much to the world, rather than do our best to save it, and our neediest fields often suffer, while less needy ones, nearer to a long purse, get a surplus. The removal of the time limit is not necessary, if we place home and foreign missions on an equal footing. The principle of the itinerancy is vital to our system; yet to recognize the home field as a mission ground is not revolutionary. We must have trained men for the work, and trained men cannot be had if we change them so rapidly that they can thoroughly learn no field. We do not need to “dodge the law by changing the name of the appointment,” as was done in one instance. Let us simply face the facts, and act accordingly. No two cities are alike in all respects. One is a cotton port, another a manufacturing center, and a third is a “railroad town.” The regular itinerancy meets the needs of the country and small towns. But that it needs to be modified to meet the needs of the growing city, is evidenced by the growing formality and impotency of many of our larger city congregations, and the growing, grovelling mass of the poor of these cities, who are turning away to Socialism, Cathol-

icism or skepticism. We cannot afford to lose sight of the principle of self-support in the home field, any more than we can in the foreign; but let us put them on an equal footing. It might be well, also, to quit pandering to the man who “doesn’t believe in foreign missions,” and make both one common fund, administered by one board, with one secretary and two assistants. J. L. JAMES. McLoud, Okla.

THE TIME LIMIT.

As I have noticed several communications concerning our time limit and its probable abolishment by the General Conference, it occurs to me to make a suggestion, which may help in settling the question. The principal objection seems to be, that the present system is not applicable to “down-town” Churches. The objection seems very plausible. These are new conditions which have arisen in the last few years, and no doubt require at least a longer, if not a settled pastorate; but may not this difficulty be met without abolishing the time limit? By reference to our Discipline, page 51, Par. 99, it will be seen that there is quite a list of exceptions to this four year limit. Might not the General Conference add one more exception? They could thus, by clearly defining the “down-town” Church, meet the requirements of its peculiar surroundings and conditions and still maintain the time limit practically as it now stands. One of the chief advantages of our polity is that Methodism adapts herself to changing conditions and keeps abreast. It seems to me that this method fully meets the conditions and does so with the least amount of friction. I am sure that all who have written concerning the subject have the prosperity of Zion at heart and love our Methodism. These are the motives that prompt these lines. S. L. BURKE. Sterling City, Texas.

LETTER FROM FLORIDA.

Please permit me to tread with reverent step through the most beautiful gardens of earth’s sweetest flowers, and gather therefrom a well-deserved bouquet for you. I want you to have them now, for their fragrance you can now appreciate, and their beauty you can see and enjoy. When you are dead they can only rot on your grave. I have thought for some time I would write a few notes from my Florida home, as I have formerly, but have been too busy.

Your editorials have been of such a high standard, and your fight against wrong so vigorous, till I am forced to drop you a few notes, and with the hope also that they may be interesting to my host of friends in Texas. Looking over my Florida Advocate today, I could not help but draw the comparison between our “Florida Times-Union” and the “Houston Post.” The Times-Union gladly publishes matter which elevates morals and builds up Christian principle, while the Post is, to all appearances, sold out to the rum power, and against all moral and religious welfare. I cannot see how any self-respecting citizen of Texas can look on the utterances of the Post and continue to give patronage to the paper. It is to be hoped that your statements in the last issue of the Texas Advocate indicate the true mental condition of the Post, for it would be far better to think of the Post as demented, rather than entirely sold out to do only evil. Amidst all the bitter vituperation of the Post you have held yourself to truth and righteousness, to the delight of your brethren and to the rejoicing of every lover of law and order.

When you were elected editor of the Advocate no mistake was made. I know of no one who could have brought such victories to pass in crusading against the liquor business in Texas. I have never read wiser words in defense of suffering mothers and rum-cursed children than those which from time to time have come from your fertile pen. I verily believe the time near at hand when our noble Texas people will drive the liquor traffic out entirely, and when it is done the most beautiful and fragrant wreath of laurels should be placed on the Texas Christian Advocate. Amen! So mote it be!

In reading the names of the preachers of the Texas Conference, I wonder what has gone with the majority of those I knew so well only a few years ago. I see many of them have transferred to the other conferences of the State; but I want to say to them that I shall never forget them, and some day we’ll meet “over yonder.” We have been well treated here in Florida, and feel quite at home in this fair Southland. Financially, we have no complaint at all, for our salaries here are far better than in Texas. This has been the mildest winter for years. Many green potato vines and

tomato bushes still growing, green as summer time. Orange trees are putting on new growth and blossoms. A few years more and Florida will have fully recovered from the effects of the freeze of ‘95. My work this year is in the great phosphate region. Thousands of dollars are paid for the products of the 25 or 30 mines operated within a few miles of this town. The phosphate rock is taken up from the pits and run through a powerful crusher, run through long troughs overflowing with water, the washing process being done by means of revolving leams with iron blades which carry the small rocks through the water to the end of the trough, or vat, where it is then carried by the little blades into a large revolving drum made of zinc or iron, which is perforated so as to let all grains of sand escape while the water is forced into this drum with great power. The drum revolves at a slight decline and the rocks roll out on a wide turning table, and on this table it is “picked” by men who know the phosphate rock from lime or sand rock. At a given point the table passes just under a scraper which turns the phosphate into little cars and it is then carried off under the “burning shed” where it is burnt and freed from moisture and sand. It is now ready to ship. Much blasting is done, as the phosphate rocks are very large.

Our town here is situated on a lake more than 20 miles long and fish are plentiful. I here and now give the editor pressing invitation to come down and go fishing with me.

To all my dear friends in Texas I send warm, loving greeting, with the hope also that God has dealt bountifully with you as he has with me and mine. Doctor, God bless you. Don’t get lonesome in your grand work, for I feel sure the whole host of God are on your side. Me too! J. L. YEATS. Inverness, Fla.

Beware of Ointments for Catarrh that Contain Mercury.

Mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall’s Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall’s Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price, 75c. per bottle. Take Hall’s Family Pills for constipation.

REV. D. T. HOLMES.

I have just read with sorrow the obituary of Rev. D. T. Holmes. I hope you will indulge me in a little space in our great paper to say a few things in tender remembrance of him. I first heard him preach as my pastor on the Amity Circuit, where I was greatly moved by his strong Gospel preaching. I soon learned to regard him as one of the purest men I ever met. I never heard him make a failure in his preaching.

Then I next met him on the Washington District. And during his faithful labors there I answered the call to the ministry and he signed my papers of authority to preach the Gospel. In my humble opinion, “a great man has fallen.” May the good Lord comfort all of his loved ones and doubly bless the editor in his great work for the cause of Christianity along the lines of prohibition.

W. W. MCKINLEY.

Ballinger, Texas.

Phlepes, Motesches and all other spring troubles are cured by Hoop’s Sarsaparilla—the most effective of all spring medicines.

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The editor of the Advocate continues his thanks to the brethren, ministerial and lay, for their many kind letters. We cannot answer them all, neither can we publish a great many of them intended for the Advocate. Only two of the opposite sort have been received, and they are not for publication. Otherwise, we would insert them.

DEATH OF J. B. RABB.

We are in receipt of the following card, the contents of which will touch the hearts of our North Texas preachers and laymen:

"I have just returned from the funeral of Rev. J. B. Rabb, perhaps the oldest member of the North Texas Conference. He lived well and died in peace, and his remains now rest in the cemetery at Lone Oak, Texas. A more extended notice will be prepared." Thus ends a long, devoted life, the record of which is now on high.

A NEW LIFE OF WESLEY.

What Napoleon Bonaparte is to the military student, John Wesley is to the student of modern evangelism. Napoleon finally reached his climax and fell into dismal failure and only his character as a great military genius survives; but the work of Wesley, along with his life and character, is ever widening in its influence as the years go by. The religious world never tires of the man and his resources. The secular press delights to publish any new work on the life and the work of the man whenever additional light is thrown upon his character. Every year but adds volume after volume to those already published, and the list continues to increase. We have before us a popular book of this sort just from the press; and while it follows the general trend of other volumes of like nature, yet it takes up new phases of Wesley's life and treats them in a most delightful manner. It is an analysis of Mr. Wesley's striking personality. It presents him, not only as a reformer, an evangelist, an executive; but more particularly as a man. It is written in popular style and adapted to the use of the common people. It is made to read like a romance. It is written by Dr. T. C. Winchester, professor of English Literature in Wesleyan. It is worthy a place in every Methodist household.

A VISIT TO ST. LOUIS.

St. Louis is the largest city this side the Mississippi. It now has a population of seven hundred thousand, and it continues to grow rapidly. By the time the government orders another census, it will have at least a million people. It is also a place of much wickedness. Saloons flourish everywhere. And all the evils that attend them exist. However, Governor Folk has appointed Police Commissioners who have been enforcing the law against Sunday violators. He requires it at the hand of those whom he places in charge. They say that it is a fact that the Sunday law is now enforced. I was through the city considerably on Sunday, and the saloons were closed, so far as I could see. I stopped at one of the prominent hotels, and its bar was tight all day. Yet the Daily Post contends that the Sunday law cannot be enforced in a town like Houston.

The occasion of my visit to St. Louis was to address the Methodist Club of the city. This club is composed of the ministers and prominent laymen of the two Methodisms of the city. They are both strong and the object of this organization is to bring the two Churches into closer fellowship and to cultivate a spirit of fraternity. It is made up of about one hundred select members. They meet every few months and have a banquet, and they always invite some one specially to address them. Dr. Tigert, Bishop Hoss of our Church, and prominent Northern ministers are among those thus honored. Their next speaker and guest will be the Wesleyan Methodist fraternal delegate to our General Conference at Birmingham. I reached the city in time to spend the Sabbath. The committee placed me at the Hotel Terminal. Of course I had all the comfort and luxuries of a great hostelry. Rev. W. F. McMurry, D. D., of Centenary Church, took me in hand for his morning service. He has the greatest institutional Church in Southern Methodism, if not in American Methodism. He has a great building of stone. It looks like a splendid temple where worship is real. The auditorium will seat nearly two thousand people. It is splendidly furnished and equipped. It has spacious galleries and a great pipe organ. It has one of the greatest Sunday schools I have ever visited. It meets in the morning and in the afternoon, and more than a thousand attend it. It is finely officered and its teaching force is superb. Its superintendent is a wealthy merchant prince, and his religion equals his wealth. He keeps an open hand and has money for every worthy cause. Yet with it all, he simply counts himself an humble working member of the Church. All the apartments necessary for such a Sunday-school are at hand. Nothing is lacking. The church is supplied with an assembly hall, with kitchen, dining room, pastor's study, home for the deaconesses, the sexton; and it has a library, reception rooms. In fact, it has all the appliances and conveniences of a great institutional church. It stands open from six in the morning until late at night. It has two deaconesses and other helpers and workers. It does a vast amount of mission work, and its good will never be known in this world. Dr. McMurry has his hand on all its departments and they run like clock work. He must be a man of very large executive ability to hold and manage with such success so great a system of religious and charitable labors. He has twenty-one hundred members and they are scattered throughout the city. Many of them simply come and go, for his is a down-town work. His people rally round him with undivided co-operation, and such is his excellent rule over them, that they do whatever he places before them. He is a man of immense physical proportion, has as fine a face as one ever saw, a great big, kind heart, a large head full of will power and intelligence, and a preacher who never fails to feed his people on meat convenient for them. He has a sort of revival at all his services. He keeps things running under a good head of steam, and no man in Southern Methodism is doing such

a wonderful work in any of our cities. Dr. McMurry is one of the most brotherly men we ever met. There is nothing austere or unpleasant about him. He is a big man with big ideas and plans, and a large and warm nature. He is well read, has a wonderfully practical turn of mind, and is the most influential minister of the gospel in all St. Louis. Anybody, from the large business man to the street urchin, can tell you who McMurry is and where he preaches. He seems to know them all and they know him.

He gave me a most kindly introduction to his people on Sunday morning. Before me was a great congregation, representing all conditions in life. They were there to worship, and they were responsive. I never preached to a more attentive and appreciative people. It was an inspiration to open the word of life to them. We had a fine service. At its close penitents were invited and in a delightful altar service there was a bright conversion. It looked a little like old times, even in St. Louis. Such singing! It was unctious, hearty and inspiring. Inside the altar sat Dr. John Matthews, for two quadrenniums the popular pastor of that Church. He is now old and broken. His hands tremble like an aspen leaf. He is only a remnant of his former self. Now eighty-two years old, he is biding his time till the Master calls. At the close of the sermon, and while the old hymn, "Then Palms of Victory, Crowns of Glory," was being sung, the dear old man beckoned me down where he was, put his arms around me, and said, "Praise the Lord! I have not been able to be at Church for several Sundays. My soul is happy. Meet me in the better land!" I felt like holy hands were upon me. It was worth a trip to St. Louis to get the blessing of such a man.

At eight Dr. N. Lueock, of Union Methodist Episcopal Church, took me in hand. He, too, has a great Church. It is to Northern Methodism what Centenary is to Southern Methodism. However, it is not so comprehensive in its mission as Centenary. He had a fine congregation, and we had a delightful service. The pastor, who is a man of fine spirit and noble character, made me feel very much at home. His people gave to me a cordial welcome. It was a blessing to meet such a man and such a people.

Monday morning I met nearly all our pastors. Rev. T. E. Sharp, D. D., is the wide-awake and popular presiding elder. His district comprises St. Louis, and he has about twenty preachers and nine thousand members under his charge. And he leads them very successfully. He and Dr. McMurry are the clerical delegates to the General Conference, the latter having received practically all the votes of his conference. He is their central Methodist figure in Missouri. Dr. H. S. Bradley has charge of St. John's Church. It is the richest and most aristocratic Church membership in Southern Methodism. Its building cost approximately \$200,000. Dr. Bradley is immensely popular with his people. They love him dearly. Our own Dr. W. D. Bradfield has charge of Cook Avenue Church. It has a fine stone structure and something more than seven hundred people in its membership. This is the Church to which old Brother Seruggs belonged, to which he gave much money and in whose membership he died. He left that as one of his many memorials. He was a rich man and used his money to do good with it. St. Louis Methodism will ever miss him. Dr. Bradfield is the sweet spirited, scholarly and spiritual preacher of old. A great city pastorate has not changed him in the least. He loves his people and they are devoted to him; but it is our judgment that he often looks and longs for Texas. We hope he will return when he fills out his term at Cook Avenue. We need that sort of a man. He is now living in an elegant stone parsonage adjoining his Church, and has everything to make him a happy pastor. Dr. J. H. Young has Wagner Palace Church. He is one of the strong and successful pastors in the city. He is also a most genial and lovable brother. I was much pleased

with him. He is popular with the ministers and especially his people. Dr. C. M. Hawkins, son-in-law to Dr. Matthews, is also one of the popular pastors of the city. I wish I could mention them all, for I met nearly all of them and they received me kindly. I had a delightful visit to the office of the St. Louis Advocate. The editor-in-chief, Dr. Palmore, was off some where on the high seas, but Dr. C. C. Wood was in charge. We use to know him in the Southwest Missouri Conference, and loved him then. We love him still. The Advocate is a great religious paper and richly merits the success that has come to it. I felt at home in the office, and we had much to talk about. Editors have similar experiences and it is a relief to compare notes and talk over matters and things in general.

Monday night was my occasion. The club met in one of the handsome halls in the city. Nearly all of the pastors were present and a great many of the leading laymen. They had a great banquet, and they had a royal time. There was no formality about it. Everybody felt free to enjoy himself. After the spread, cigars were handed around to those who relish such things, and then a ten-minute recess was taken for social recreation. Then we were again called to order. The President of the club is a layman, Brother Crawford, of the Methodist Episcopal Church. He had managed to find out my pedigree in some way unknown to me, and his introduction of me was rich and rare. He concluded by saying, "We now turn him loose as a breeze from Texas, and we want him to say just what he pleases." Suffice it to say, that for an hour and twenty minutes we had the right-of-way, and they seemed to take with zest to what he had to say. To say the least of it, the occasion was not irksome or monotonous at any time during the progress of the address. Dr. Lueock made the response, expressing to us the appreciation of the members of the club. He closed by saying: "Whenever you come to St. Louis, remember that the door of both Methodisms is wide open to you."

We spent Tuesday in the city and received many courtesies at the hands of those good brethren.

While there we met that aged and interesting minister, Rev. J. W. Cunningham. He is one of the oldest living preachers in Southern Methodism. His memories of the past are rich and inspiring. On Tuesday night we left the city, intending to reach Austin by Thursday morning, to fill an engagement at eleven o'clock that day with the Sunday School Conference; but we awoke Wednesday morning about one hundred miles out of St. Louis, where we had been detained several hours by a washout. It was ten o'clock before we got started again. So we did not reach Dallas till half-past nine Thursday morning, and then it was useless to proceed further. So, to our regret, we were forced to disappoint the program committee.

We made the trip over that excellent road, the M., K. & T., and better public service than it renders would be hard to find. It has fine rolling stock, faithful and accommodating train men, and a splendid roadbed. We left Dallas on one morning train and at half-past seven the next morning we rolled into St. Louis exactly on time, having traveled seven hundred and sixty seven miles. Had it not been for a washout, the trip back would have been equally as expeditious.

