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

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Editorial.

THE GREAT EDUCATIONAL CONVENTION.

The great Educational Convention has come and gone, but its influence will abide as one of the permanent and far-reaching forces in the work of our institutions of learning. Nothing comparable to it has ever transpired in our Texas Methodism. Its attendance was immense, its program full, and its speakers among the ablest that ever appeared upon a public rostrum. We had more than twelve hundred delegates and visitors, not here on a pleasure jaunt, or drawn from curiosity or for social recreation, but for the purpose of considering and hearing considered the great work of education. Their interest in the proceedings increased with each session until the close. They represented all sections of the State. They were from the city, the town, the village, and the sparsely settled rural districts; and they represented all pursuits and vocations in life. The minister, the lawyer, the doctor, the merchant, the clerk, the farmer, the laborer, the artisan, the teacher, the statesman—all classes were represented. Yet it was a homogeneous gathering, because they were animated by one spirit, controlled by one purpose, and had before them one common object. In fact, our common Methodism made them one; but the dominant cause which brought them together was the enlargement of our ideas and plans in connection with our educational policy. Our people have awoke to the fact that we need unity of sentiment and aim in our school work, and larger and more efficient facilities to make this work a great and enduring success. But, in addition to our Texas throngs, we had the members of our General Board of Education present to take part in the exercises of the occasion. This fact gave additional attraction and value to the convention. Among the members of this Board, are the best known and most intellectual men engaged in the work of education. Bishops Galloway, Key, Hendrix and Hoss contributed to the interest of the occasion. They are strong and influential members of the Episcopal College, and they are in position to speak with emphasis and authority on questions of this character. Then our vast school system throughout the connection was represented by masters in this line. Chancellor Kirkland, of Vanderbilt; Dr. Smith, of Randolph-Macon College, Virginia; President Snyder, of Wofford College, South Carolina; Dr. Murrah, of Millsaps College, Mississippi; Dr. Waterhouse, from famous old Emory and Henry College, Virginia; Dr. Dowman, who for years was connected with Emory College, Georgia; Professor Webb, of the Bellbuckle School, Tennessee; Dr. LaPrade, an accomplished minister from Jackson, Mississippi; Dr. Hammond, our Educational Secretary; Rev. H. P. Hamill, of Winchester, Va.; Professor Pritchett, of the Sam Houston Normal; Dr. Hyer,

the distinguished Regent of Southwestern University; Dr. Tillet, the eminent Dean of Vanderbilt University; Professor Cousins, the Superintendent of Instruction in Texas; Dr. Mouzon, of San Antonio, and Dr. McReynolds, Dean of our Medical College, make up a galaxy of as brilliant men as ever appeared on the public platform in Texas. And they more than measured up to all expectation. The range of their subject matter comprehended all phases of our educational work—the didactic, the theoretic, and the practical. We have never looked over a richer and more varied program. And from the opening of the convention on Tuesday night till its close on Thursday afternoon, the interest did not relax. The people in this city added to the throng and the large Bush Temple of Music was crowded to its utmost capacity. It monopolized the attention of the city. The city papers were full of its proceedings, and the leading dailies all over the State had their special correspondents present to report the speakers and addresses. It was of State-wide interest. No gathering of this character, in so far as we have noted, attracted the attention that came to this Educational Convention.

What was its object? we imagine the reader is asking. We answer that its object was manifold. We wanted our school interests to come together in one vast convocation so that sentiment could be developed on the question of religious education. It was also desired to unify our various school interests and so relate their work as to make them one. Plans looking to this were adopted, and a Commission appointed to take this and other related questions under careful consideration. Then we wanted to stimulate a general interest on the subject and bring our work more prominently before the public. And, last, but not least, to create sentiment looking to the better endowment and the larger equipment of our schools for more extended usefulness in their department of Church work. Our laymen need to understand more fully the extent and needs of our institutions, and through this medium we wanted to lay these matters more thoroughly upon their minds and conscience. That these several objects will ultimately be reached through this wonderful convocation, we have no sort of doubt. The seed sown will bring forth the harvest. Our school work has never before had such generous advertisement, and the needs of our educational institutions have never before been so fully set before the minds of our people.

Therefore, we put the convention down as a great success, viewed from all points of consideration. It has accomplished already much that was had in view when its promotion was in progress; and such is the momentum given to our work that its influence will continue to impress itself upon public thought for days to come. And we congratulate all those who originated and made the convention such a success; and we cordially thank the many speakers, whose work so largely contributed to its triumph. Our educational work is far in advance of its former status in the esteem of Texas Methodism. It is now prominent in the eyes of the people.

THE INFLUENCE OF THE PRESS IN OUR EDUCATIONAL WORK.

The religious press has been a dominant factor in the work of Methodism from the time of its organization to the present. Mr. Wesley, having been a man of letters, realized the importance of this great arm of power early in the progress of his evangelical labors and he made liberal use of it in his efforts to reach the people and educate public sentiment. Soon after he entered upon his active work and long before his system took on organic shape, he began to write tracts, sermons, addresses and pamphlets, and to publish and scatter them broadcast among the multitudes, in order that the common people might read, become informed, and establish themselves in the truths of the gospel. Later on his Monthly Magazine became a wonderful medium for the communication of interesting religious matter to his followers. Thus it was that the printed page was made to serve his movement as a powerful conservator of intelligence among his people. He never could have accomplished such marvelous results with his voice as he did with his prolific pen. In his movements he would come and go, and preach to the waiting throngs; but what he put upon the printed page remained with them, and they read and re-read his deliverances, until they became instructed in his doctrines and established in the truth. In every community there were those who could read, and scores who did not enjoy this privilege would gather and listen to those who had the rudiments of a common education. There was no new enterprise that he fostered that he did not support through the influence of the press. And after his movement rooted itself in the new world, it was not long until the religious paper became a necessity. Since then it has been the right arm of power upon which Methodism has largely depended. To-day it is indispensable to the work of the Church. It has within itself become a great educational factor. It furnishes the people sources of knowledge, and it instructs them in general religious intelligence, and imparts to them a correct understanding of our own doctrines and polity as one of the recognized branches of Christ's kingdom. Its influence in fostering and developing our institutions of learning is marvelous. Its influence is variously felt.

First, it builds public sentiment in favor of our schools. Through it the people are impressed with the necessity for their existence and work. In the columns of the religious paper this subject is discussed, the attention of the people is directed to it, and its importance is thoroughly impressed upon the public mind. In this way mental friction is produced, thought is provoked, and interest is stimulated. Out of this condition springs the desire for the mental and moral training of childhood. Parents are brought to realize that in this growing age, with its enterprises and movements, their children must have the advantage of education to fit them for these new conditions and problems. Every week there goes into their

homes the religious paper in which these advantages and opportunities are constantly stressed, and the result is a healthy sentiment upon this subject; and when sentiment is created, practical results are realized.

Second, through the columns of the papers the fact is made clear that to run institutions of learning, it requires the use of money. To secure this money we have to have agents and Commissioners of Education. They, along with the editor and correspondents, make known these needs through the paper. The people are trained and called upon to contribute of their means to the building up of these institutions. And when the time comes to apply to the people for funds to project or improve these institutions, the way has been prepared, for the religious paper has planted the seed and made sure of the harvest. True, the pastor does his part, but the paper is his right arm of power. He preaches to them once a week, or once a month, but the religious paper preaches to them continually. They may forget his words, but the printed page is there by day and by night. He visits their homes occasionally, but the religious paper abides there permanently. Hence, it helps to enlarge their thought, to cultivate their liberality, and to deepen their purposes to give mental improvement to their sons and daughters. Thus informed, and thus impressed, it is not a difficult matter to induce them to invest their means in building a good school, and in giving to their children culture, intelligence and refinement.

Third, through the columns of the religious press, the advantage of the Church school is pointed out; the people learn of such institutions, their advantages, their facilities, and their boys and girls find their way into these institutions of learning. You can scarcely find a family whose children are in our schools but that such a home is the patron of the Church paper. Through the columns of the Texas Christian Advocate our Church schools have made known their opportunities and inducements to our people. Where is the family whose children have not read a hundred times of Southwestern University, North Texas Female College, Polytechnic and our other splendid institutions of learning? All the year round, in the advertising columns, in the editorials, in the communications, these schools make their weekly visits to Texas Methodists and tell of their wonderful advantages. Therefore, the influence of the religious paper on our educational work is deep, broad, and as far-reaching as the Church itself. The wider its circulation is extended, the greater and mightier does its influence become. In fact, our institutions owe more to the influence of the religious paper than all other sources of power combined. It has created a public sentiment in their favor; it has opened the doors of benevolence to their agents and commissioners; and it has helped to fill them with the brightest and best of our boys and girls. Long may the religious paper live and flourish to help foster, develop and perfect the equipment of all our schools and colleges.

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NOTES FROM SAN ANTONIO DISTRICT.