G. C. R.

WE TOLD YOU WHAT WOULD HAPPEN.

The following from State Topics speaks for itself:

Rev. T. H. Morris, a Methodist minister of Bonham, whose strictures on the Rev. George C. Rankin are published in full in today's State Topics, concludes his article by speaking of Dr. Rankin "as utterly unworthy of the place he holds as the editor of the great paper of Texas Methodism." We beg to differ with the Rev. Mr. Morris. Were the Texas Christian Advocate really worthy of being called "the great paper of Texas Methodism," then Dr. Rankin would be "utterly unworthy" as its editor. But the Christian Advocate, we hope, is not "the great paper of Texas Methodism." If it is,

then God help Texas Methodism! The Christian Advocate is simply run as a business proposition, and it is for anything that will bring in the money. As such, it is wise in keeping at its editorial head a man who is mentally strong and who is as unscrupulous, according to Mr. Morris' statement, as he is sensational and unjust. As a sensational, political sheet, the Texas Christian Advocate is a shining light; as an organ of Methodism, it is a disgrace and a discredit to the Church. That Dr. Rankin suits it exactly as its editorial head, we have only to recall the meeting of its Joint Board of Publication in Dallas last fall, to be assured. At this meeting the board adopted the following resolution:

"Resolved, That we commend most heartily the editorial management of the paper, and especially the fearless, but wise, manner in which it deals with all public questions pertaining to the moral and general good of our people."

The adoption of this resolution was followed by the re-election of the Rev. Geo. C. Rankin as editor of the Texas Christian Advocate for the ensuing year. Dr. Rankin is the proper person to keep at the editorial head of such a sheet, for his sensationalism brings money to the paper, and money is all the owners seem to want. How deep into the mire Methodism is dragged, causes them no concern, for they "need the money," and money-making seems to be their one and only thought. Otherwise—if the good of the Methodist Church were considered—the Joint Board of Publication would have "fired" the Rev. Geo. C. Rankin long before this and would have placed at the editorial head of the Texas Christian Advocate a man who holds religion above politics and who would be honest and sincere in his work as editor of an organ of the Methodist Church in Texas.

The above is a fulfillment of what we stated in a few issues back concerning an indiscreet episode in Texas Methodism. Not only has what we said come true, but it has gone beyond anything of which we even dreamed. The above editorial does not stop with saying all manner of evil about the Advocate and its editor, but it puts the Joint Board of Publication and the Church in the same category with us. The Church owns the Advocate in fee simple, supports it by its own patronage and co-operation; and controls it by a board of publication composed of Revs. James Campbell, W. L. Nelms, O. F. Sensabaugh, J. W. Hill, J. M. Peterson, O. S. Thomas, J. M. Alexander, Theophilus Lee and J. T. H. Miller. These gentlemen and the Church are all held up, along with the publisher, as a sordid lot of money sharks; and they are accused of putting an "unscrupulous" editor in charge of their paper to carry out their schemes of greed in getting money. Coming from such a source and inspired by such a motive, is only amusing to decent people; but it shows the sort of opposition the course of the Advocate has produced. And it proves the readiness of this sort of opposition to avail itself of whatever little help it may chance to find, or imagine that it finds, on the inside of the Church.

But this is not all. This same paper and in the same issue, in another editorial, goes even further and perpetrates a criminal libel. Read: "The Christian Advocate is run as a money-making concern, and we believe that if the whole truth were known, it would be shown beyond peradventure that it is receiving money from the distillers and wholesale whiskey dealers to keep up its fight for local option." Were State Topics responsible for its utterances mentally, morally or financially, we might give serious attention to its slander and falsehood. But it is neither; and therefore we only reproduce what it says to let the Church see, as a matter of curiosity, to what extent the irresponsible liquor advocates will go in their efforts to impeach character and blacken reputation. Verily, the Advocate is to be congratulated for drawing the fire of such a lot of enemies to God, the Church and humanity. It is to be more and more regretted that any friend of the Church and temperance should unwittingly and inadvertently give the slightest comfort to this sort of opposition to the great cause we hold so dear. But the Church will survive it and so will temperance in Texas! On with the battle!

REV. HENRY OSTROM, D. D.

Dr. Henry Ostrom, one of the Chapman evangelists, is the Methodist

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This great medicine cures those eruptions, pimples and boils that appear at all seasons; cures scrofula sores, salt rheum or eczema; adapts itself equally well to, and also cures, dyspepsia and all stomach troubles; cures rheumatism and catarrh; cures nervous troubles, debility and that tired feeling.



SPECIAL.—To meet the wishes of those who prefer medicine in tablet form, we are now putting up Hood's Sarsaparilla in chocolate-coated tablets as well as in the usual liquid form. By reducing Hood's Sarsaparilla to a solid extract, we have retained in the tablets the curative properties of every medicinal ingredient. Sold by druggists or sent by mail. 100 doses one dollar. C. L. Hood Co., Lowell, Mass.

Mrs. Helen L. Thompson of Lewiston, Me., reports great benefit to her little girl from Hood's Sarsaparilla, which thoroughly purified her blood after an attack of that blood-poisoning disease, scarlet fever. It gave her strength and renewed health. Thousands of others tell of similar cures, also cures of scrofula, salt rheum, eczema, etc.

member of this spiritual army campaigning in the South in the interest of a deeper spiritual religion in the evangelical Churches. He was assigned to the district in which the First Methodist Church is situated and in which the services for this district were nightly conducted. Dr. Ostrom is a deeply spiritual preacher, with no sensational methods, plain, earnest, direct and scriptural. We have had the opportunity of hearing him a number of times, and it has never been our privilege to sit under the preaching of a more helpful and delightful ministry. He is scholarly, chaste, simple and pointed in his deliverances; and stronger appeals to the Christians and to sinners we have never heard. Personally, he is one of the most genial men we have ever met, and his brotherly visit to this office is greatly prized. Our people have been greatly blessed in his ministrations. The other members of the revival band did not hear, but heard good reports from the most of their labors. A great spiritual up-lift has come to the several Churches as a result of the services.

PERSONALS.

Bro. J. M. Spurlock, of Greenville, made us a brotherly visit recently. He reads and loves the Advocate.

Rev. J. R. B. Hall, of Weatherford, was at the Chapman meetings and did not forget the Advocate force the past week.

Bishop Hoss was in the city recently. He spent Sunday at Comanche, but he is now in the Indian Mission Conference, attending their mid-year missionary meeting. The brethren keep him busily engaged.

Rev. H. A. Boaz, one of the liveliest men in Texas, ran over this week and dropped in to see us. He is busy here and there, and Polytechnic College is flourishing under his direction. He is the right man in the right place, and a great success.

Miss Mary Morgan, of Lometa, and her friend, Mrs. W. F. Nicol, of Oak Cliff, made the Advocate an interesting visit recently. Miss Morgan is the daughter of Rev. D. Morgan, of the Northwest Texas Conference. She is attending school in the city.

Rev. J. W. Hill was in the city this week and, of course, called at this office. He was at one time connected with the Advocate, and he is at home in the office. Beside this, he is the friend of everybody here, and everybody here is his friend. He is always welcome.

Rev. Daniel L. Collie, of Abilene, has issued a booklet on the subject, "Why I Am a Methodist," as the first part; and the second, "The Rise and Progress of Methodism." This is a fine pamphlet and ought to be in the hands of our young people. The price of it is ten cents, or a dollar per dozen.

Bishop Jos. S. Key, on his return from Grandview last Monday made us a most delightful visit. He is looking hale and hearty—one of the best preserved men in Texas. He feels that he is good for another quadrennium of service, at least, and his friends believe likewise. His faculties are all in good repair, and he is active and strong. We have no wiser or safer man in the work of the Church than Bishop Key.

THE SIMULTANEOUS REVIVAL.

John M. Moore.

The simultaneous revival movement is the latest plan of reaching a city in an evangelistic campaign. The modern city offers problems and difficulties, which try the most thoughtful and most powerful in their efforts to redeem the sinning and the lost. The greatest efforts are scarcely sufficient to move the whole population to a consideration of personal religion. The man who might attract the attention of the entire city would be physically prevented from speaking to so vast a throng. So the capacious hall or the extensive tent would not solve the problem of reaching the city, even if the evangelist was ever so effective.

Rev. J. Wilbur Chapman, D. D., is recognized as the originator of the plan of the simultaneous meetings held in different districts of the city under the leadership of competent men. He has held such services recently in such cities as Denver, Atlanta, Kansas City, Buffalo, Syracuse and Dallas. In each city he has had as many districts as the pastors of that city thought were necessary for all the population to be reached. In some places he has had twenty districts, while in Dallas he had six. The combining of the Churches and the appointments of the preaching places are all arranged by the pastors. Each district is organized with its chairman, committees and necessary equipment, just as though it were the only preaching point in the city. The evangelist and the Churches of a district are responsible for all the services and work in that district.

Dr. Chapman's business manager is his brother, Mr. E. G. Chapman, a most elegant gentleman. He precedes the evangelists by several days and arranges for hotel accommodations, choir platforms, organization of choristers by a singer, and assigns the evangelists to the districts. Dr. Chapman brought with him to Dallas his own chorister, Mr. C. F. Allen; his soloist, Mr. Fred Butler; his accompanist, Mr. C. H. Marsh; Rev. Henry Ostrom, D. D., and his singer, Mr. John P. Hillis; Rev. F. E. Taylor and his singer, Mr. H. G. Smyth; Rev. R. A. Walton, D. D., and his singer, Mr. O. F. Pugh; Rev. H. W. Stough and his singer, Mr. W. H. Collier; Rev. H. O. Breeden, D. D., Rev. C. T. Shaffer, a children's evangelist, and his singer, Mr. W. O. Bemis; Rev. Wm. Asher and his wife, the saloon evangelists, Miss Bertha Chapman, the daughter, attends her father and renders solos in many of the services. Mrs. M. A. Martin, a most competent reporter, aids in the press work, and keeps the Eastern papers acquainted with the progress of the campaign.

The campaign began March 15 and closed April 3, embracing practically three weeks. The evangelists held about 175 services. Each pastor held four individual Church services with his own congregation during the campaign. My official position in the pastor's association and in my district gave me a most excellent opportunity of observing and studying the movement, its methods and its men. I was deeply impressed with its spirit, its rationality, its force and its work. Dignity, saneness and deep spirituality characterized every service from the opening word to the final benediction. The sensational, the nonsensical, the ridiculous, had no place in all the campaign. There was no resorting to a play upon the emotions to produce laughter or tears. Occasionally there were illustrations, or thrusts of wit, or bits of drollery, which drew the smile or the tear, but these were the exceptions. No man forgot that he was a preacher and not an entertainer, a messenger from God and not a lecturer to men.

Dr. Henry Ostrom was the evangelist in my district. He is a preacher of extraordinary ability. He is a great teacher of gospel truth. He is acute in his thinking, clear in his vision, unique in his expression, and comprehensive in his grasp of truth. There is conviction in his utterances which is convincing to his hearers. No

intelligent audience could fail in its appreciation of his remarkable deliverances. Dr. Chapman is an altogether different style of preacher, yet none the less effective. He draws truth by analogy and points a conviction by a story. He is a master of audiences and a prince of leaders. He is human in his sympathies and magnetic in his entreaties. Dr. Walton delivers a most thoughtful address in a forceful manner. Rev. Mr. Taylor is pleasing in his manner and effective in his appeals. Rev. Mr. Stough labored under serious disadvantages, but exhibited a noble spirit and a thorough capability. Dr. Breeden was a student of the campaign as well as a helper. He is pastor of the Central Christian Church, Des Moines, Iowa, where he has been for twenty years, and is the recognized leader of the evangelistic forces of his own Church. He made the distinct impression of being a high-toned, Christian gentleman, a careful scholar and a splendid preacher.

The effect and results of the campaign cannot be calculated. The city has been greatly moved by the services. The meetings have all been attended by vast throngs. At noon each day the Bush Temple, a downtown auditorium with seats for 1200, has been crowded. On Sunday afternoons the Dallas Opera House, seating 1800, has been packed with men, and many were turned away. At the same hour two churches were filled with women for their services, and two churches with children, one with boys and one with girls. Hundreds have signified their intention of living Christian lives. Hundreds of lapsed Church members have been quickened and renewed. The reaping will now fall to the pastors and their personal workers. Six months will be necessary to harvest the results of this campaign. The Church has a new chance in Dallas and rejoices in the dawn of a new day. When the Dallas business firms closed two hours on Tuesday to allow everyone to attend the Chapman meetings, we felt that a new spirit had possessed our city. Christian work will be easier and the results more abundant in the coming days than ever before in our growing municipality. Men are looking toward the cross.

Dr. Chapman and his co-laborers stand explicitly for a pastoral evangelism. They never utter a word derogatory to the Church or any pastor. The pastor's office is magnified at all times. No Church member receives abuse or ridicule. Dr. Chapman takes with him no evangelists who have not been pastors. His constant desire is to make of every pastor an evangelist who will win souls to Christ in his own community. He leaves in every pastor the earnest desire and resolution to carry on the work already begun and to pursue a course of evangelism in his own parish. The Church and the pastor have no incumbences left by such a campaign. There are no regrets. The doors for Christian effort are left open and the Dallas pastors are given full access. A movement has been started. The sane, clean, intelligent, gospel evangelism of Dr. Chapman and the men who were with him is apostolic and will always be productive of the very highest spiritual results.

EDUCATIONAL CONVENTION DOTS

Our great Educational Convention will open next Tuesday night with an address first on "Methodism and Education," by Bishop Hoss; then on "Relation of Our Church Schools to the Religious Life of the Church," by Dr. LaPrade, Jackson, Miss.

The convention will be held in Bush Temple, on Elm Street, almost opposite the Methodist Publishing House. This is one of the finest auditoriums in the city, and where Dr. Chapman's noon-day services were held. Overflowing meetings will be held in First Methodist Church, on Commerce Street, near Postoffice.

The Committee on Entertainment will have headquarters in music store of Bush & Gerts, in Bush Temple building. Report there as soon as you arrive in the city.

Rev. N. L. Linebaugh, presiding elder Duncan District, Indian Mission Conference, has written: "Quite a number of preachers and laymen expect to take in the Dallas Educational Convention. Please look out for entertainment for my party." You see?

One of the literary societies of Polytechnic College has arranged for an elaborate banquet at the Oriental Hotel on the night of the 10th during the convention. This will be largely attended and an elegant affair.

The reunion of Southwestern University former students during the convention is assuming State-wide proportions. A distinctive feature of this joyous and important occasion will be a great reception at the handsome home of Mr. Hearne Adams, in East Dallas. The Dallas Southwestern

men and women are preparing for the reunion on a large scale.

The Entertainment Committee by the press, correspondence, phone and personal canvass has been securing homes for preachers and delegates at reasonable rates—as low as \$1 per day.

A good way is to rent you a nice room and take your meals where you please.

Dr. J. M. Moore has received information that the General Board of Education will come in a body from Nashville, Tenn., and reach Dallas Tuesday morning.

Preachers will be as "thick as hops" in Dallas next Tuesday. They will swarm like bees around the Publishing House and headquarters at Bush Temple.

Remember the railroads have authorized a rate of one and one-fifth fare for the round trip. If your ticket agent has not received instructions, buy straight ticket to Dallas and take his receipt.

Loyal, royal laymen of Texas Methodism are coming from the four quarters of Texas—north, east, south and west to the Educational Rally. From some points we learn that they are coming in companies even more than the five delegates appointed.

There will be some fine music during the convention. A treat.

Brother, if any of your delegates appointed should fail to come for any reason, substitute another man. Bring a full delegation. Don't try to send so much as bring.

Prospects are bright for a great meeting.

It will be the opportunity of a lifetime.

PROGRAM OF MID-YEAR MEETING BOARD OF MISSIONS, NORTH-WEST TEXAS CONFERENCE.

To Be Held at Baird, Texas, May 22, 1906—Rev. C. B. Meador, Pastor.

Tuesday—8 p. m., address, "The Progress of Our Methodism in Missionary Achievement," Rev. H. Bishop, D. D., Ennis, Texas.

Wednesday, May 23—9 to 9:30 a. m., devotional, led by W. C. Hillburn, of Mexia; 9:30 to 10:30 a. m., digest of reports of missionaries by the board; 10:30 a. m., address, "Plans and Purposes of the Conference Board of Missions," J. H. Wiseman, of Moody; 11 a. m., "How Shall We Create Interest in Missionary Literature?" C. N. N. Ferguson, Amarillo, Texas.

Afternoon Session—2:30 p. m., business meeting of the board; 3 p. m., discussion, question, "Resolved, That in cities where there are two or more pastoral charges, the place of membership shall be determined by geographical boundaries." Affirmative, J. H. Wiseman and D. M. Alexander; negative, M. S. Hotchkiss and W. E. Williams.

Night Session—8 p. m., "The Obligation and Benefit of Tithing," E. A. Smith, Hillsboro.