The Church in this district has made gratifying progress since the session of the Annual Conference. A number of the charges have increased their assessments for the support of the ministry; and a greater amount has been paid on the general assessments than at a corresponding date last year.

In material improvement more has been done than for several years. The Sunday-schools have had an unusual growth in enrollment and attendance. There is a growing disposition on the part of the teachers to make preparation for the great work assigned them, and a number of the schools have weekly teachers' meetings.

The Woman's Home Missionary Society is organized in fifteen of the nineteen charges in the district. The missionary spirit is taking hold of the people as never before. Methodism in San Antonio is making some progress. We are doing as much or more than any Protestant Church. Because of the cosmopolitan character of our population and the consequent predominating influence of Roman Catholicism, our difficulties are great; and any progress made by Protestantism is gratifying.

Travis Park Church has one of the largest congregations in Texas. The membership numbers nearly 1000. 231 have been received during the pastorate of Dr. Mouzon. The congregations are larger than at any time in the history of the Church. The evening congregations completely fill the large auditorium. The pastor's salary is paid monthly. The indebtedness on the Church is no longer burdensome, and a plan has been adopted by which it will soon all be paid. The Sunday-school has an average attendance of 150. This is probably the largest Methodist Sunday-school in the State. A. W. Shaw is the wide-awake superintendent. In connection with the Sunday-school is the Beraca class composed of 75 young men. Revival services will begin April 22, in which the pastor will be assisted by Evangelists Brown and Currie.

Rev. A. J. Weeks is in his second year as pastor of the West End Church. This Church is making advancement in all its departments. The congregation is next to the largest in the district. It is composed largely of students from the four schools situated in the community. During the present pastorate the indebtedness on the church building has been reduced from \$5500 to \$800. The Sunday-school, under the superintendency of Prof. Joshua H. Harrison, is doing unusually good work. And all the other auxiliaries of the Church are in a prosperous condition. The pastor will begin revival services next week; he will be assisted by Rev. J. J. Clark, of the North Texas Conference.

Prospect Hill Church, under the pastorate of Rev. A. B. Davidson, has unusual progress. 150 members have been received during the past year; and the congregations have been greatly increased. They have built this year one of the best parsonages in the district. The lot and building cost \$2800. It will be furnished throughout by the Woman's Home Missionary Society. This Church has one of the best organized Sunday-schools in the district. W. F. Woods, the superintendent, is a diligent student of Sunday-school methods.

Rev. J. D. Lewis is pushing things at Sherman Street. His congregations have grown; a number of members have been received. The congregation hope to be able, in the near future, to build a church on a more eligible lot. The pastor's salary is paid to date. Prof. W. O. Hightower, as superintendent of the Sunday-school, is having splendid success.

Rev. E. T. Campbell preaches in the morning at South Heights and in the evening at Comal Street; both these congregations have doubled in attendance during his pastorate. Fifteen members have been received since conference. Two Woman's Home Missionary Societies have been organized. There has been a large increase in both the Sunday-schools. Revival services will begin at South Heights on June 19.

Rev. J. A. Smith, pastor of the South Flores Street charge, has about closed negotiations by which the old church and lot are to be sold, and another lot purchased in a more promising locality.

Rev. I. B. Gordon is making progress on the Bexar charge. He has received several members, and has paid a considerable portion of his missionary assessment.

Rev. E. Y. S. Hubbard is in great favor with the people on the Carrizo Springs and Batesville charge. He is making full proof of his ministry by preaching during the week at places not included in his appointment. All the interests of the Church are prospering under his administration.

The pastorate of Rev. T. G. Woolfs has been especially fruitful, on the Cotulla charge, in both a spiritual and material sense. The attendance on

the services is large; a number of members have been received; the pastor's salary has been increased. Each of the three societies has a splendid church edifice, but the one at Cotulla is worthy of especial mention. It is one of the best in the district; only three other churches are equal to this one. It is a monument to the faithfulness of the pastor and the self-denial of the membership.

Rev. R. A. Rowland is making full proof of his ministry at Del Rio. He is pleased with the charge and the people are kind enough to say they reciprocate the feeling. They worship in a splendid stone church, valued at \$5000, the indebtedness on which has about been paid. Our Church is in the lead, and with the rapidly increasing population, is sure to become one of the strongest congregations in the conference. In this charge resides one of the most liberal and broad-minded laymen it has ever been our pleasure to meet. He not only pays liberally to the support of his own charge, but last year gave through the presiding elder \$150 with which to support a preacher on one of our missions. We could not now maintain the pastorate on this mission but for his support.

The Devine charge, under the pastorate of Rev. V. V. Boone, is in its first year as a three-quarter station. The salary of the pastor is fixed at \$700 and is paid up to date. The charge pays more than twice as much as under the former plan. All the departments of the Church are organized and are in good working order.

Rev. J. E. Morgan, of the Eagle Pass charge, is a late transfer from the Texas Conference. He has, perhaps, the most difficult field in the district, owing to the transient population and the consequent unsettled state of the membership. Be it said, however, to the credit of this charge there is not one that has so perfect a financial system. The pastor will begin a meeting the first Sunday in April and will be assisted by Rev. J. W. Mills, of the Texas Conference.

Rev. J. T. Fariss has made an auspicious beginning at Honda. This charge is for the first year a three-quarter station. The assessment for the pastor's salary is \$800. The pastor reports all the conference collections provided for, and a few of the claims already paid. Large congregations attend upon the preached word, and the prospect for a great revival is good. The pastor is ably seconded in all his plans by Rev. J. W. Long, who returned from the Montana Conference because of the health of his wife.

Rev. V. G. Thomas was kindly received at Laredo; and there are many indications of a prosperous year. The congregations have grown from week to week. The Official Board is standing by the pastor in his aggressive movements. They are praying for a revival. The parsonage has been enlarged and renovated, thus making it one of the most commodious and comfortable in the district. Plans are now maturing and funds being raised for the improvement and beautifying of the church.

Rev. J. W. Kelly, a transfer from the Texas Conference, is the efficient pastor on the Moore charge. He has a large field to cultivate and seems equal to the task. He is a faithful pastor and his work from house to house is telling in the increased interest of the membership and the attendance of the outsiders upon his services.

Rev. J. J. Franks is in his third year on the Pearsall charge, and still the people say they are not tired. This charge has come to be one of the best; it has a commodious parsonage and a nice church. The membership has increased and all the departments of work are well organized and are successful. Rev. M. J. Allen has lately been assisting the pastor in revival services. The meeting proved a gracious uplift to the Church and community.

The salary of the pastor has been increased. Several of the conference assessments have been paid.

Rev. W. L. Barr is pastor of the Rock Springs charge. He has the largest field in the district. He has taken hold of the work in a manner that betokens success. An Epworth League has been organized at each of the three appointments. He must travel a distance of 150 miles to reach the appointments.

Uvalde is prospering under the pastorate of Rev. C. W. Perkins. The congregations are growing; the Sunday-school is flourishing; the prayer-meetings are well attended, and are interesting. The Church seems expectant for a great revival. A number of members have been received. Several of the conference collections have been paid. This charge has the admirable system of paying the pastor each month, by a check on the bank. All the auxiliaries of the Church are organized and are vigorous.

Rev. J. D. Worrell is the pastor on the Utopia charge. His congregations are good. Sunday-schools are kept up at two of the appointments; and it is the purpose of the pastor to organize one at the other. Our services at Sabin, through the kindness of the Baptists, are held in their church. The Woman's Home Missionary Society has purchased a lot, and the hope of

that faithful little band is that they may soon have a church building.

Why is the San Antonio Female College a "wonder"? Because it has hot air, a gas machine and a wind mill.

A number of the charges have gotten the new hymnal; only two are using the new order of worship.

The District Conference will convene June 15.

W. J. JOHNSON.

"THE DEATH OF CHRIST."

I have agreed to direct in the study of "The Death of Christ" by James Denney during the approaching Summer Institute of Theology at the Southwestern University. I read the book shortly after it first came from the press; I am now giving it a more careful second reading. It is one of the most important books published in recent years. One or two sentences from Dr. Denney will make clear his position: "There was no gospel known in the primitive Church, or in any part of it, which had not this as its foundation—that God forgives our sins because Christ died for them." "The death of Christ is the diamond pivot on which the whole system of Christian truth revolves, and to displace it or tamper with it is to reduce the New Testament to an intellectual chaos."

I am writing now to call attention to the importance of the study of this subject at the Summer Institute. I trust that the brethren will buy and read Denney's "Death of Christ" at once. I have been thinking, too, that it might be helpful to some of the younger preachers for me to name certain books on the atonement which may be read with profit. Every preacher should read Bushnell's "Vicarious Sacrifice." When he has read that, "The Atonement" by R. W. Dale will do him good. Dr. Milley's "Atonement in Christ" is still good reading for a Methodist. Dr. Bowne has a little book on "The Atonement" which will provoke thought. Most of the preachers have Dr. W. N. Clark's "Outline of Christian Theology." His treatment of the atonement is illuminating. Dr. G. R. Stevens' new book, "The Christian Doctrine of Salvation," is a work on the atonement. No student can afford to be without this book. In the January "Methodist Quarterly Review" there is a paper on "The Methodist Doctrine of Atonement" by Dr. J. J. Figgert, which may be read with profit.