Thursday—9 a. m., devotional service, led by M. B. Webb, Abilene, Texas; 9:30 a. m., business meeting; 10 a. m., "The Advantage to Result from the Consolidation of the W. H. M. and W. F. M. Societies," W. H. Terry, Granbury; 10:30 a. m., "The Proper Basis of Assessment," C. W. Daniel, Fort Worth; 11 a. m., "The Opportunity of the Hour in the Railroads Making for Southern Outlets on the Gulf and Pacific Ocean," Jno. R. Morris, presiding elder Abilene District.

Afternoon—2:30, devotional, led by S. W. Scott, of Haskell; 2:45, "The Relation of the American Bible Society to Our Missionary Operations," B. R. Bolton, presiding elder Brownwood District; 3, discussion, "Resolved, That special collections increase missionary zeal and results." Affirmative, Jno. R. Morris and M. B. Webb; negative, W. H. Matthews and J. W. Cartwright.

The purpose of the board is to complete its work in time to take the east-bound T. & P. train Thursday afternoon. M. S. HOTCHKISS, Sec.

TERRIBLE ITCHING SCALP HUMOR

Badly Affected With Sores and Crusts—Extended Down Behind the Ears—Some Years Later Painful and Itching Pustules Broke Out on Lower Part of Body—Son Also Affected.

A TRIPLE CURE BY CUTICURA REMEDIES

"About ten years ago my scalp became badly affected with sore and itching humors, crusts, etc., and extending down behind the ears. My hair came out in places also. I was greatly troubled; understood it was eczema. Tried various remedies, so called, without effect. Saw your Cuticura advertisement, and got them at once. Applied them as to directions, etc., and after two weeks, I think, of use, was clear as a whistle.

"I have to state also that late last fall, October and November, 1904, I was suddenly afflicted with a bad eruption, painful and itching pustules over the lower part of the body. I suffered dreadfully. In two months, under the skillful treatment of my doctor, conjoined with Cuticura Soap and Cuticura Ointment, I found myself cured.

"Six years ago my son was laid up with a severe cold, a hard cough, and finally painful eruption all over the body. I procured the Cuticura Remedies as soon as possible, and after his faithful use of same was as well as ever in two weeks, as well as I can recall. He has never had a return of the illness, as far as I know.

"I have always been pleased to commend the Cuticura Remedies, and testify as to their efficacy. I am a veteran of the late Civil War, '61-'65, between seventy and eighty years of age. Yours truly, H. M. F. Weiss, Rosemond, Christian Co., Ill., Aug. 31, 1905."

Complete External and Internal Treatment for every Humor, from Pimples to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c., in form of Chocolate-Coated Pills, 25c., per trial of 50c., may be had of all druggists. A single set often cures the most distressing cases when all else fails. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Get Mailed Free, "How to Cure Eczema," and "All About the Skin, Scalp, Hands, and Hair."



THE "WELCOME HOME"

is all the more attractive if there's a fine Surrey to meet you at the station—to say nothing of being able to meet your guests, speed them on their homeward way when their visit's over. Surreys and many other shapes of stylish and comfortable vehicles here so priced that people of moderate means can invest. This invites you to call.

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 CO., Dallas, Texas.

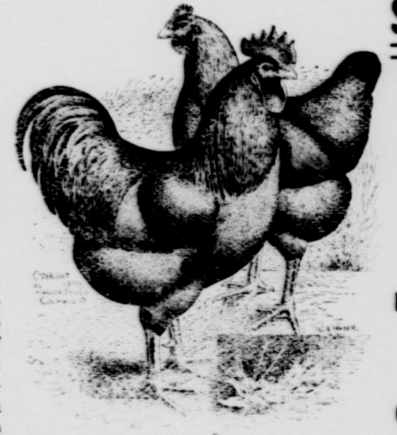
S. C. RHODE ISLAND REDS

The World's Greatest Utility Fowl. Quick Growing, Extremely Hardy and Great Winter Layers. Color of Plumage Unequaled in Beauty.

Destined to be the Business Fowl of the Masses

Eggs and Stock for Sale.

C. A. EVANS Jr., Big Springs, Texas.



Epworth League Department

All communications intended for this department and exchanges with articles to be commented upon, should be sent to Gus. W. Thomasson, Van Alstyne, Texas. Make all remittances for State League dues and Assembly pledges to A. K. Ragsdale, Secretary, Dallas, 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. Lehmburg, Castell.
Secretary—A. K. Ragsdale, Dallas.
Treasurer—Theo. Berling, Jr., Houston.
Junior Superintendent—Mrs. A. C. Ellis, Austin.

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

MRS. W. A. PALMER DEAD.

All Texas Leaguedom will be grieved to learn of the death of Mrs. W. A. Palmer, the estimable wife of our Third Vice-President. Some time back we had occasion to mention her invalid condition and the fact that she was then being placed in a sanitarium for special treatment. In a private note later Brother Palmer informed us that his wife was doing nicely and would, it was thought, soon be able to return home. Since then we have had no news until last Tuesday (March 27), when we were shocked in receiving a telegram from Brother Palmer, saying his wife had died that morning at 5 o'clock. Further than the statement that the funeral would occur in San Marcos next day, no particulars were given in the telegram. During the seven years in which we have been identified with the State work, no death has ever occurred in the cabinet, and this is the first and only time in which the companion of a fellow worker has been called away, so that we are closer drawn to our brother in this sad hour of affliction and the deeper sympathies of our nature are touched in his bereavement. We mourn with him, and yet we mourn as one having hope. Sister Palmer was a Christian and has gone to a Christian's reward. She was well known among our young people, having accompanied Bro. Palmer so much on his rounds and evincing as deep an interest in the work as he himself. In our official capacity we dispatched a floral tribute on behalf of the State organization, and now in the name of the many thousand fellow League Workers in Texas we extend to Bro. Palmer our tenderest sympathy in this dark period of gloom and depression, and offer as consolation the words of Paul as recorded in II Cor. 1:35.

NOTES.

Rev. John B. Andrews, the evangelist of Siloam Springs, Ark., who has for some time been engaged in holding revival meetings in this State, will speak on "Worldly Amusements" at the coming Encampment.

Hon. Morris Sheppard, the Texas Congressman, who has accepted a place on the Encampment program, writes us under date of March 26 as follows:

"Just ten years ago this summer I made one of my first speeches before the public at the State Epworth League meeting at San Antonio, the subject being 'Influence and Opportunity of the Epworth League.'"

Bro. W. E. Hawkins, of Fort Worth, the President of the Northwest Texas Conference Epworth League in its palmy days of conference organization, sends us a report from San Angelo, which we publish elsewhere. He adds this word: "I wish you would look at this report from San Angelo Epworth League. Rev. Simeon Shaw and wife are live folks and this League is doing something. As I believe in a Field Secretary, I am doing all I can in my travels to help the Leagues." We are indeed glad to have this report and we wish our Leaguers to look it up and read it. Here is a Chapter doing practical work. Thank you, Bro. Hawkins, for sending it to us, and we here commission you to continue in your work as Field Secretary. We need a few more with sentiment of your sort.

Epworth League Day is May 6 and a program has been prepared by the Central Office for general distribution. Write to Dr. DuRose for a supply.

"We have information of the formation of a League by the young people of several denominations at Lott, Texas. * * * The Junior League organized at Carrizo Springs, Texas,

last December with thirty-five members has now a membership of fifty-one. The pastor, Rev. E. Y. S. Hubbard, has confidence in the possibility of a Senior League which is shortly to be formed. * * * The Lutz Gomez Chapter of the League has been organized at Pearsall Mission, Devine, Texas. * * * Mr. Otto J. A'ber-son, Secretary, informs us that the Marvin Chapter at Tyler is in a prosperous condition."—Epworth Era.

The Epworth Era, in reply to the question, "Should the President of the League call the house to order at the devotional meeting and place the officers?" says: "The President of the League is the executive, and should see that all the other officers are prompt in the discharge of their duties, but it is not part of his business to preside at the devotional meeting or to call the house to order. This should be done by the leader."

The Board of Control of the Epworth League of the Methodist Episcopal Church has levied a tax of five cents on each member of the Senior League and one cent on each member of the Junior League, payable annually, for the support of the Central Office in Chicago. The significant statement is made by the Epworth Herald in connection with this announcement: "For sixteen years the Central Office depended upon the Book Concern to meet expenses. This policy has necessarily been discontinued. It was never satisfactory." So, after all, the pay in levying a ten cent assessment is not so much out of line. This assessment of the Northern League is much larger in proportion to the membership than ours.

Gus W. Thomasson, State League President, Texas, and League editor in "Texas Christian Advocate," has an interesting write-up, in a late issue, of a trip to St. Louis. Mr. Thomasson evidently put in his time the Sunday he was there, attending four or five services at different places during the day. He says: "In all these rounds we have had a glimpse of Southern Methodism in St. Louis." Wonder how a Californian would feel in a city where there were so many churches of our own denomination as to keep him busy making the rounds?—Pacific Methodist Advocate.

Rev. I. W. Clark, Presiding Elder of the McKinney District, has accepted a place on the Encampment program and will deliver a sermon on "The Authenticity of the Scriptures."

Miss Elizabeth Sireator of Meridian, Miss., will take Mrs. Hargrove's place on the Encampment program and conduct a Bible Study Course.

Mr. John W. Shackford, Secretary of the Young People's Missionary Campaign in our Church, with headquarters at Nashville, will organize and conduct a Mission Study Class during the ten days of the Encampment session. Dr. Seth Ward will deliver an address on Missions.

If you don't think this page is widely read just put a want ad in one of these columns. Our mention of the need of a scenographer during the Encampment has brought replies from all sections of the State and still they come. A preacher brother found something in here awhile back that did not read right, and he wrote us about it. Every once in awhile we meet up with a stranger who says "I read your page." Well, we are glad folks find it interesting. We only wish we could do the work better. G. W. T.

SAN ANGELO LEAGUE.

The Devotional Meeting of the League was conducted Sunday afternoon, March 25th, by Mrs. S. Shaw, subject, "David Livingstone." Several short sketches of his life were read, and the meeting was very interesting and inspiring. There were 49 present, and the report for the past week was as follows:

- 5 had spoken to others about Jesus,
6 had visited sick and strangers,
4 had given food, flowers or money to needy,
14 had invited others to religious service,
11 had read the Bible every day,
11 had read or finished a book,
4 made daily preparation for S. S. lesson,
9 Bibles at service and 4 Eras,
9 in Mission Study class,
12 prayed for missions and missionaries,
7 doing missionary work in San Angelo,
7 read something of missions, outside of the study class,
95 cents collection.

Our Mission Study Class is getting more interesting, and in many ways has been a revelation to us about missions in general, and helped us to more clearly understand our obligation to the outside world. REV. SIMEON SHAW AND WIFE, Preacher in Charge.

ABE MULKEY'S CULLINGS Of the Doings of Methodism in Material Things in Texas.

Ervas Street Methodist Church, Dallas, Texas, has plans for erecting a \$20,000 church.

Rev. R. A. Walker, of Italy, is rejoicing over his \$2000 church debt being liquidated.

Rev. W. H. Matthews, of Waxahachie, will soon dedicate his \$30,000 church edifice.

Merkel Station, led by Rev. C. S. Fields, will soon be in her \$7000 church.

Eleventh Avenue Church, Corsicana, will soon be ready for dedication of \$10,000 church. Therefore, Dr. Moore, the pastor, is happy.

The Palestine Centenary Methodist Church is now preparing to launch a \$20,000 house of worship.

An improvement of \$15,000 on the boys' building at the Orphanage, Waco, will soon be launched.

Dr. Bishop, of Ennis, will very soon be in his \$3000 parsonage.

Dr. Jno. R. Nelson will break dirt in the near future for a \$50,000 dormitory, at Southwestern University.

Rev. T. J. Milam, Financial Agent, will be ready in a short time to let the contract for a \$40,000 college building in Jacksonville.

Subscriptions are now being taken for three new churches in Fort Worth, ranging from twenty to seventy-five thousand dollars in cost.

Rev. G. C. Rankin will dedicate three churches in East Texas in the next three weeks.

Cooper's \$6000 church will soon be ready for occupancy.

Elgin is about ready for the dedication of their \$15,000 church.

Lamar Avenue Church, at Paris, pushed by Bro. Gober, is now going up, costing \$20,000.

Paso is arranging for a \$40,000 church.

Presiding Elder Scott, of San Angelo District, has purchased Fort Concho at \$60,000, on which to erect a college.

Rev. V. A. Godbey, of Beaumont, is working their \$40,000 church.

Rev. G. S. Sexton, of Houston, is pulling away on St. Paul, to cost \$50,000.

Rev. Gus Garrison of Palestine, Howard Avenue, is looking toward a \$20,000 church.

Rev. C. L. Spurlock, business manager of the North Texas Female College, is maturing plans for material improvements there that will likely reach up to \$20,000.

The \$30,000 University Methodist Church, Austin, is being pushed by Rev. New Harris.

The secular papers inform us that Abilene District, led by Jno. R. Morris, presiding elder, Colorado District, led by J. T. Griswold, presiding elder, are looking for a locality in which to establish a college, likely to cost \$25,000.

And— —Rev. C. G. Shutt, from Talpa, to hear from.

Approximate total, \$662,000.

We may expect a spiritual blessing this year, because God has said, "Bring ye all the tithes into the storehouse that they may be meat in mine house, and prove me now herewith, saith the Lord of hosts. If I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."—Mal. 3:10. ABE MULKEY.

SOME REASONS FOR THE WONDERFUL SPREAD OF METHODISM.

On my return from the last session of our Annual Conference (at Hillsboro) I had the pleasure of meeting one of my old friends, a Baptist preacher, who was on his return home from Dallas, where he had been attending the Baptist State Convention. While in a conversation with him in reference to our method of supplying the people with pastors, as also the gospel, he spoke of it as a hard work on the preachers, but said it had given us success, and added: "When you came to America we had 40,000 members. Now you outnumber us 2,000,000." While we have much to rejoice over because of the wise planning of those great and good men that organized so nobly in order to carry on the work God had committed to them, which was the work of spreading scriptural holiness over all lands, yet there are other reasons for the marvelous spread of Methodist doctrines outside of her wonderful system of Church work. A few of these we will mention:

- 1. Because of her loud and continued call to all mankind to come and take the water of life freely.
2. That the Holy Spirit helps all to

Christ who wish to come, and then gives full assurance of their acceptance.

3. Our attitude toward other Churches—as a very large per cent of the people to which Protestants have access are naturally inclined to be liberal on those Church differences, such as baptism, the sacrament of the Lord's Supper, and other minor points. The Bible being silent as to the attitude the body should be in when baptism is administered, or the amount of water to be used, we leave the subject where the Bible put it; the answer of a good conscience toward God, or the outward sign of an inward work, the seal of the covenant under the new dispensation, representing the washing of regeneration and renewing of the Holy Ghost. The holy communion, or sacrament of the Lord's Supper being to show forth his death, which implies his burial, resurrection and ascension, is to be perpetuated until his coming again. Paul said, "Let a man examine himself and so let him eat;" free or open communion everyone to make his own decision as to his fitness to participate in this feast.

So these are some of our watch-words. Being born in a revival as a Church, the heaven has been at work ever since, and has almost leavened the whole lump. As a Church we have never antagonized other Churches, neither have we emphasized Church ordinances, and magnified them in order to impress the young mind that they must see and do just like we do in order to follow Christ, but we have never failed to cry aloud and spare not on the fundamental doctrines, repentance toward God and faith in our Lord Jesus Christ. Then the growth in grace adding to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, the lack of which may lead to apostasy and the loss of heaven at last. J. W. BOWDEN.

China Spring, Texas.



Advertisement for Heiskell's Ointment. Text: 'An Eczema Hand should not be covered by a glove. A fresh antiseptic bandage every day after applying Heiskell's Ointment is all that is needed to cure the trouble, no matter how old or stubborn it may be. Heiskell's Ointment goes right to the spot. It cools the skin, stops the burning and itching, and cures. There is no case too obstinate. All skin diseases yield to its magical influence. Used successfully for half a century. In all cases it is best to bathe the part affected with Heiskell's Medicated Soap before applying the Ointment. To make the blood pure and clean up the liver take Heiskell's Blood and Liver Pills. Ointment 50c, a box; Soap 25c, a cake; Pills 25c, a box. Sold by all druggists, or sent by mail. JOHNSTON, HOLLOWAY & CO., 531 Commerce St., Philadelphia, Pa.'

Advertisement for The Canton Steel Hay Press. Text: 'THE CANTON ALL STEEL HAY PRESS Lightest Draft. Low Step Over. Has more Modern Improvements than any press ever introduced. Fits and Mows Sill both heavy. Steel Pipe. Has large feed opening. Splendid folding device. Heavy steel pipe lever. No wood. Relief Spring to prevent lever from jarring horse. Special Improvements to introduce, backed by over 60 years in manufacturing. We handle Mowers, Rakes, Stackers—everything in Haying Machinery line. Buy Direct from the Manufacturer. Ask for Catalogue. PARLIN & ORENDORFF DALLAS, TEXAS. IMPLEMENT COMPANY'

Advertisement for 33 Years Selling Direct. Text: '33 Years Selling Direct 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 our 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 300 styles of Vehicles, 45 styles of Harness. Send for large free catalogue. Elkhart Carriage & Harness Mfg. Co., ELKHART, INDIANA. No. 516. Stanhope. Price complete, \$125.00. As good as new for \$75.00. No. 648. Combination Top Buggy. Price complete with extra stock seat, \$100.00. As good as new for \$75.00.'