I suppose that the brethren all know that Denney's book is not a work in systematic theology, but in Biblical theology. For this reason the book is the more valuable. The great passages in the New Testament bearing on the subject are taken up one by one and studied carefully. The student will find many things in "The Death of Christ" after which he will put a question mark; but a careful study of this great book will give him a new grip on the fundamental things of the gospel and will most certainly make more pronounced the evangelic note in his preaching. Any of the above mentioned books may be gotten through Smith and Lamar at Dallas.

E. D. MOUZON.

HERE AND THERE.

For twelve months a good brother at Miles station has been writing me for a little girl for his home. He was choice in the kind of a child he wanted, but strange to say, he never said anything about a child of "good blood." I say strange, because even Methodists in writing about children mostly make that demand. Whatever else may be about the child, "she must be of good blood." I am afraid that the Methodists at the present day are neglecting to read the Articles of Faith in the Discipline, especially the seventh article.

But you cannot blame the people, when even some of the preachers (they say) have, after a thorough investigation, discovered that Mr. Wesley was mistaken about "total depravity," and that the seventh article is not "up to date," "needs revising" and was "suitable at the beginning of the century," but "not practical now," and therefore I verily believe that this is one cause of so many unconverted people in the Church. Knock out the seventh article of faith, and I cannot see any necessity of conversion. "Just come along," "hold up your hand," "come across" and all such declarations make them new creatures, but not "in Christ Jesus." I am sure that if these preachers could deal with the crowd that I have in my city mission work they would not only believe in total depravity, but they would declare that we are "totally depraved."

At last I found a little girl who, by the way, I had been hunting for a number of years, homeless, and that is enough for me. I do not stop to ask about father, mother, grandfather, or grandmother. I know she came from Adam and I am not placing these, but

placing children. Took this little girl to Brother C. W. Hester, one of the best homes in West Texas, and you or any other person would have rejoiced could you have seen the happiness produced by this child going into this home. It was hard to tell which was receiving the greatest blessing, the home or the child. Brother J. D. Dorsey is the preacher here. But he, you know, is a bachelor. Now think of that! Here in 1906 a man with the brains, piety and "get up" he has, with as many consecrated young women especially, at a "State League Conference," a "League Encampment," when they can get cheap railroad rates and sometimes their expenses paid by the League, as we have, and he without a wife! The presiding elders and the Bishop, especially the Bishop, look after him though. So last year they had him at a mission church, and he went to work, fixed the church, built a parsonage, got everything ready for a man with a family and at the conference a man with a family moved into the parsonage, and now he is at Miles Station with the same energy and pluck that he has had elsewhere, "paying off the debt of the Church," planning to build a parsonage and will build a good six-room house, and have everything ready for conference, and then Brother Scott ought to put a preacher with a wife and about eight children in that parsonage. That I know would not be in keeping with Dr. Winton's idea. He says that about two children is the proper number to have in a family. What strange things some of our great men can teach! How does that compare with the Old Testament families and families in the days of early Methodism? What about Mr. Wesley's father and mother, the number of children they had?

We had a great day on Sunday. Dorsey had me preach twice, talk to the Sunday-school and the League. But then I preached the same sermon which I preach almost everywhere. I was a presiding elder seven years and I got used to preaching the same sermons.

And the people said then that I "preached with power and the demonstration of the Spirit," but since I have gone out of the eldership, notwithstanding that I preach the same sermon, the people say little about it. But it is a fact that the position a man holds has much to do with what he says. I really thought that it was the sermon that was great, but I have since concluded that it was the presiding elder part of it.