Advertisement for Hills Business College. Text: 'HILLS BUSINESS COLLEGE You can achieve the highest success in the wide field of commerce. A course in bookkeeping, shorthand and typewriting in Hill's College will swing wide open the door of opportunity to you ranks with the best schools in New York and Chicago. It trains students for the highest places. It prepares them to use existing circumstances as stepping stones to higher success. If you want a paying position prepare at Hill's. Write today for catalogue. Address R. H. HILL, President, Waco, Texas.'

Advertisement for Queen City Business College. Text: 'QUEEN CITY BUSINESS COLLEGE \$50 a month is none too much for you. Others no bigger or smarter are earning \$150 a month, but they prepared themselves. The thing you should do. Only \$25 for a three month scholarship worth \$50. You'd better jump quick at this offer. Write for proposition—it's an eye-opener. W. HILL, Pres. Dallas, Texas.'

Advertisement for I. & G. N. THE TEXAS RAILROAD. Text: 'I. & G. N. 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.'

HOW THE METHODISTS IN CUBA ARE MULTIPLYING.

By Bishop W. A. Candler.

The growth of our Cuban Mission is steady and altogether satisfactory, as will appear from consideration of the following facts reported at the annual meeting held at Santa Clara January 11, 13. We have now twenty-seven Churches organized in Cuba—an increase of six during the year. They have 1,951 members, or four hundred and seventy-three more than a year ago, our oldest Churches showing the largest growth. Besides these members, there are 1,347 candidates for membership who will not be received until after further examination and fuller instruction.

Our Cuban Sunday-schools number thirty-three, and they have enrolled during the year 1,633 pupils. There are also six hundred and sixty-two members of the Epworth Leagues. In the schools of the Parent Board of Missions there were four hundred and thirty-three students enrolled, and these schools had an income of \$6,367.50 from tuition fees. To these must be added the pupils in the schools of the Woman's Board, which schools enrolled two hundred and sixty-seven students, and had an income of \$3,312.44 from tuition fees. So we had in all of our schools seven hundred pupils, and they paid to the schools \$9,679.74.

The voluntary offerings in the Churches, for all objects, during the year amounted to \$8,528.83. The Churches assessed themselves a year ago \$875 for self-support, and they raised \$909.85. So to speak, that means they overpaid their assessment for missions. By this sum a native pastor, with his family, was supported, and a balance left in the treasury on which to begin the new year. The assessment for the year now just beginning was raised to \$1,845, and on it as a basis of support three men will be maintained during the year without cost to the Board of Missions. This sum is not in depreciated Spanish silver; it means American gold.

These facts and figures, I am sure the coldest and most conservative minds will agree, show very remarkable results in a mission no more than seven years old. In January, 1899, we had only four men on the island, and did not own an inch of property. Now we have the members reported above, and our property cannot be worth less than \$100,000. We have not paid \$100,000 for the ground and buildings we own, but they are amply worth it, with a margin of value above that figure. For our property in Havana, for example, we paid a little more than \$30,000, but men entirely familiar with the prices of real estate in the city tell me that it would sell easily for \$50,000. It is the best-located mission property in Havana.

But our work in Havana has grown to such dimensions that the enlargement of our buildings is an imperative necessity. The houses we purchased are built together, after the manner common in Spanish-American cities. After their purchase, we modified them on the interior, so as to throw them entirely together, and in them we arranged a chapel for the Cuban congregation, a chapel for the American congregation, and rooms for our school. The congregations and the school have all outgrown their quarters. Our Cuban Church alone has one hundred and sixty-six members, and the present chapel will scarcely furnish room enough for the members alone. The American congregation fills its chapel full, and with the rapid growth of the American colony in the city it must grow larger.

Our buildings cover half of a block, and they may be easily enlarged, so as to provide for our work and give us the most imposing mission plant in the city, if I may not say on the island. But unless we enlarge our structure, our good brethren of the Presbyterian Church will go ahead of us in Havana. On the day Dr. Ward and I reached Havana they laid the cornerstone of a church which is to cost \$40,000, which amount includes, I suppose, the value of the ground upon which it is to stand. This will be the first Protestant church erected as such in the city. The other missions occupy buildings which were bought with the ground upon which they stand, and which were erected originally for other than Church purposes. This Presbyterian church is not so well located as our buildings, but it will be very commodious and attractive. It is made possible by a gift of \$25,000 from a good woman in Detroit, and to her gift \$15,000 has been added by the Presbyterian Board of Missions. It is an interesting fact that a visit of this generous lady to our school some years ago was, I am told, the origin of her interest in this work.

She came to the school and became very enthusiastic about the evangelization of Cuba. So our work has helped the Presbyterians get this gift of \$25,000, and I know of no other people whom I would prefer to help. They deserve all good fortune for their work's sake. I hope now their work will help ours in turn by providing some of our people to give me the \$15,000 required to enlarge and improve our buildings. We really need a larger building more urgently than did our Presbyterian brethren. On the occasion of the laying of the cornerstone of their church, Dr. Green, their venerable pastor, said their membership was only seventy-two. Our Cuban membership alone is more than double that number. It is one hundred and sixty-six. If to this number is added the membership of our American congregation, our total membership is three times as much as the Presbyterian Church has. And besides our two churches, our really great school is housed in our present building.

We must have this enlargement of our plant, and that soon, or our work will suffer. With it we will go forward as never before. By using for this purpose the \$5,000 bequeathed for the benefit of the Cuban Mission by that noble man, the late Richard M. Scruggs, of St. Louis, we have a good sum to start on. The members in Havana pledged \$2,000 more. I think I know where I can get \$1,500 or \$2,000 additional. In all, we have now in sight approximately \$9,000 for this improvement. I want men of large means to help me with large sums, and people of small means to send me small sums, until I get the full amount required. I want the money to come so quickly that we may begin the work on the very day the summer vacation of the school begins, and finish it before October 1, the latest day at which the fall term should be opened. The work must be done in the vacation of the school, or that excellent work will be impaired. We cannot safely close the school even temporarily. Let every one who reads this letter send me something for the improvement fund at once.

As I have said, when this improvement of our building is completed we will have the most imposing and commodious mission property in Havana—the best on the island of Cuba. And this will be as it should be; for our Methodist mission is by far the most successful of all the Protestant missions in Cuba. More than one-fourth of all the members of Protestant Churches in Cuba are Methodists—and Southern Methodists. Our Cuban Methodism deserves to have at the political capital and the commercial metropolis of the little republic the best and the biggest house in town. Our great Church is well able to provide it. I believe we shall have the money before May, and the finished house by October.

A REVIVAL NEEDED.
By D. F. Fuller.

No subject should be more prominent at this time than the one now under consideration. At least two facts make this true.

1. The Church is the fountain of good morals.
2. Public morals, at this writing, are very far below the correct standard.

The first reason assigned will need no further notice. For to say less of the Church is to make her secondary as a force in the world; whereas she is:

1. "The pillar and ground of the truth."
2. The only institution with divine authority to teach the world truth and righteousness.
3. Is the only institution with which God is personally united, and pledged to maintain, and to whom, in a measure, He has committed the welfare of the human race.

These facts not only point to the Church as having to do with public conditions, but that she, by her piety and intelligence, becomes the gauge of public morals. Through her union with God she can accomplish what he wills.

Let us now take a mere glance at public morals. But in so doing, keep in mind this unvarying truth, secret and private sins must abound to make public wrongs a possibility.

Our first reference is to the courts of the land. In our country law goes to the people for its existence. If the public conscience be good, the law is vital. Otherwise, not so. Of all laws, that protecting human life should be most sacred. What are the facts at this point? These: In 1904 there were according to official reports, eight hundred and seventy-three indictments for murder of all degrees returned to the courts by the Grand Juries of the State. For the same year there were, in the State, thirteen legal executions; most of whom were negroes. What a revelation of low morals have we in these official figures.

For Texas I am not prepared to speak but, quoting from a clinic of the New York National Medical Association: "In the year 1904 no less than 485,000 young men, and 275,000 young women of our great nation plunged into debauchery." Turning from this demon-strated page, we find in the social realm sufficient to cause alarm. There much passing as enter-

tainment is not level with gambling, and other practices are altogether suggestive of evil of the baser sort. And this is so far gone that he who contends for a pure, clean social circle is in many localities kicked out as a "back issue," "fossil," etc.

Again, the spirit of greed and gain is rampant. Sight of the dollar is the satisfying vision. All classes are invaded, and some pervaded, by this spirit. The song of the hour, practically is:

"Dollars and dimes; dollars and dimes;
An empty pocket is the worst of crimes."

Manhood destroyed, womanhood sacrificed, in the struggle for gold. God only measures the depth of our sinking souls in this hurry and fever to get rich.

These things are penned not to condemn without hearing. Far from it. They are written because truth, though mighty, must be active to prevail, and when dormant, is castest aroused by an array of facts calling for her mighty power. The question to seriously ask is, what can save us just now? What will lead us to punish murder in Texas as murder should be punished? At present, law and courts are a comparative failure. No sane man will deny this statement. What will enter our social realms and banish from them helps to gambling and debauchery? What can cool this fever that sears our better natures in the struggle for the dollar? I can offer but one answer, and that is, a revival, a revival sent by Almighty God in answer to the prayers of an awakened and fully aroused people. No other power can remedy these evils. The Gospel, and the Gospel only, is sufficient. It can put consciences into our people which will take the courts out of the hands of criminal lawyers and professional jurors; will give to mothers, who, of all others, are responsible for society, hearts fit for mothers, hearts that make, instead of ruin, sons and daughters; which will cause men to seek places for money to glorify God and bless men, instead of avariciously seeking the dollar for the dollar's sake; will build homes and fill them with persons who love God and esteem men.

Yea, more. A thoroughly gospel revival in all the Churches in our State will put an end to the liquor traffic, Sunday desecration, gambling, and kindred evils. It is not extravagant to make such a statement. It is the truth. It can be done. It ought to be done. It will be done if God's ministers and God's people of Texas do their duty. Oh, for an awakening and reviving of every child of God in our State during the year 1906!

The Kidneys and the Skin.

In the spring, the kidneys have much to do. If they are weak or torpid they will not do it well, and the skin will be pimply or blotchy. That is telling the story in a few words.

Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions.
Don't fail to take it.
Buy a bottle to-day.

MISSIONARY EDUCATION IN THE SUNDAY SCHOOL MADE PRACTICABLE.

Little has been done up to the present time toward providing the Sunday-schools with such helps as would make it generally practicable for the Sunday School Missionary Societies to become an educational force. Many schools can do little in the way of missionary educational work until the proper helps are provided. Sunday School workers will doubtless welcome the effort to supply such helps. The Board of Missions desires to serve the Sunday-schools by providing literature and other material for those having the missionary work of the Sunday School in charge.

Several complete sets of helps for the public missionary exercises of the Sunday School and for the missionary work of the Primary Department have been provided through the Young People's Department of the Board and are now offered to the Sunday School workers of the Church.

Special attention is called to the helps for the Primary Department, which are prepared according to the object lesson method of the kindergarten, and include picture stories, picture cards and a box of Japanese curios. A booklet of suggestions for the teachers of the Primary Department is furnished with each box of curios.

A descriptive catalogue of all these Sunday School Missionary helps will be sent free to any address. Order of the Young People's Department, Board of Missions, 346 Public Square, Nashville, Tenn.

If the Baby is Cutting Teeth.

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

COTTON BELT SPECIAL EXCURSION RATES.

Los Angeles, Cal.—One fare for the round trip. Selling April 25 to May 5, inclusive. Tickets limited for return July 31, 1906.

San Francisco, Cal.—One fare plus \$2.00 for the round trip. Selling June 25 to July 7, 1906, inclusive. Limited for return Sept. 15, 1906.

Los Angeles, Cal.—One fare for the round trip. Selling Sept. 3 to 14, inclusive. Limit for return Oct. 31, 1906.

St. Paul, Minn.—One fare plus \$2.00. Selling May 26-30, 1906. Limit June 9, 1906.

Des Moines, Iowa.—One fare plus \$2.00. Selling May 14, 15, 16, 17, 21 and 23, 1906. Limit May 31, 1906.

Special Excursions to Mexico.—One fare for the round trip. Selling April 25 to May 5, and Sept 3 to Sept. 14, 1906. Limit July 31 to October 31, 1906.

Special Excursions to Mexico.—One fare plus \$2.00 for the round trip. Selling June 25, July 27, 1906. Limit Sept. 15, 1906.

New Orleans, La.—One cent per mile in each direction plus twenty-five cents.

Tickets to be sold, April 22, 23, and 24, 1906. Final limit May 7, 1906.

Chattanooga, Tenn.—One fare plus \$2.00. Tickets to be sold May 7 to 9, inclusive. Final limit ten days from date of sale.

Very Low Rates will be Made Effective to the Following.
San Antonio, Texas.—Tickets to be sold on convention basis, June 18 and 19, 1906. Limited June 22, 1906.

Waco, Texas.—Tickets to be sold on convention basis, April 23 and 24, 1906. Limited April 28, 1906.

Galveston, Texas.—Tickets to be sold on convention basis, April 22, 23 and 24, 1906. Limited for return April 27, 1906.

Tyler, Texas.—One and one-third fares for the round trip. To be sold April 19 and 20, 1906. Limited for return April 24, 1906.

Call on any Cotton Belt Agent for full information regarding your trip or address D. M. Morgan, Traveling Passenger Agent, Fort Worth, Texas; Gas Hoover, Traveling Passenger Agent, Waco, Texas; John F. Lehane, Gen. Frt. & Pass. Agt.; R. C. Pyle, Asst. Gen. Frt. & Pass. Agt., Tyler, Texas.

...AT...
HALF PRICE
A stock of latest style Buffalo Pitts Single and Double Cylinder Traction Engines which have been rebuilt, but good as new, sizes 10 to 22 H. P., also Portable Gasoline Engines. Write for list with prices.
Parlin & Orendorff Imp. Co., DALLAS, TEXAS.

THE FACTORY SAYS: "WE HAVE BEEN EARNESTLY AT WORK FOR SOME TIME IN AN EFFORT TO PRODUCE A TYPE OF SEWING MACHINE STAND THAT WOULD BE NOT ONLY DISTINCTIVELY CHARACTERISTIC OF OUR LINE, BUT ALSO COMPLETELY OUTCLASS ALL OTHERS AND MARK AN ERA IN THE TRADE—A STAND WHICH WOULD BE SO MUCH BETTER IN SO MANY WAYS AND SO MUCH HANDSOMER THAT IT WOULD AT ONCE STAND IN A CLASS BY ITSELF WITHOUT A RIVAL."



This is an Automatic Lift drop-head stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust-proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction.

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

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

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

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

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

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

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

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

BLAYLOCK PUBLISHING COMPANY, DALLAS, TEXAS.

Sewing Machine and Advocate for only \$23.50.

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The Woman's Department

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

We give you next below notes from the April issue of the monthly Bulletin of the Woman's Foreign Missionary Society of the M. E. Church, South, published in Nashville, Tenn., and we wish to call special attention to the item entitled, "Conference of Southern Methodists," so full of sacred significance.—Ed. Woman's Dept.

NOTES FROM THE MISSIONARY BULLETIN.

Keystone of the Convention.
The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar!
Who follows in His train?
Who best can drink his cup of woe,
Triumphant over pain,
Who, patient, bears his cross below,
He follows in His train.
—Bishop Reginald Heber.

The Convention.
The fifth International Convention of the Student Volunteer Movement met in Nashville, Tenn., February 28-March 4. For weeks the coming of the great convention had been the chief thought in the minds of many people; and on Sunday night, when Mr. Mott declared the convention adjourned, there was genuine regret in thousands of hearts. Nashville had opened her homes to the delegates right royally, and in doing so had received a rich reward in the forming of many new and valued friendships. On every hand there were only good words for the visitors, and deep joy in the blessings which the convention brought to the city.

The magnitude of the convention would have been overwhelming had it not been managed with such surpassing skill. From first to last, in every detail, not only were the great crowds handled with remarkable ease, but the marvelous rich program went steadily forward, inspiring and instructing every one who was able to get in at the great auditorium.

The convention was thoroughly representative in character, seven hundred institutions of learning, from all parts of the United States and Canada, sending delegates. There was a total of accredited members of the convention including delegates, speakers, missionaries, missionary secretaries, press representatives, and others, of 4,188. Of these, 144 were missionaries from twenty-six mission lands.

Secretaries' Conference.