From thence I went to Brownwood. Found Bolton at home. Think of it! A presiding elder at home with his family on one of those large western districts at that. But he has this privilege of having the town in which he lives in his district. If he did not there is no telling when he would touch home. You know Bolton has that mission district that the West Texas Conference wants to straighten their boundary line with. The West Texas Conference brethren are great men. They are heroic, and if they could would save the world, especially Texas. But Bolton and his preachers are consecrated men also. They think much of the Church, and while they are willing for the West Texas brethren to do all the good they can, they will have to be assured that they are going to give those people as good service as they have now before they yield. And if J. D. Scott thinks that Bolton, who is a new member of the General Conference, is going to just "walk around" and observe things, pay no attention to what is going on, he is mistaken. But Scott is "up-to-date." He knows a good thing and when he sees it he is going after it, and since he has been in Texas I doubt if any man has accomplished more than he has. So I imagine things are going to be lively. It may be he will convince the General Conference that that poor district ought to have a better service than they are getting. But somehow, I rather think the Northwest Texas Conference will meet in Brownwood next fall.

After spending a few days in my city mission work, I went to Georgetown. M! my! what a contrast between that and city mission. To go among the lowest of the low, hear the profanity and the obscene language, see the depraved condition of the people who live in the slums of the city and ask whence they come, and whither they are going and what can and what ought to be done, and then how helpless you are to do, is a sight not to be sought after. I believe the good women of our Home Mission Societies in the country ought to know from whence the majority of these unfortunate people come. To my astonishment, I found a large majority were from the country, both women and men. Then I find another thing: there are few of these people but what express a desire to get away from their conditions, to get back home. But, oh, the difficulties they think insurmountable. I do hope that our General Conference will give us some legislation on city mission work. I do not mean building churches in the cities, but providing for means and ways whereby these unfortunate conditions may be relieved.

Then, as I said, I went to George-

town and on Sunday looked into the faces of over a thousand people, notwithstanding Brother Nelms had the usual amount of sickness among his people. These were people from the best homes, and were there for the best purposes. To worship with that congregation, see the class of young men and young women that is coming on is inspiring to a man. And then to know the men and women who are in charge of these people and to know the equipments they have is hopeful. One would think that the future was bright and joyful for the on-coming generations. I preached for Brother Nelms at night. The same sermon, but he and his people enjoyed it. He understood, I suppose. He has been a presiding elder himself and knows what it is to preach the same sermon.

Every department of the University is in fine shape. Moving around among them for a few days, among professors, citizens and students, not a murmur or complaint did I hear. They are hopeful over the coming dormitory for boys, and if that is completed, which it will be sure to be, they will be prepared to take care of over two hundred more boys next fall, and in ten years more, and that is not a great while, when a man looks backward, we may expect a thousand students at the University. They will be there if the Church will get ready to take care of them when they come. They are in Texas, and they are going to be educated somewhere, and I believe that we are as well prepared and just a little better than anybody else in Texas to do it, and I further believe that we are going to do it.

Enough for this time.

I. Z. T. MORRIS.

Fort Worth.

"WORLDLINESS."

The editorial in the issue of January 18th on "Church People and Worldly Amusements" has caused some comments to be made by the readers of the Advocate—some commending it and others opposing it. When I read it I felt impelled to thank the editor for the article, and as I ponder over it I am more pleased, there being only one objection that I find—it was too short, for there are other evils on the same line that are increasing with great rapidity, and which, left unnoticed, will swamp the spiritual life of many of our own and other Church members. While our members are, many of them, giving much of their time and means to theater-going, card-playing, etc., they are giving as much or more to fashion, costly apparel, etc.

In the General Rules of the Church we find an admonition against the doing of what we know is not for the glory of God—as "the putting on of gold and costly apparel," "the taking of such diversions as can not be used in the name of the Lord Jesus." Then again, in the Appendix of the Discipline, in the Bishops' Address on Worldliness, we find this statement: "An inordinate love of the world in the forms of wealth, of fashion and of amusements, has largely diffused itself among our people and corrupted their spiritual integrity." It is quite true that the person in this day and time who does not dress in the height of fashion and does not enter society to enjoy its many amusements, is called "old fogey," "backwoods," or "tackey," or is given some such appellation; but after all I am beginning to wonder if the "old fogey" does not stand the best chance of heaven. Fashion is becoming a deadly evil to the spiritual life and growth, for it is absorbing the time and attention of a very large per cent of our Church members. I believe I can safely say the society women give half of their time to the planning and making of their wardrobes, and when they meet for a little conversation it usually drifts to the fashions of the day; indeed their minds are so impregnated with it and wealth that they give little attention to anything else—even their homes and children are entrusted to the care of servants. It even creeps into the conversation when the Woman's Home Mission Society meets; it has its place in the conversation to and from Church on Sundays and at the Sunday dinner table a goodly part of the conversations are discussion of the various costumes seen during the morning services. When these things absorb all the time and money, what is left for God and the Church? Where is the time to work for the Master? The Church is being neglected and a change is sadly needed. We need more of the old-time purity, simplicity and greater power of the Spirit of God. In his Holy Word he hath said: "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you and you shall be my sons and daughters, saith the Lord Almighty."

MRS. T. M. WILSON.
Marfa Texas.

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Devotional and Spiritual

OUR PRAYER TEACHER.

Let the Spirit teach you how to pray. The more you pray the more you will find yourself saying to yourself: "I don't know how to pray." Well, God understands that. Paul knew that out of his own experience before he wrote it down. God has a plan to cover our need there. There is One who is a master intercessor. He understands praying perfectly. He is the "Spirit of prayer." God has sent him down to live inside you and me, partly for this, to teach us the fine art of prayer. The suggestion is this: Let him teach you.

When you go alone in the quiet time and place with the Book, quietly pray: "Blessed Prayer-Spirit, Master-Spirit, teach me how to pray;" and he will. Do not be nervous or agitated, wondering if you will understand. Study to be quiet—mind-quiet, body-quiet. Be still, and listen. Remember Luther's version of David's words: "Be silent to God, and let him mold thee."

You will find your prayer changing. You will talk more simply, like a man transacting business or a child asking, though, of course, with a reverence and a deepness of feeling not in those things. You will quit asking for some things. Some of the old forms of prayer will drop from your lips likely enough. You will use fewer words maybe, but they will be spoken with a quiet, absolute faith that this thing you are asking is being worked out.—"Quiet Talks on Prayer."—S. D. Gordon.

A DIVINE RELIGION.

There are many religions in the world, each claiming a divine origin and mission. It would not be true to say that they are all bad. We can not say that the religions which we call false are altogether bad. There is good in all. We know of no religion in which there is not some truth. Even the Mormon religion teaches truth. Some years ago Junius Wells, a son of one of the twelve apostles of Mormonism, preached a sermon in the great Tabernacle in Salt Lake City in the presence of a vast concourse of people, many of whom were not Mormons. It must be confessed that any Christian could indorse much of what he said. But there was an overwhelming amount of error mixed with the truth.

It is the fashion in this day in certain quarters to treat all religions as though they stood on a common level. Finding truth in all, some hastily conclude that all are equally good. The author of a book entitled, "The Ten Great Religions," tries to show that each of the great religions which have achieved prominence has its special mission in the world. Each one has contributed its share to the common stock of religious truth. According to this author, the Christian religion, while it is a fuller development of truth than any other, yet occupies a place in the same category with all the rest; it is only one of many good religions.

This is not the doctrine of Christ. He acknowledges no rival. He sets up a claim of absolute supremacy. "I am the Good Shepherd; all that came before me are thieves and robbers." There is good in a thief. A robber is not wholly bad. There is gold in almost every state in the Union, but the quantity is so small when compared with the vast amount of dross that it does not always pay to mine it; no one is profited by it. So there is truth in all religions, but the truth is so small compared with the vast amount of error, that the good is overbalanced by the evil. The Christian religion is pure gold, separated from dross, refined in the fire, and every coin is stamped with the image and superscription of the King Immortal, Eternal, Invisible.

It will pass current in all parts of the universe and in all ages.

This religion saves men from their sins. Let this be the test: "By their fruits ye shall know them." It saved Peter and James and John and Matthew and Zaccheus and Saul of Tarsus from their sins. They forsook their sins. Their sinful habits were broken, their sinful practices abandoned, their sinful hearts cleansed, their polluted consciences made clean, and they went about doing good. But we need not go back to ancient history for witnesses. There are witnesses in every place where the gospel has been proclaimed. Vile men have been made pure, dishonest men have become honest, false men have become true and upright by the power of the gospel.

No language can tell the riches of grace which the Christian religion brings into the willing heart. What peace! "Peace that passeth all understanding." What joy! "Joy unspeakable and full of glory." What love! "The love of God is shed abroad in our hearts by the Holy Ghost." What hope! "A hope which is an anchor of the soul." What life! "Life more abundantly."

There is a new birth, a new beginning, a new chance, a new life, a clean heart, and a right spirit. The inner life of the Christian is something altogether new. There is nothing like it in this world. No philosophy, no other religion offers anything like it. This religion is not one of a long list of systems of religious thought; it stands alone, it brings life and salvation. "Neither is there salvation in any other; for there is none other name under heaven given among men where we must be saved."

"LO, IT IS NIGH THEE."