The conference of the Secretaries of the Boards of Foreign Missions of North America met on the Tuesday and Wednesday preceding the Volunteer Convention. The delegates to this conference were from all parts of the continent, and were representative of every mission board in the country maintained by Protestant Churches. Four sessions were held, at which questions of the deepest interest to foreign missions were discussed. Two resolutions of special importance were passed. The first was an appeal to Congress to consider what steps could be taken to remedy the frightful evils which now exist in the Congo Free State under the Belgian government. The second was an urgent call upon the students of America "to offer themselves in far larger numbers for missionary service in order that at least 1,000 new American workers may be available to be sent each year until the fields are adequately occupied."

Conference of Women's Boards.

The Interdenominational Conference of Women's Boards met simultaneously with the Conference of Secretaries. There were fifty-six boards represented by eighty-one delegates, and thirty-two missionaries. In the absence of Mrs. Wightman, Miss Maria Gibson, of the Scarritt Training School, presided. The conference effected a permanent organization, adopting a constitution, and agreeing to meet every three years. Special attention was given to the young people's work, and a Young People's Missionary Magazine, handsomely illustrated, is to be published monthly. This conference also recommended the preparation of a series of twelve lessons on missionary topics for use in the Sunday-school.

Miss Ellen M. Stone.

One of the most notable persons at the great convention was Miss Stone—"Miss Stone, of Macedonia." These simple words of introduction were all that was needed to cause many to immediately crowd around her, anxious to shake her hand and to tell her of the loving, prayerful interest with which they had followed her during those awful six months of her captivity in Macedonia.

It was said at Northfield that "Miss

Stone was the most prayed-for woman in the world." Her wonderful rescue, and even more wonderful preservation of mind and body under circumstances of unparalleled hardship and terror, are but a fresh fulfillment of the gracious promise, "Lo, I am with you alway."

Conference of Southern Methodists.

On the Saturday afternoon of the convention, each denomination held a special conference for its own workers. Dr. Lambuth, our Senior Missionary Secretary, presided over the Southern Methodist Conference, and Bishop Hendrix made the opening address. Misses Glenn, Davis and Elerding, of Brazil; Misses Tarrant and Waters, of China, and Mr. Moseley, of Japan, all of our Church, were introduced to the conference. They each gave in a few sentences the special need of their field. Dr. Glenn stated that the Methodist Church in Macon, Ga., is supporting three foreign missionaries. Representatives of fifteen other Churches reported that they were each supporting a missionary on the field. A call was made for those who purposed, God willing, to go to the field to stand up. Twenty-five or thirty arose. A request was made for the fathers and mothers who were praying that their own children might go as missionaries to stand. About twenty men and women stood in reply. The meeting adjourned with a group of five Oriental students standing within the chancel, as typical of the fruits of our missionary work in the East.

The Honor Roll.

One of the most impressive incidents of the convention was the calling of the Honor Roll. While the vast audience stood in perfect silence with bowed heads, Mr. Penfield read a list of the student volunteers who, during the past four years, have died while in the foreign field in the Master's service. Nearly forty names were read. Two of the number had suffered martyrdom in China.

At the close of the reading of the names, Mr. Mott read Hebrews 11: 13-16, and the audience, still standing, sang, "For all the saints who from their labors rest."

Returning Missionaries.

Miss Ella Leveritt and Miss June Nicholson, in company with Dr. Allen, arrived at Seattle, Washington, February 28. The ladies stopped over at the Training School in Kansas City. We gladly welcome these faithful workers home. Miss Leveritt has been in China for ten years and this is her first furlough. Miss Nicholson has been out about five years, and has come home at the order of the doctor. Her enforced absence from her work is deeply regretted by a large circle of friends and pupils. Let us remember these two faithful ones most earnestly in our prayers.

EASTER EXERCISES.

W. F. M. Society, North Texas Conference.

At the last annual meeting of the Woman's Board of Foreign Missions, it was arranged that the Easter exercises be held in the interest of the work of the W. F. M. Society of the Church, the program for the occasion to be carried out by the Golden Links. It was further decided by the Board that the direction of the Easter collection should be left to the discretion of each Conference Society. A special program for the occasion has been prepared by the board and copies are no doubt now in the hands of the Corresponding Secretary of the Conference Society for distribution. But, in case the programs do not reach the auxiliaries in time, a program, missionary in spirit, and adapted to the occasion, can be arranged by the presidents or lady managers. Where there is no organization of the Golden Links, the exercises can be carried out by the juvenile societies, or by the adult auxiliaries. It was decided by the executive committee of this Conference Society that the collection taken on the Easter occasion should be devoted to the fund being raised by the society for the purchase of the lot in Havana, Cuba, for the Eliza Bowman School. This notice is written in order to bring this matter especially to the attention of the membership of the Conference Society, and to urge prompt attention in the preparation necessary for the occasion. Let each president or lady manager see her pastor at once and ask his co-operation and his permission to observe an hour's service on Easter Sunday in the interest of the Woman's Foreign Missionary Society. It is hoped that all interested will act promptly, and that glorious results may follow the observance of the Easter services.

W. H. M. SOCIETY, NORTH TEXAS CONFERENCE, REPORT FOR THE QUARTER ENDING MARCH 1, 1906.

We are sorry to have to report several auxiliaries as delinquents in the matter of reporting for this quarter ending on Nov. 1, 1906. Paris District has not reported, but I feel sure there is some reason for the silence of the District Secretary, who has always been so careful in her duty. Those failing are: In Dallas District, Clark's Chapel; in Terrell District, Poetry; McKinney District, Wylie, Celina, Blue Ridge, Carrollton; Sherman District, Collinsville, Bells, Howe and Pilot Grove; Greenville District, Campbell, Fairlie, Lone Oak, Merit and Floyd; Bowie District, Iowa Park, Rhome, Sunset, Bryson and Archer City. A little thought and care would make all these reports prompt and then our records would be complete, and our conference report correct. Reporting, and reporting on time, may seem a small matter—"trifles make perfection, and perfection is no trifle." Let us fear the curse of those who do the work of the Lord negligently. The treasurer says this quarter's report is one of the best from her point of view. For this we rejoice. We now have 2670 members, and are within fifty of the one thousand subscribers we wanted for Miss Helma and "Our Homes." Number pledged to tithing 467. Boxes of supplies sent twenty-six. Numbers added to McEachern Brigade 373; to Baby Roll, sixty-seven. Taking Home Mission Reading course, 252; papers and leaflets distributed, 2634; visits made, 6438; garments given, 1765; needy assisted, 341; money raised for local work, \$2956.29; sent to the conference treasurer, \$1064.21.

MRS. L. P. SMITH, Cor. Sec.
Dodd City, Texas.

TREASURERS' REPORTS.

Report of the Treasurer of the Woman's Home Mission Society, Texas Conference, for fourth quarter, ending March 15, 1906:

Dues	\$ 653 79
Baby Roll	13 50
Week of Prayer	6 15
Adult Mite Boxes	3 10
Baby Mite Boxes	19 64
Florida McEachern Brigade	30 61
Conference Pledge	231 15
Deaconess Fund	14 70
Preachers' Wives Loan Fund (Mrs M. E. Dorrough)	5 00
Angel Band (Wilbur Richardson Rockwell, Emily May Shattuck)	10 00
City Mission Endowment Fund	2 00
Conference Expense Fund	73 69
Mrs Kirkland, Tyler City Mission Board	5 35

Total Receipts for Quarter	\$1068 59
Expenditures:	
To Mrs. Kirkland, Gen Treas.	\$ 989 64
To Dr. Emily Shedd, expenses Press Dept.	6 00
To Mrs. H. T. Cunningham, Second Vice-President	4 75
To Tyler City Mission Board	5 35
Total Receipts for Quarter	\$1068 59
Total Expenses	1065 74

Balance Mch. 15, 1906	62 85
Balance Dec. 15, 1905	295 29
Balance in bank March 15	268 14
50 per cent dues in Gen. Treas.	\$1065 65
Amounts received by Districts:	
Houston	\$ 174 62
Tyler	146 51
Brenham	136 06
Beaumont	114 02
San Augustine	110 30
Pittsburg	103 74
Pa'cetine	84 65
Marshall	64 71
Huntsville	64 33
Calvert	64 30
Total	\$1063 24

Local Work:	
Supplies reported to Supt.	\$ 451 00
Supplies given locally	392 45
Expended for needy	271 09
Expended on Parsonages	2261 42
Expended on furnishing Churches	3864 15
Total	\$7240 11
For City Auxiliaries:	
Expended or City Mission Work	164 83
By voucher, Houston Board City Missions	97 40
Total	\$ 262 23
MISS ELIZABETH L. HILL, Livingston, Texas, Treasurer.	

Report of Treasurer of Woman's Home Missionary Society, Northwest Texas Conference, for quarter ending March 20, 1906:	
Dues	\$1170 04
Baby Roll	7 25
Baby Mite Boxes	25 86
Adult Mite Boxes	5 42
McEachern Mite Boxes	58 14
Deaconess' Scholarship	15 00
Deaconess' Home	325 85
Special	174 09
Expense Fund	143 25

"USED" PIANOS

Ebony Upright, \$150
Wheelock \$225
Nunns & Co., \$165
Keller \$245

You can pay for these just about as you please. Write us your wishes in this respect.

Piano Organ--Nearly New

We offer a handsome seven and one-third octave, \$200 Piano cased Organ For \$90.

It cannot be told from new. Terms, \$10 cash; \$6 monthly.

WILL A. WATKIN MUSIC COMPANY Dept. M. Dallas, Texas.

Week of Prayer Fund	67 23
Shares in Dallas Mission Home	10 00
Memorial Fund	10 00
Gen'l. Treas. for Deaconess' Home	50 46
Life Membership Dues	75 00
Total receipts for quarter	\$2137 59
Disbursements:	
Deaconess' Home	50 46
Mrs. W. H. Johnson	10 00
Deaconess' Home	325 85
District Secretaries	8 10
Recording Secretaries	4 95
Press Superintendent	38 70
Conference Secretary	18 75
Conference Treasurer	25 00
General Treasurer	1608 03
Total disbursements for quar.	\$2089 84
Amt. in bank, Dec. 2, 1905	179 64
Receipts for Quarter	2137 59
Total	\$2317 23
Disbursements	2089 84
Bal. in bank, Mch. 20, 1906	\$ 227 39
Amt. in Gen'l. Treas. Dec. 20, 1905	365 86
50 per cent dues Mch. 20, 1906	585 02
Total	\$ 950 88

Appropriations:	
Dickens	\$ 75 00
Florence	75 00
Nugent	125 00
Quannah	50 00
Godley	125 00
Roscoe	150 00
Literature bill	58 18
Total	\$ 658 48
Bal. in Gen'l. Treas. Mch. 20, 1906	\$ 292 40
Bal. in bank Mch. 20, 1906	227 39
Total cash, Mch. 20, 1906	\$ 519 79

Local Work:	
No. Parsonages reported	126
Amt. spent for parsonages	\$2678 39
Amt. spent in local Church work	1999 00
Relief of needy	336 66
Local supplies	696 05
Pastor's salary	48 00
Waco Orphanage	18 00
Sent Dallas Home	40 00
City Mission Work	238 15
Supply Department	440 95
Total local work for quarter	\$6495 20
Total conn. work for quarter	\$2137 59

Grand total for quarter	\$8632 79
This closes the conference year. We cannot change one thing that is past. The future is before us. I trust that our regrets will be fewer, when the record is turned in next year, than they are this year. About \$500.00 of the Deaconess' Home debt remains unpaid. Several districts have paid the assessment in full. If you are responsible for this deficit, will you not cancel same before our annual meeting? Several reports have reached me since I sent my report to Mrs. Kirkland; I am sorry they will not be in this year's report. We have paid to parsonages out of our 50 per cent of dues, \$1400.00 this year. A full report will be in the minutes of our annual meeting. MRS. NAT. G. ROLLINS, Aspermont, Texas.	

W. F. M. SOCIETY, OAK CLIFF.
The Auxiliary W. F. M. Society of Oak Cliff closed the fiscal year in a very prosperous condition, having met all obligations. During the year \$295.85 had been raised for all purposes. The fiscal year, 1906, was begun with willing hands and ready hearts. At the first monthly meeting the following officers were elected for the year: President, Mrs. H. T. Steele; First Vice-President, Mrs. H. A. Cunningham; Second Vice-President, Mrs.

Aiken, deceased; Corresponding Secretary, Mrs. G. A. Turner; Recording Secretary, Mrs. C. H. Steele; Treasurer, Mrs. W. M. Lively; Agent for the Woman's Missionary Advocate, Mrs. A. C. Cason; Press Reporter, Mrs. H. A. Cunningham.

Three meetings have been held during the first quarter, with good attendance and deep interest in the great work of sending the gospel to foreign lands. There are thirty-two members in this society. Eighteen take the Woman's Missionary Advocate. The Oak Cliff Day School, in Saltville, Mexico, is one of the school's this society helps support.

We were glad to have our District Secretary, Mrs. Searcy, with us last monthly meeting.

A special service was held, Sunday, at 11 o'clock, March 25, in the interest of the Scarritt Bible and Training School, under the auspices of the Foreign Missionary Society. An appropriate program was rendered; Mrs. Steele, our President, conducting the meeting. Mrs. Florence E. Howell was present and made a very appropriate and interesting talk on the history of the Bible Training School. An offering of \$16.45 was made for the school.

I cannot close this report without saying a word as to our great loss in the death of our Second Vice-President, Mrs. Alken—so faithful, so gentle, lovable and loving. We will miss her kind face from our midst. But the great company assembled on the other side of the river has gained a saint by our loss.

"Far away, by the beautiful river,
Where the feet of angels have trod,
She lives in the blessed forever,
In the beautiful garden of God."

MRS. H. A. CUNNINGHAM,
Dallas, Texas. Press Reporter.

TO THE MEMBERS OF THE W. F. M. SOCIETY OF THE TEXAS CONFERENCE.

Dear Sisters:
Our fiscal year has just closed. The results of our efforts have been better than our fears suggested, not as good as our hopes. We have not gained our proportion of the hundred thousand members asked for, nor have we succeeded financially so well as we did last year. We have just a little more than paid our pledge of \$1000.

The published minutes of our last annual meeting show paid on pledge, \$960.88; add to this Steele Mem., \$85; Mite box, \$12.12; Week of Prayer, \$63.23; Miss Rogers' salary, \$28.59; total, \$1088.82. The Treasurer's report for the year 1905-6 shows the total amount for the pledge, \$1020.23. This includes

READ THIS.

Hallettsville, Texas, Oct. 26, 1901.
Dr. E. W. Hall, St. Louis: Dear Sir—
In the year 1896 I used your Texas Wonder for kidney and rheumatic troubles and I can safely recommend it to others who are suffering in the same manner. Yours respectfully,
A. B. DEVAL, County Treas.

TEXAS WONDER

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, it will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and seldom fails to perfect a cure. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists. Office 2931 Olive Street.

April 5, Nor Fen and ser Perhaps cred together one that cital of p evening. The pla from the with the something recital. A chart program by pupils voice. The "St ing to sa ger: "It observed ity of in can only the recoi in the ne The fr native b heard M Hongrois was by finite var The tet with the something a challet or a blu A chat at a stu her own to the b The pr 1. Italian 2. Song— Mal 3. Conce 4. Duet— De 5. Violin 6. Conce 7. Song— obl 8. Panta On T by othe given. Mrs. L Pur par ant bes S all & To ans pol T the So Co N A W th m w rr rd d

**North Texas
Female College
and Kidd-Key Conservatory of Music
and Art.
Sherman, Texas.**

Perhaps the largest audience ever gathered together in the auditorium was the one that listened to the magnificent recital of pupils of Krueger on last Friday evening.

The piano numbers were all concertos from the best composers and were given with the style and finish of an artist, something quite unusual in a student's recital.

A charming variety was given to the program by the numbers contributed by pupils from the classes in violin and voice.

The "Sherman Register" has the following to say of the playing of Mrs. Krueger: "In Bessie Daniels Krueger one observed at once that freedom and security of interpretation and technique that can only come to the pianist who has the recollection of conquered audiences in the near past.

The free wild life of the Gipsy on his native heath was a reality to those who heard Mrs. Krueger play the 'Fantasie Hongroise' last night characterized as it was by an electrical brilliancy and infinite variety of mood and emotion.

The tempos were sometimes taken with a daring recklessness that almost seemed a challenge, but there was never a break or a blur.

A charming feature of her appearance at a student's recital was her desire by her own success to add another tribute to the teaching of her gifted husband.

The program was as follows:


1. Italian Concerto.....Bach
Helen Norfleet.
2. Song—Murmuring Zephyr.....Jensen
Maiden Song.....Myer-Helmond
Bessie Butler.
3. Concertstück, Op. 49.....Chaminade
Nothra Barton.
4. Duet—The Gypsies.....Brahms
Della Skiles and Mabel Skiles.
5. Violin Concerto Romantique.....Godard
Irene Shaw.
6. Concerto, Op. 11, E Minor.....Chopin
Kate Bailey.
7. Song—Sesaran Rose (violin
obligato).....Irene Shaw.
Minnie Rosenthal.
8. Fantasie—Hongroise.....Liszt
Bessie Daniels Krueger.

On Tuesday evening another recital by others of Mr. Krueger's class will be given.
M. W. B.

Mrs. L. A. KIDD-KEY, President

Vane-Galvert Paint Co.
ST. LOUIS, Mo.
Manufacturers of
Pure Linseed Oil Ready Mixed Prepared Paints Ready for use; guaranteed to be the highest class and best goods made.
Sold by G. W. OWENS & CO., at all their branches—TEXAS PAINT & PAPER HOUSE, Fort Worth, Texas.—J. E. Grant Co., Dallas, and at all large and at all principal points in the State of Texas.
This firm needs no endorsement—their goods speak for themselves.
Sold by all Reputable Firms in the State of Texas.

**UNITED
Confederate Veterans
REUNION
at
NEW ORLEANS
April 25th to 27th, '06**

The

Will on April 22, 23 and 24 sell tickets to New Orleans at approximately one cent per mile each way, limited to May 7th for final return. Ask Santa Fe agent for rate and detail information or address
**W. S. KEENAN, G. P. A.
G. C. & S. F. GALVESTON**

mite-boxes, fund from week of prayer, any sums paid for the salary of a missionary; in short, whatever is paid in to the general treasury to be directed by the Woman's Board, except dues.

It would be interesting to follow the statements of Rev. J. B. Sears, in a recent number of the Texas Christian Advocate, with a similar one with regard to our department, but the data cannot be obtained. We are accused of fondness for talking; perhaps justly, but few love to write, and many of the few will not make definite and regular reports.

We have been much interested in our work in Mexico. We love what we work for. Our conference mother, Mrs. S. S. Park, loved that work so much, worked for it so hard, kept it so constantly and fondly before us, that we worked for it. Then our first missionary daughters labored there—Miss Williams, now Mrs. Corbett, and Miss Toland. Later we sent them another, Miss Park. Then our "mother" went home from there, and immediately much of the work was destroyed by a storm. The barracks, where the "Seminary Cadets" lived, is still in ruins, but Christian boys are still being trained there for Christian ministers and statesmen. That part of the Seminary has always paid its own expenses and helped to pay the expenses of the other work.

From private letters we learn that the school will, if possible, be carried on a month later than usual, thus regaining the one month that was lost in consequence of the storm; and Miss Holding adds, "the school has been full and we have had a good year."

Miss Rogers writes from Suchow, China, that she is happy in her work, and there is constant joy in its advancement, and seems to be unconscious of the danger to missionaries that we hear and read of in the homeland. She tells of the Si brothers, who are being greatly used by the Holy Spirit. They were in Shanghai by invitation of native Christians, who are laboring and praying for the power of the Spirit, not only for salvation, but for service.

Miss Ivey, our newest missionary, writes in a recent letter of a meeting one night when twenty-six men and one woman were converted. Her Christmas greeting has just been received, written November 27th. I send it to you. If it crowds the woman's column for this time, perhaps it can appear in another number. We have three more daughters waiting, praying and trying to prepare for the same work; and we have only one scholarship, and last year we contributed to the Training School about twenty-five dollars.

Did you elect your officers at the meeting in March? Did you elect your delegate to the annual meeting? Have you sent all the names to the District Secretary? Did you pay your conference fund? Right now is when we need that fund. Have you instructed your delegate? Tell her whom you want for officers of the Conference Society. Tell her whom you want to represent you in the meeting of the Woman's Board, in case the Corresponding Secretary cannot go. Tell her what you are willing to give next year, besides paying dues and conference fund, and she will know what to pledge for you. Tell her anything you want the Conference Society to do and she will propose it either in open session or in the committees, and try to have it done.

Tell her whether you want the Conference Society to meet with you next year. Make up money for her expenses. We are sure of rates this year; we meet in Marlin. Ask daily that the Holy Spirit will dwell with us in love, and abide on us in power.

Yours in His name,
MRS. S. PHILPOTT,
Pres. Conf. Society.
Dew, Texas.

DISTRICT MEETING.
The district meeting of the W. F. M. Society of the McKinney District will be held in the Methodist Church in Plano, Texas, April 18, 1906, at 8 o'clock p. m.

Every auxiliary in the district is requested to send delegates. We hope to make this service one of profit to all present and one from which much good will come.
MRS. A. R. NASH,
District Secretary W. F. M. Society,
McKinney District
Farmersville, Texas.

TUSKEGEE INSTITUTE.
The officers of the Tuskegee Normal and Industrial Institute are celebrating the twenty-fifth anniversary of the school on Wednesday, Thursday and Friday, April 4, 5 and 6. Andrew Carnegie, President Charles W. Elliot, of Harvard University; Secretary William H. Taft, Mr. Robert C. Ogden, President of the Southern Education Board, and Hon. Seth Low, former Mayor of New York, and many others, will be present. Robert C. Og-

**The Methodist
State Educational Convention
Dallas, April 10th, 11th and 12th.**

**The General Board of Education
will meet in the Preachers' Parlor of the
Methodist Publishing House
and the public meetings will all be held in
Bush Temple
just across the street from
Methodist Publishing House.
Everything else within easy reach.**

**A GOOD TIME TO VISIT OUR STORE.
COME STRAIGHT TO OUR PLACE FIRST.
Smith & Lamar, Agents,
296 Elm Street
Dallas, Texas.**

den, of New York, President of the Board of Trustees, plans to bring from New York a special train with 112 persons as his guests.

The speakers on the occasion are the following: Bishop William Crosswell Doane, of Albany, N. Y., who preached the anniversary sermon on Sunday, April 1; Dr. M. C. B. Mason, Corresponding Secretary of Freedman's Aid and Southern Education Society of the Methodist Episcopal Church, Cincinnati, Ohio; Principal Booker T. Washington, of Tuskegee Institute; Prof. S. G. Atkins, Secretary Board of Education, A. M. E. Zion Church, Winston, Salem, N. C.; Rt. Rev. A. Grant, Bishop A. M. E. Church, Kansas City, Kan.; Hon. Seth Low, former Mayor of New York; J. C. Napier, President One-Cent Savings Bank, Nashville, Tenn.; President John M. Abernombie, University of Alabama; Dr. E. C. Morris, President National Baptist Convention, Helena, Ark.; Dr. Lyman Abbott, editor of the Outlook, New York; president Charles W. Elliot, of Harvard University; Dr. H. B. Frisell, principal of Hampton Institute; Dr. W. Bruce Evans, principal of Armstrong Manual Training School, Washington, D. C.; Hon. William H. Taft, Secretary of War; Bishop C. B. Gallo-way of the Methodist Episcopal Church, South, Jackson, Miss.; Oswald Garrison Villard, editor New York Evening Post; Andrew Carnegie, of New York; besides five graduates of the school representing various academic and industrial departments.

REUNION OF SOUTHWESTERN MEN AND WOMEN.
I am coming! Are you? I wouldn't miss it for anything. There's going to be all sorts of fun at that Reunion. The "Annex Girls" will be there! The old professors will be there! How about it, boys? Gibbs Brothers, are you coming? How about you Streetman, John, Graves, Rosser Thomas, King, Henry, McCullough Bros., and you, old long-shanked Onderdonk, and you big-mouthed Jackson B. Cox; yes, and you, fellow that tied that calf to the bell rope in the third sory—we'll not print your name, but you know, and we know. How about the class of '96—the most distinguished for looks, scholarship, and everything else that

ever graduated from Southwestern? The reunion will be a failure if we are not all there. The committee will please set a plate for me, and if I can do nothing else, I'll eat chicken and "holer" hurrah for Southwestern! I trust, however, that we may do something more for our alma mater than just "holer" for her. Let's come with hearts loyal and true to her best interests, to determine upon some forward movement in her behalf. Surely, we who bear her name should head the list when it comes to a line-up of the supporters of Southwestern University. I do not know how the rest of you feel, but I feel like something is going to happen—I don't know just what—but I can smell it in the air. Nelson isn't pawing up the dirt for nothing.

Ho for the reunion!
J. J. MORGAN.

SAN ANTONIO RESCUE HOME.
To the Presiding Elders and Preachers of the West Texas Conference and to all Our Friends in Texas: The Board of Management of the San Antonio Rescue Home purchased last year some lots adjacent to the San Antonio Rescue Home, on payments running for four years at the rate of three hundred dollars per annum. This purchase has greatly enhanced the value of the property. Three hundred dollars are now due. Will you please take a collection in your charges especially for this purpose at once? Will the presiding elders help us in this matter? A small collection from each charge would help us at this time. Address the undersigned at 1601 Main Avenue, San Antonio, Texas.
B. HARRIS.

REV. A. L. GRIBBLE.
I don't know when I had such feelings as come over me when I read the notice of that man's death. He was in the best sense of the term a Methodist preacher. To him Methodism was the gospel according to common sense, and was to the immersionist or Calvinist who recklessly rushed within reach of Gribble's burnished blade. He was a man of God, full of faith and the Holy Ghost, who entered the pulpit with a message and stood there until he delivered it. He taught the people the way of life. God honored his ministry to the saving of sinners and the building up of the Methodist Church. Three splendid churches in the bounds of the old Brownwood Circuit—Indian Creek, McAnally and Buffalo—owe their existence largely to the consecrated labors of A. L. Gribble. I was his pastor. He was my

counselor and friend. I knew him as a man might know his own mother's son. Patiently, loyally, cheerfully, he followed the banner of the Cross and the fortunes of Methodism as one of that mighty throng of faithful, yet unobtrusive, men who serve God in their day and generation, expecting their reward in the world to come.

"And I heard a voice from heaven saying unto me, write: Blessed are the dead who die in the Lord. Even so saith the Spirit, that they may rest from their labors, and their works do follow them."
J. C. S. BAIRD.

MUSIC SPECIAL.
"Does This Railroad Lead to Heaven?"
"Where is My Boy To-Night?"
"My Mama's Waiting There."
Three beautiful new songs at 25¢ each or the three for 50¢, postpaid. For anything in music address, G. W. TAYLOR, 401 Main St., Dallas, Texas.

In less than twenty minutes' time the Senate voted away \$149,000,000 of the public money. The sum is carried by the pension appropriation bill, which, being a brief document, was made the discussion of very little discussion.

Better Than Spanking.
Spanking does not cure children of bad habits; if it did, there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 187, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day, your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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. **JNO. R. MORRIS, P. E.**
Abilene, Texas.

\$600 STATION.
I want a man for a \$600 station; splendid parsonage. Fine opportunity for a first-class man. Must be on the ground by April 8, 1906. Send references.
N. L. LINEBAUGH, P. E.
Duncan, I. T.

CONFEDERATE REUNION.
Advance Notice of Rates, Arrangements, Schedules, Etc.
For the United Confederate Veteran Re-Union to be held in New Orleans, April 25 to 27th, inclusive, 1906, the following rate and arrangements will be authorized: Rate: One cent per mile in each direction from Texas points to New Orleans and return. Selling dates: From points in Texas, Big Springs and East April 22, 23, and 24. From points west of Big Springs, April 22 and 23. Final time: May 7, 1906. On Monday, April 23rd, the official Special Train, consisting of Pullman Sleepers and Chair Cars, will run on the following schedule: Leave Ft. Worth 12:00 noon. Leave Dallas 1:10 p. m. Leave East Dallas 1:20 p. m. Arrive New Orleans 8:20 a. m., April 24. For further information, call on nearest ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

HALL.—William Fletcher Hall was born July 29, 1832, in Fairfield County, South Carolina. His father moved to Mississippi while he was yet a child. He was married to Miss Lucinda Humphries March 12, 1867. In 1892 he moved to Texas. He died November 3, 1905. There were born to him seven children. When quite a young man he was converted and joined the Methodist Episcopal Church, South. From then to the day of his death he was devoted to the cause of Christianity. He loved God and the Church. Nothing was too hard for him to do for the Church he loved. Just as long as he was able he was a constant attendant on the services of the sanctuary, and it seemed to afford him the very greatest joy to do so. His was indeed a willing service. His prayers were so fervent and earnest. His presence in prayer-meetings was a benediction. We shall never forget his talks in those meetings. He was the friend of all his pastors. It always afforded us much pleasure to hear him talk of all his old pastors. While he was not a steward when he died, yet he made it his business to ask his preacher how he was getting along. His good report could not be made, in some way help always came. He not only wanted to know as to that, but wanted to learn as to how the battle was going. No one ever took greater interest in his Church paper. He kept informed on all Church matters. Certainly it would be hard to find a man who was more thoroughly devoted to the Church and the religion of our Lord Jesus Christ. Not only was his Christliness manifest in every relation he sustained to the Church, but also in his secular life. Truthness, honesty, purity and temperance in all things were elements that characterized his whole secular life. He was a most excellent neighbor, an upright citizen. He always voted as he prayed. But in his home there seemed to be displayed the strongest elements of his love and devotion to his heavenly God. He was not rich in this world's goods. In this regard many would say he failed, and yet he had food and raiment. His was a greater success. He reared seven children, and they are all in the Church and quite useful members of the Church of Christ. A more religious family I never saw. To such a crown to his life. He has a son who is a Methodist preacher—Burt E. Hall. He also has a brother who is a preacher. His greatest desire was not this world's encomiums, but to be good and raise his children in the nurture and admonition of the Lord. He is gone to be with God and the angels. Often did he express the idea that he was afraid that his death would not be triumphant, but when the hour came he passed victoriously into the everlasting life of God.

St. H. MAJOR, Former Pastor.

CLARK.—Mrs. Mary Isabel Clark (nee Bone) was born in Nacogdoches County, Texas, March 14, 1859; was married to T. P. Clark May 21, 1877, and died at her home at Little Elm, Texas, February 12, 1906. The subject of this sketch was a devoted wife, a faithful and loving mother and a consistent Christian. She leaves a husband and ten children to mourn their loss, five children having preceded her to the glory world. How she will be missed from among the large circle of her friends! She was always ready to minister to the sick and needy—a devout Christian, proving her faith by her works. Sister Clark, or rather Belle, as I always called her, was one that I loved very much. I will say to her one brother who she loved dearly. Follow in her footsteps, with the assurance that you will some day clasp her hand on the shores of eternal deliverance. So, father and children, wife and mother has left you that which is worth more than all this world. May you emulate her noble life and example, and when you come to cross the river of death may it be as tranquil and may you make an unbroken family in heaven, is my prayer.

MRS. S. E. SORRELLS.

EDWARDS.—God needed another jewel in his crown and He came to the home of Mr. and Mrs. Edwards and took from their midst their darling son, Louie Melton Edwards. He was born November 11, 1890, and went to his home in heaven October 18, 1905. While on his bed of affliction he would talk of the Savior and his power to save. He was converted at the early age of seven years and joined the Church at eight and lived a consistent Christian life until God took him home to heaven. I sometimes wonder why God takes our dearest treasures, but it is the Lord's will, not ours, and we must submit and not complain. Let us live so as to meet Louie in heaven, where there is no more parting. We bid him to rest in the owl cemetery. Many friends were there to mourn the loss of our little one. Sad indeed the parting and sore indeed are the hearts thus bereft. May the Healer of broken hearts, the Comforter of the sorrowing be a helper and a comforter indeed to the father, mother, sister and brother. We shall see dear Louie again where there will be no more good-byes. His sister, GOLDIE A. EDWARDS.

MORGAN.—Mrs. Agnes Ann Morgan (nee Stevenson) was born in Lamar Co., Texas, March 15, 1858; moved with her parents to Coryell County, Texas, in 1861; was married to T. A. Morgan November 18, 1874. She was the mother of eleven children—nine boys and two girls. Three of the little boys preceded her to the better land. She was reared in a pious home. She was gloriously converted in her home two years after marriage, and joined the M. E. Church, South, of which she was a faithful and consistent member until death. Sister Morgan was a woman much given to prayer. She also possessed great faith in God and his promises and was entirely consecrated to the cause of Christ. Her home was always the preacher's home, and she never tired in doing everything she could to conduce to their comfort while under her roof. The Church at Chico, Texas, has lost in her one of its best members. Her husband has lost in her a true and most devoted wife and her children a most affectionate mother. All her children who have reached years of accountability are members of the Church. She leaves a husband and eight children to mourn her departure. May they all so live as to meet her in that land where sickness, sorrow, pain and death are felt and not more.

H. E. SMITH.

PHILIPS.—Seth Phillips passed away January 16, 1906, near Sedan, Texas. He was born in Bowie County, Texas, June 8, 1878, son of Bro. M. F. and Sister Susan Phillips. He professed faith in Christ and joined the Church when he was fourteen years of age. He was a devoted son, and the one or he paid his parents was noted as sincere and beautiful. His general deportment made him numerous friends. He was a favorite in the community. He was a fine worker in the Sunday-schools. He served one in the morning; the other in the afternoon. He was a model character, active, wise and a Christian. His influence for good will abide, and his name and the sacred power of the principles he blended in his life are manifest now and they will be in the last day. We miss him so much in his father's home and his work in the Church. We bow reverently to the loving Lord, who has taken him. Our loss is his gain. Under the heavenly conditions, the value and beauty of his character will develop more fully and we will meet him again.

H. M. GLASS, Pastor.

JEFFERS.—Elmo Jeffers fell asleep in Jesus January 31, 1906. An illustration of that statement: "In the midst of life we are in death." He was a young man of fine parts—thoughtful, studious and ambitious. He appreciated truth and was never in favor of the deceit or sham. He loved books and was delighted to have communion with the great characters in literature. A few years ago he was converted under Brother Hotchkiss' administration at First Church. When Eleventh Avenue and Cortland streets in Dallas were placed with it. He was a sincere Christian man. He started family prayer when first married and kept it up as long as he was able, then at his request his wife kept it up. He was one of our Building Committee and always showed careful thought and judgment in matters pertaining to God's house. He was one of our best men. He was a lawyer, and was City Recorder until his health caused him to resign. As a husband he was kind and thoughtful. Always looking at the bright side, he was cheerful and contented in the home. We know where to find him. May God comfort, sustain and provide for his wife and little boy.

A. L. MOORE, Corsicana, Texas.

TAPP.—Again the death angel has visited our midst and claimed for its victim our loved one, Mrs. Olive Tapp (nee Millard). She was born at Berkeley, Texas, August 1, 1888; married to Jesse Tapp August 31, and died September 2, 1905, being sick only three weeks. However, we thought she would get well, and thus she was carried just two days. She has just crossed over the river to await our coming at the weary gate. She was a good, quiet Christian girl, of the Methodist belief. Her suffering is all at an end and she is resting sweetly in a Savior's love. To know her was to love her, and while we will miss her sadly in our homes, we know our loss is her eternal gain. Weep not, dear mother, husband, sister, brothers and loved ones, for we know it will be faithful and true to God we have that sweet assurance that we shall clasp glad hands again on that bright and shining shore, where there will be no more tears, partings and where we shall never again say good-bye.

BEULAH MILLEMAN, Her sister.

LEATHERWOOD.—James Claude son of C. C. and M. V. Leatherwood, was born in Plano, Texas, Sept. 4, 1885, and died in Ft. Worth, Texas, Dec. 17, 1905. His first seven weeks of sickness were at his parents' home in Glenwood Addition, at the end of which time he was removed to one of the city sanitariums for surgical treatment, where he lingered for a week, and then gently fell on sleep. During the time of his long suffering, he displayed a patience far beyond the average, under like conditions; meanwhile giving assurance to all he was prepared to enter in rest should the young man, and thoughtful of the welfare of others, to the extent of even personal sacrifice. All of his sufferings ended, and the spirit gone to God who gave it, his body was removed to the home of his parents, and from thence to the city's new cemetery, there to rest in the hope of a blessed resurrection. His parents are greatly bereft, his two brothers, one a twin, and only sister, are left to share a common grief. His Grandfather, J. R. ABERNATHY.

WRIGHT.—Mrs. Susan Wright, an aged mother in law, died at the home of her son-in-law and daughter, Brother and Sister C. L. Lisman, about five miles north of Vernon. Mother Wright was about eighty years of age. A great part of these years was spent in the service of her Master. The tired hands were folded upon her breast, the shades of evening gathered about the head, the eyes grew dim, and closed in peaceful sleep. But the spirit, in the triumphs of a living faith, mounted to the realms of eternal day. "To be forever with the Lord." So shall it be with all who look for His glorious appearing. M. L. MOODY, Vernon, Texas.

GRANT.—Allie Grant (nee Gatewood), widow of W. H. Grant, was born in Kentucky in 1829. In early life her people moved to Indiana, and from there to Missouri, where in Sept., 1867, she was married to W. H. Grant. They moved to Strawn, Texas, about twenty-five years ago. Her husband died at this place in Sept., 1899. She lived at her heavenly home, March 12, 1906. When she was left a widow, with one child, a small girl, she took up life's duties and fought its battles nobly, being kindly assisted by her stepsons who were good to her. Her daughter married a Mr. Justice, and she died at Thorp Springs about eighteen months ago. She has since made her home with her stepson, Rev. W. C. Grant, a local preacher, who lives in Strawn, and died there. Sister Grant professed religion and connected herself with the M. E. Church, South, in childhood, and lived a consistent member of same. She took a lively interest in all the work of the Church. Aunt Allie, as she was called, had a great host of friends, who, together with her own people, kindly ministered to her in her last illness. A mother in Israel has gone where sickness and sorrow will be felt and feared no more.

A. N. EDWARDS.

HARRELL.—Mrs. Louisa Harrell (nee Monson) was born in Moore County, N. C., May 5, 1829, and departed this life in Stamford, Texas, March 19, 1906, aged seventy-five years. She was converted in her seventeenth year and joined the M. E. Church, South, on January 12, 1854. This union was blessed with ten children, six of whom have preceded her to the better world. Her patient suffering, cheerful spirits and triumphant faith were an inspiration and blessing to all. For fifty-two years and more under her benign influence this deep sorrow is sanctified in his good; and together with his four children he trusts in One whose loving eye marks even the sparrow's fall. She is gone, and our hearts are sad, but we expect to see her again. My prayer is that our Father is that when the summons shall come to husband, children, grandchildren and friends, they may each be as ready as she, and like her conquer the dread of the last hour by the triumph of a living faith.

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CULWELL.—Little Claud Wilson, infant son of S. L. and Nellie Culwell, was born Oct. 24, 1895, and died March 18, 1906. He lived a few days living five months. All that loving hands could do was done for his relief. But alas, he must go, for God had called him to himself. Though his stay on earth was short, we had all learned to love him. There is a sad-hearted father, and mother, because their babe is gone. But he has gone to a far better place than this world. He is not dead, but living on the golden shore awaiting the arrival of father and mother, and little Clyde King, his twin brother. We weep not as those who have no hope, for He who said, "Suffer little children to come unto me, and forbid them not," has safely sheltered him in the haven of rest. His little body is resting in the dark grave; but He who said, "Behold, I am He that liveth, and was dead, and behold I am alive for evermore," gives us assurance of a better life beyond the grave. So by faith we see little Claud at rest in that city where there is no night, and while he cannot come to us, we expect to go to him. His Grandfather, K. S. VAN ZANDE.

AVINGER.—Mrs. Maud A. Avinger was born in Arkansas August 18, 1880. She went to rest at the call of her Master, March 1, 1906. She was the loving daughter of Brother and Sister J. W. Brewer, living two miles south of Bangs, Brown County, Texas. She professed faith in Christ about fifteen years ago; joined the M. E. Church, South, lived a very consistent Christian life. She did indeed love the Lord. She worked in the Church, at the organ, in the choir, and everywhere. She was married to Brother Rufus P. Avinger, Sept. 25, 1904. It seemed to be a very happy couple. She was a very affectionate wife. The noble, loving husband made the little home so happy. She leaves a sweet little babe, only one day old, and a broken-hearted husband, father, mother, and many relatives and friends to mourn their loss. We try to submit to the divine will, and say, "Farewell, our dear Maudie until we strike hands on the evergreen shore." Her pastor, G. W. HARRIS.

SILMAN.—Mrs. Laura Silman, wife of J. J. Silman, died at Commerce, Texas, Feb. 7, 1906. She was born and reared near Commerce, and her death is mourned by a large circle of friends and relatives. She was a faithful member of the Methodist Church, and also a member of our W. H. M. Society. Funeral services were held at the church, conducted by her pastor, and assisted by Rev. Word, of the Presbyterian Church. We are too short-sighted to see why the Almighty Father takes our loved ones when they young, and life seems so full of promise; but we are assured that He doeth all things well. The summons, "The Master has come and calleth for thee," came to her unexpectedly, but she was prepared to meet the Lord; for her life had been spent in the service. We commend her loved ones to the Great Shepherd of Israel, who has said, "I will never leave thee nor forsake thee." MRS. D. H. ASTON.

EDWARDS.—Little Elzy Ray Edwards, son of Rex and Mrs. Edwards, died March 7, 1906, and went to that heavenly place of rest, away from this world of care and temptation. He was only one year, seven months and eight days old. The little blossom budded here on earth only to bloom in heaven. He is now where there is no more sorrow, sickness, pain or death. Why should we mourn, for it is the Lord's will that he should go? The Lord gave and the Lord hath taken away. We know where to find him. While it seems hard to give the little one up there is consolation for the bereaved ones in that he is at rest and is only waiting and beckoning for papa and mamma to come. May we ever live so that when the death angel shall come for us we will be willing and ready to go. May the protecting angel ever watch and keep the ones who are so grieved over the loss of their little one. His sister, GOLDIE A. EDWARDS.

WALKER.—The death angel entered the happy home of Bro. Geo. M. Walker on March 12, 1906, and took from them their lovely little boy, Robert, aged fourteen years and five months, which died in his home with sorrow and sadness, five miles east of Davilla, Texas. Robert was truly a good boy. He was reared in the Sunday-school, and was so gentle and lamb-like always. I so much sympathize with his fond parents, as good friends of mine. Dear friends, be faithful and you shall meet little Robert again where sickness, sorrow, pain and death never come and "all tears shall be wiped away from our eyes." "Weeping may endure for a night, but joy cometh in the morning." Farewell, Robert, we shall see you among the angels some sweet day. May God comfort the sorrowing ones with this fond hope, and may little Robert's blessed spirit serve as a beacon light to guide them all to the haven of eternal rest. J. R. GREGORY, Durango, Texas.

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BARNES.—A. G., son of Wm. G. and Mrs. E. M. Barnes, was born in Smith County, Miss., March 5, 1857, and died in Hillsboro, Texas, September 9, 1905. He joined the M. E. Church, South, in early life, and was converted at the age of thirteen. His father and mother being devout Christians, he was early taught the way of life. He was married to Miss Ollie Halcy December 18, 1879. Three sons and five daughters were born to them. Two of the daughters had preceded their father to the home above. Early in Bro. Barnes' married life he erected a family altar, and was for awhile a steward in the Church. He began to work for the railroad some six years after he married and then ceased to be active in the Church. In 1890 he moved with his family to Texas and was engaged to run on the M., K. & T. Railroad. In June, 1904, he was knocked from a car, receiving such injury that he never recovered. He had not lived a Christian life after he came to Texas, but was fully reclaimed several weeks before death, and testified to the end that all was well. He leaves a wife and six children, also eight sisters, to mourn his death. E. A. SMITH, Hillsboro, Texas.

HER.—On March 14, 1906, the death angel claimed baby Lois, daughter of Mr. and Mrs. J. H. Her, of Mastic, Texas. Baby Lois was born Dec. 17, 1904, and died from relapse of diphtheria while at the home of her grandparents, Mr. and Mrs. J. S. Cole. We know it is hard, dear friends, to part with your precious darling. But when God calls, we must go, for does he not say, "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven?" And baby Lois crossed the valley, which we all so dread, to a great beyond there were no more scorching fevers to "burn the baby," but joy and peace would reign eternally? Weep not, for you will meet again, where there is no more sorrow and pain. A FRIEND.

COLLIE.—Mrs. Nettie Collie, daughter of Mr. I. M. and Mrs. A. L. Collier, of Fargo, Texas, was born June 5, 1887, and died March 3, 1906. Sister Collie was at her home trying to extinguish the fire which she thought was likely to destroy the premises when her clothing took fire and burned her to death. Her suffering was intense, yet in the midst of her suffering she maintained her faith in God; was ready for the summons. She leaves her husband and three little children to mourn her loss, but they mourn not as those who have no hope. She gave her heart to God at the age of thirteen years and united with the Methodist Church, of which she was a faithful member. So we bid her to rest on March 4 to await the resurrection of the just at the last day. M. L. MOODY.

DAVIS.—Death has entered the home and taken another sweet child from our home and hearts. Little David Wesley Davis, son of Brother W. C. and Sister Mertie Davis, was born in the Indian Territory, Nov. 20, 1904, and died at Elk, Cleveland County, Texas, Feb. 3, 1906. He was a bright child, and was the joy of the home, and will be greatly missed, especially by papa and mamma, and the aged grandpa. The home is so lonely without him. Papa and mamma are lonely here without him, but they pledge anew their determination to meet him in that world where death cannot come to rob us of our jewels, nor cause the bitter tear to fall. May the little jewel up yonder draw the loved ones on, till they form an unbroken family on the other shore. D. C. STARK.

MARONEY.—Travis Elias, the second son of Judge J. T. and Parlee Maroney, was born in Lufkin, Texas, April 25, 1895, and died Feb. 22, 1906. Little Travis possessed an exceptionally bright mind. His character was quite persevering and studious, thus, most always, carrying off the laurels in his classes, both in school and Sunday-school; and by his gentle nature and perfect obedience winning the love and admiration of all of his teachers and classmates. Surely there is no brighter jewel awaiting the coming of loved ones than dear little Travis. "His comforting to the broken-hearted family that the little sufferer is now free from pain, and that he will never know the weight of such sorrow as now rests upon them. Surely parents, sisters and brother, weep not, for he has only "gone before." You are slowly going to him, and when you reach the pearly gates, you will find him waiting and watching for you. CLARA LEE STEWART.

BROOKS.—Susan Rebecca Polley, was born May 31, 1855, in Brazoria County, Texas, was married to E. Henderson, of Memphis, Tenn., on Aug. 20, 1875; was married to J. D. Brooks, of Virginia, Feb. 19, 1876; departed this life on March 29, 1906. She joined the Methodist Church at the age of eleven, and lived a consistent member for sixty years. Her dying testimony was that her only regret was that she was not better prepared for death. This is the only regret that any of us could have. She leaves three children—Mrs. Jessie Tiner, Mrs. Craighead and Mr. Joe Brooks. She died at her daughter's, Sister Tiner, at Uvalde, and her body was shipped back to Sulphur Springs, to await the resurrection of the just. C. W. PERKINS, Pastor.

LETTER FROM GILDEROY.

You are making a brave and noble fight for temperance in the great State of Texas. Keep on at it, for you will win in the end. The legalized saloon must go. It is a long, hard fight, but victory is sure. And local option or prohibitory law must be supported and backed up by the moral sentiment and support of the people. It requires time and patient, hard work to create this sentiment and to secure this support. It can be done. Of course there are some men who will drink just as long as whiskey is made, but the State ought not to be a partner in this nefarious business. It ought not to form out the right to make drunkards for any purpose, certainly not for the support of religion or for education. It were better, more appropriate, to apply the proceeds to building jails, poor houses, orphan and insane asylums and penitentiaries for criminals. If saloons are to be taxed to support anything it ought to be for the maintenance of the classes it helps to make. We had years of hard fighting in Mississippi before we won local option for nearly the whole State. At times it looked as if we were doomed to failure, but each time we picked our flints and went at it with renewed vigor. Town after town and county after county was won over to local option. Some few towns and counties went back to open saloons, but soon found that they had made a mistake and returned stronger for local option than they were at first. We are now wrestling with the C. O. D. express package liquor business, and we will win in this fight if it takes us years to do it. The inter-State commerce law is at fault in allowing the shipment of whiskey into prohibition territory. There is no reason why the product of one State should be forced upon the people of another State against the will of a majority of the citizens of that State. The National Government will, in the course of time, correct this wrong. The great mass of our people are opposed to having our express offices turned into saloons and blind tigers. When this first began some of the express agents made themselves vendors of such packages as came addressed to fictitious names, but the courts soon put a stop to this illegal traffic. A large amount of whiskey comes by C. O. D. express, but the amount is small compared to what would be sold in the open saloon. The orders to these whiskey houses are made on blanks that have a repeating clause and if it is not marked out the packages keep on coming with the regularity of clock work. One order for a gallon of any other amount is a standing order for a like quantity every ten days or two weeks. This business is terribly demoralizing to our labor in this Mississippi bottom country. Here we have about twenty negroes to every white person. The negro is fond of chickens, watermelons and whiskey, both men and women. Our white people are fond of strong drink too. The idea is deeply rooted in the minds of both races in this section that whiskey is an antidote for malarial poison, but the antidote is far more deadly than the poison. A temperate man can wrestle with malarial sickness very well, but the drinking man soon gives away before it. Malaria kills its thousands and whiskey its tens of thousands. The devil is exceedingly artful in inventing excuses for the drink habit. Men drink to keep well and when sick they drink to get well. When sad they drink to bring gladness, and when glad they drink for joy. I have known some few men who drank to honor the coming of the preacher. Some men drink when it is hot to keep cool and when cold to get warm. Most of them drink because they love to drink—they love the taste and the effects of ardent spirits. In many things men have to be protected against themselves. They are their own worst enemies. This seems strange, but so it is. A depraved and vitiated appetite soon gains the mastery of the wisest and strongest of men. We ought to do everything in our power to safeguard the young against forming bad habits that will be sure to blight their lives for this world and send them to hell in the world to come. GILDEROY, Lula, Miss., March 7, 1906.

INDIAN TERRITORY PROHIBITION PARAGRAPH IN STATE HOOD BILL.

"Sec. 3. * * * And said convention shall provide in said constitution: "First: That perfect toleration of religious sentiment," etc. * * * "Second: That the manufacture, sale, barter, giving away, or otherwise furnishing, except as hereinafter provided of intoxicating liquors within those parts of said now known as the Indian Territory and the Osage Indian Reservation, and within any other Indian reservations existing in the Territory of Oklahoma on the first day of January, nineteen hundred and six, is prohibited for a period of twenty-one years from the date of the admission of said State into the Union, and thereafter until the people of said State shall otherwise provide by

amendment of said constitution and proper State legislation. Any person individual or corporate, who shall manufacture, sell, barter, give away, or otherwise furnish any intoxicating liquor of any kind, including beer, ale and wine, contrary to the provisions of this section, or who shall, within the above-described portions of said State, advertise for sale or solicit the purchase of any such liquors, or who shall ship or in any way convey such liquors from other parts of said State into the portions hereinabove described, shall be punished on conviction thereof, by fine not less than fifty dollars and by imprisonment not less than thirty days for each offense; provided, that the legislature may provide by law for one agency under the supervision of said State in each incorporated town of not less than two thousand population in the portions of said State hereinbefore described, provided, that if there be no incorporated town of two thousand population in any county in said portion of said State, such county shall be entitled to have one such agency, for the sale of such liquors for medicinal purposes, and for the sale, for industrial purposes, of alcohol which shall have been denatured by some process approved by the United States Commissioner of Internal Revenue; and for the sale of alcohol for scientific purposes to such scientific institutions, universities and colleges as are authorized to procure the same free of tax under the laws of the United States. No sale shall be made except upon the sworn statement of the applicant in writing setting forth the purpose for which the liquor is to be used, and no sale shall be made for medicinal purposes unless such statement shall be accompanied by a bona fide prescription signed by a regular practicing physician which prescription shall not be filled more than once. Each sale shall be duly registered, and the register thereof, together with the affidavits and prescriptions pertaining thereto, shall be open to inspection by any officer or citizen of said State at all times during business hours. Any person who shall knowingly make a false affidavit for the purpose aforesaid shall be deemed guilty of perjury. Any physician who shall prescribe any such liquor except for treatment of disease which after his own personal diagnosis, he shall deem to require such treatment, shall, upon conviction thereof, be punished for each offense by fine of not less than two hundred dollars or by imprisonment for not less than thirty days, or by both such fine and imprisonment; and any person connected with any such agency who shall be convicted of making any sale or other disposition of liquor contrary to these provisions shall be punished by imprisonment for not less than one year and one day. Upon the admission of said State into the Union these provisions shall be immediately enforceable in the courts of said State."

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THE CLARENDON DISTRICT CONFERENCE.

The Clarendon District Conference convened at Canadian, March 8, at 9 a. m. After a good sermon by Rev. D. B. Doak, the conference was organized and the program for the Missionary Institute was taken up.

We had some good speeches, and all of the subjects were well discussed.

The afternoon was taken up in calling the names of our local preachers, hearing their reports and passing their characters. We were greatly blessed on Friday morning by the presence of Bishop E. E. Hoss, who conducted the religious services and gave us such a helpful lesson from Luke 18:10-13. He then took the chair and began to call the various charges and to hear the preachers' reports. We were very glad to report healthful progress and a forward movement all over the district.

Most all of the salaries have been decidedly advanced over any former year. There have been about three hundred accessions to the Church during the first four months of the conference year. There were reported quite a number of conversions, mostly at the regular services and the prayer meetings. We have four new parsonages, two of them complete and occupied by the preachers and two more going up as fast as the carpenters can do the work.

At Amarillo, under the leadership of Rev. C. N. N. Ferguson, we have launched a \$20,000 new church and hope to entertain the Northwest Texas Annual Conference November, 1907. Other churches will be built during the year.

The work over the district is fairly well organized, and the Sabbath-schools, Epworth Leagues, women's organizations, all are making commendable progress. The most of our schools are organized into missionary auxiliaries and one of them is going to pay the full assessment on foreign missions and possibly more.

Bishop Hoss preached for us on Saturday morning one of his great sermons. One of our visiting brethren said that it was the greatest sermon he ever heard, and many of the hearers were of the same opinion. The Bishop was so gentle, kind and lovable that he won the hearts of the people, and he left a godly impress upon one and all. Many of our people had never seen a living Bishop. His stay at the conference was an inspiration to us all.

Sunday morning, March 11, was the great day of the feast. The usual love feast was conducted by our senior preacher, Rev. W. L. Harris, and it was indeed a love feast to all who were present. At 11 o'clock the Bishop preached for us again, and a collection was taken to pay the debt on our church, which resulted in securing \$921, enough to pay the debt and paint the house.

The Leaguers met in the afternoon, and at the request of their President, Rev. J. W. Hunt, the Bishop addressed them. Rev. C. N. N. Ferguson preached at night. Thus closed one

of the best District Conferences in our history.

Clarendon College, under the wise management of Rev. G. S. Hardy is prosperous, but our need is more money, more buildings.

Our good Bishop Hoss is to spend Sunday, March 25, at Amarillo, and the Monday following at Clarendon. What a blessing he is proving to our Texas Methodism. As he becomes better acquainted with the field he can do more and more for the Church in this State. May he live long to bless the Church and live in Texas as our Bishop, thoroughly identified with us and the work in our great State, is the earnest prayer of this scribe.

JAMES M. SHERMAN.

MISSOURI LETTER.

Our winter has been an unusually mild one for this latitude, mercury not having been as low as zero, while last winter it went as low as 26 below. But since December we have had bad roads nearly all the time and Church work in the country has been very much impeded. My presiding elder missed one of his Quarterly Conferences because livery men at the nearest railroad station refused to send him eight miles over roads which they said were impassable. For weeks people have been coming into Marshall on foot and taking necessities home with them five miles or further. So far March has been the most unpleasant month of the winter, and the ground is covered with snow and ice. As a result of the freezing weather, country people are coming into town with four horses hitched to wagons and sleds, but the thaw that must come soon will make the roads worse than they have ever been.

Some good revivals have been held. One pastor Rev. J. A. Jared, of the Ash Grove Circuit, has already received 178 members into the Church this year, the most of whom have been converted in the different meetings he has held on his circuit. Some years ago he began his ministry in that field and it was with reluctance that he returned to it last fall, but the year is proving the most successful of his ministry. Some pastors report successful meetings held by evangelists. Why is it that such meetings are usually followed by a much greater reaction than follows meetings which the pastors hold? An evangelist who is much praised in our papers held a meeting over a year ago in one of the strongest Churches of the conference. The additions were largely above one hundred. Some of my stewards wanted me to secure his services. After a few months I visited the town in which he had been so successful. The pastor and one of his strongest laymen advised me against employing the evangelist. Later he held a meeting in one of our college towns where they counted converts by the hundreds. Yet in a local option election a few weeks, or months, later, the saloons won by more than two to one. Fifteen years before, the temperance people won in a local option fight.

The St. Louis Christian Advocate gave us several editorials recently on

the subject of evangelists, in which Dr. Woods expressed himself very sensibly, not condemning evangelists indiscriminately, but calling attention to some of the evils connected with the work of many of them.

I see the usual number of suggestions that the General Conference allow probationers in the Annual Conferences to baptize. Those who make these suggestions seem to lose sight of an important principle—ordination is permanent. The preacher on trial may drop out before he is eligible to ordination; his license can lapse and he can remain a layman in the Church if it is not expedient for him to continue in the ministry. We do not wish to ordain men until after two years trial at least. In our Church it takes ordination to give authority to baptize, and we will hardly recast our system to meet the rare cases where there may seem loss, because a licentiate has not authority to baptize.

C. H. BRIGGS.

Marshall, Mo.

WORK FOR GENERAL CONFERENCE.

Forasmuch as unsought counsel is an inexpensive commodity, and inasmuch as an alternate delegate of the second magnitude can not be considered a probable factor in determining "what Zion ought to do," the writer is emboldened to suggest for the consideration of our law-makers at Birmingham:

1. Strengthen our episcopacy with the necessary number of the strongest men to be found anywhere in our connection. I can not believe that the Holy Ghost operated on geographic lines in the selection of Barnabas and Saul for the work whereunto he called them.

2. Create the office of General Superintendent for Foreign Fields, and elect thereto one Superintendent to serve China, Japan and Korea jointly, for four years; as other officers elected by the General Conference, with power to preside in Annual Conferences and station preachers in the absence of the Bishop.

3. Make the appointment which places any preacher in charge of a circuit, station or mission, carry with it authority to administer the ordinances and perform all the functions which pertain to the work of a pastor in our Church.

4. Keep the hands of the General Conference off the ark of our itinerant system. Through it we have fallen heir to the most efficient method of evangelization revealed in the annals of Christendom. Let us not forfeit our birthright for a mess of modern ecclesiastical pottage, nor be beguiled into a species of class legislation, whereby we would place an unnecessary strain on loyalty to the noblest brotherhood known among men—the Methodist itinerancy! Retain the time limit for all, or for none.

5. Appoint a commission, one member of which should have a wide range of pastoral experience, to revise our entire ritual, subject to amendment and adoption by the succeeding session of the General Conference.

6. Merge the Quarterly Review into the Nashville Christian Advocate and give the Church one general organ equal to any religious periodical on earth.

7. Secure, if possible, more effective methods for the universal distribution of our own literature. Enormous sales of current literature of all kinds do not accurately indicate to the Church what we are doing in the matter of "spreading scriptural holiness over all lands" in printed form.

8. Give good heed to J. W. (Gulliver) Hill's tract proposal.

JEROME DUNCAN.

Waco, Texas.

TO TEXAS METHODIST PREACHERS.

There are a number of young preachers attending Southwestern University who have offered themselves to assist in revival meetings during the summer months. They are not great preachers yet, but have religion, know how to talk and do personal work and are willing to work. Any brother can have one of them to help in a meeting for the asking, if he asks before all their time is engaged. No financial promise will have to be made or responsibility assumed. If such help is desired, address the undersigned at Georgetown, Texas.

J. SAM BARCUS.

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 L. & 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.

DISTRICT CONFERENCE NOTICES.

Tyler District.

The District Conference of Tyler District, Texas Conference, will meet in Athens, Texas, July 2-6, and in all probability Bishop Key will hold it. All local preachers will be expected to make written reports as the law directs.

Committees are as follows:
Admission—J. W. Mills, W. F. Packard, Geo. R. Hughes.
License to Preach—C. B. Garrett, J. W. Cullen, H. A. Matney.
Deacon's and Elder's Orders—C. E. W. Smith, T. G. Whitten, H. J. Hays.
E. W. SOLOMON, P. E.

Beeville District Conference.

The Beeville District Conference meets at Alice, Texas, April 25-29, 1906. Opening sermon Wednesday night, April 25, by Rev. J. A. Foster.

Committees as follows:
License to Preach—M. A. Black, S. B. Beall, J. P. Garrett.
Admission and Readmission—W. H. H. Biggs, J. E. Webb, J. M. Lynn.
Deacon's and Elder's Orders—H. H. Passmore, H. B. Henry, M. T. Allen.
Please call attention of your delegates to the date, and secure a full attendance if possible. A written report from each local preacher is expected. We want everybody to stay over Sunday. Come praying that a revival may follow our conference, and let all of our preaching be to this end. The spiritual state of the Church will receive much consideration. The District W. F. M. S. and W. H. M. S. will meet with us Friday afternoon.

F. B. BUCHANAN, P. E.

NOTICE, GENERAL CONFERENCE DELEGATES.

General Conference delegates of the Northwest Texas Conference are hereby requested to meet in the parlor of the Methodist Publishing House, Wednesday, April 12, 1906, at 1 p. m.

JOHN R. NELSON.

FOR SALE.

I have a set of Johnson's Encyclopedia, 8 volumes, in good condition, which I will sell at \$3.00 per volume. The original cost was \$7.00 per volume. They may be found at the Publishing House, 296 Elm Street.

JOHN M. MOORE, Dallas, Tex.

Austin District—Third Round.

University Church, 11 a. m. April 15.
First Street Church, 8 p. m. April 15.
Smithville, April 21, 22.
Bastrop, April 28, 29.
Elgin, May 5, 6.
Walnut, at Walnut, May 12, 13.
Manor, May 19, 20.
Webberville, at Hornsby, May 26, 27.
Mancha, at Cedar, June 2, 3.
McDade, at Beakliss, June 9, 10.
LaGrange, June 16, 17.
West Point, at Muldoon, June 23, 24.
Columbus, June 29, July 1.
Wetmar, at Osage, July 3, 4.
Eagle Lake, at Chesterville, July 7, 8.
Tenth Street, 11 a. m., July 15.
South Austin, 8 p. m. July 15.

J. M. ALEXANDER, P. E.

UNANSWERED LETTERS.

March 22.—C. W. Godwin, subs. V. H. Trammell, subs. W. W. Horner, subs. Neal W. Turner, subs. J. F. Tyson, subs. J. W. Bowden, subs.
March 23.—J. O. Peterson, subs. Chas. A. Spragins, subs. C. E. Clark, subs. L. M. Fowler, subs. J. C. Carpenter, subs. W. R. Campbell, subs. A. P. Walker, subs. J. T. Bindworth, subs. L. P. Smith, subs. Henry E. Carter, subs.
March 24.—C. L. Browning, subs.
March 25.—W. T. Renfro, matter will have attention. M. L. Lindsey, subs. R. E. L. Stutts, subs. L. L. Naugle, subs. G. V. Ridley, subs. W. F. Bryan, subs. W. W. Nunn, subs. Jas. W. Allbritton, subs. J. E. Vinson, subs.
March 27.—J. P. Archer, subs. S. P. Brown, subs. J. E. McCarley, subs. W. B. Moon, subs.
March 28.—Samuel Weaver, subs. W. A. Craven, subs. Chas. N. Smith, subs. B. C. Ansley, subs. C. E. Clark, subs.

Sweetwater and Roscoe.

R. S. Helzer, April 2: We are moving on nicely on this charge. This is our second year, and the people have received us very kindly, and have shown it in more ways than by merely shaking hands. They have provided for us in a substantial way that means so much to the preacher and his family. May the Lord reward them for their labor of love. Our second Quarterly Conference was held at Roscoe, March 31 and April 11. It was a great occasion, and all felt that it was good to be there. Some of the things that deserve mention is that the stewards reported for the support of the ministry, \$204.05 during past quarter, which puts them a little ahead at the present time. We have a new church building under course of construction, and our beloved Brother Morris, at eleven on Sunday, raised \$118.00 towards putting the house in condition so we can worship in it. The house when completed will cost from \$1500.00 to \$1800.00. We have built a splendid parsonage at Sweetwater, and are having the canvas and paper put on at this time. It

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is modern in style and finish; has five rooms, a hall and three galleries. It will be comfortable and a convenient home for the preachers that will serve this charge for many years. Sweetwater is a growing town situated at the cross roads of the T. & P. and Kansas City, Mexico and Orient Railroads, which give it many advantages over other towns in the west, and as a result we are having quite a run in the way of prospectors and home-seekers. We hope to get the Methodist college for the west located here and are raising a good sum of money for that purpose. Roscoe, ten miles west on the T. & P., is growing rapidly, and will make a good town in the near future.

A CARD FROM BROTHER DEETS.

At the earnest request of many of our preachers, I am devoting all of my time this year to revival work. Am just home from Pendleton, Texas, where I have been assisting Brother Tyson in a meeting. They had just closed the warmest local option campaign in the State. The weather was bad, but still we had a good meeting. Over twenty joined our Church, among the number some very bright young men. The Church received a great uplift. Many were converted, don't know the number. Brother Tyson has his work well in hand. We look for a great year in the Troy charge.

I have some time yet that is not booked. Will be glad to help at any place where I can be useful.

R. J. DEETS.

Bruceville, Texas.

TEXAS PERSONALS.

Bro. Walter B. Wilson, of the McKinney Democrat, was in to see us recently. He is one of the official members of Bro. Archer's congregation and a good worker.

Maple G. H. Adams, of Cochran and Maple Avenue, and his daughter, Mrs. M. M. Garrett, of Como, paid the Advocate force a pleasant visit recently. Bro. Adams is much pleased with his work and his people have given him a warm reception.

Rev. W. F. Bryant, of Forney, dropped in to see us the other day. We appreciate his kind words. Rev. W. A. Stuckey has just closed a good meeting with Bro. Bryant and his people, and we hear excellent reports from the results.

Rev. I. E. Hightower, of Red Oak, was in the city the other day, taking in the Chapman meeting, and called to see us. He is well pleased with his work. We have no more devoted and successful worker than Bro. Hightower.

Rev. I. E. Betts and Bro. E. J. Jenkins, of Bryan, were in the city last week looking after their new church plans, and they made the Advocate a pleasant visit. They are taking active steps to have the church, which was recently burned, replaced. It will be, in some respects, a better structure than the one destroyed.

MARRIED.

Jones-Nelson.—In the Methodist Church at Peden, Texas, March 4, 1906, at 7:30 p. m. Mr. W. N. Jones and Miss Maggie Nelson, Rev. J. D. Crockett officiating.

Ferguson-Jeffress.—Mr. Douglas G. Ferguson, of Waco, Texas, and Miss Corinne Jeffress, of Colorado City, Texas, were united in marriage March 11, 1906, Rev. W. Wootton, uncle of the bride, officiating.

The Handy Needle Threader is a boon to women a labor, eye, and patience saver. Threads any needle, machine or other. 15 cts each 2 for 25 cts (no stamps) Special rates to agents.

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