The surprise of life always comes in finding how we have missed the things which have lain nearest to us; how we have gone far away to seek that which was close by our side all the time. Men who live best and longest are apt to come, as the result of all their living, to the conviction that life is not only richer, but simpler, than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as though it were far away from them; as though they must go through vast and strange regions to get it. They must pile up wealth; they must see every possible danger or mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich or poor only with contentment, and that they might as well have been content at the very beginning as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo, it is shining close beside the footprint which they left when they set out to travel in a circle!—Phillips Brooks.

THE FRESH HOUR.

Every day should be commenced with God. The busiest and best man in Jerusalem was wont to say, "In the morning will I direct my prayer unto thee, and will look up;" "I will sing aloud of thy mercy in the morning." Daniel, too, saluted his God with prayer and praise at early dawn.

We begin the day unwisely and at a great risk to ourselves if we leave our chamber without a secret conference with our Almighty Friend. Every Christian, when he puts on his clothes, should also put on his spiritual armor. Before the day's march begins he should gather up a portion of heavenly manna to feed the inner man.

As the Oriental traveler sets out for the sultry journey over burning sands by loading up his camel under the palm tree's shade, and fills his

water flagons from the crystal fountain which sparkles at its roots, so does Christ's pilgrim draw his morning supplies from his exhaustless spring. Morning is the golden hour for prayer and praise. The mind is fresh; the mercies of the night and the new resurrection of the dawn both prompt a devout soul to thankfulness. The buoyant heart takes its earliest flight, like the lark, toward the gate of heaven.

One of the finest touches in Bunyan's immortal allegory is his description of Christian in the Chamber of Peace, who "awoke and sang," while his window looked out to the sun rising.

If even the stony statue of old Neathen Memnon made music when the first rays of the dawn kindled on its flinty brow, surely no Christian heart should be dumb when God causes the outgoings of the morning to rejoice!—Rev. T. L. Cuyler in Pittsburg Advocate.

A BEAUTIFUL PRAYER.

The fishermen of Brittany, we are told, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God, my boat is so small, and the ocean is so wide." How touchingly beautiful the words and the thought! How wise and appropriate the prayer! Might not the same petition be uttered with the same directness by us every day of our lives? "Keep me, my God; my boat is so small"—I am so weak, so helpless, so easily carried by the winds and tossed by the waves. "And thy ocean is so wide"—the perils are so many, the rocks so frequent, the current of temptation so resistless, the tides of evil so treacherous, the icy mountains of disaster so threatening, that, except thou, the Lord, keep me, I must utterly perish. Keep me, my God, keep me; my boat is so small and thy winds are so fierce. Thy waves are so high, thy waters are so deep, thy ocean is so wide, I am so buffeted about by sharp adversity, so driven before the storms of grief, so swept by the resistless Euroclyden of defeat—keep me, my God, keep me!

"Hide me, O my Savior, hide;
Till the storm of life is past;
Safe within the haven guide;
O receive my soul at last."

—Dr. G. B. F. Hallock.

"GIVEN, GIVEN," TO THE LORD.

There is a suggestive thought in many a marginal note in our English Bibles, where the literal meaning of a Hebrew word emphasizes, or makes clearer, the meaning of the English translation. Thus, it is again and again stated in the Book of Numbers that the Levites are "given," or "wholly given," to the Lord, to be in his service, for the sacred duties of the tabernacle and its worship. Where this is stated in the text, the margin gives, as if in emphasis of the fact of the gift, "given, given." That is the idea, if we have given ourselves to the Lord, we are "given, given." No part of us can be kept back, nor should we be at any time less than wholly his—"given, given." Nothing short of that is what the Lord would have from those who claim to be his.—S. S. Times.

IF—?

The most impressive fact in the Old Testament is that the Lord God in his dealings with men repeatedly began his covenant with the word "if." To Abraham "if;" to Jacob "if;" to Moses "if;" to David "if."

If what? "If ye shall turn away from following me." Obedience to God, following God, fealty to God—righteousness before his face, direct relation of child to father—these are God's requirements of men. Without them there shall be no peace, no prosperity, no blessedness.

We can not put too great importance upon right living as the basis of religion. The man who sins, for all that God is merciful and doth

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forgive—the man who sins breaks the covenant; and while God's promise of salvation holds for him so long as the spark of Christian grace survives, God's promise of peace and power and spiritual progress can not hold. Sin is the barrier between God and man; sin is the handicap upon man in his spiritual race.

If you will keep the covenant; if you will follow God, be honest, be merciful, be pure, God will bless you; your life will be satisfactory; your home will be happy, your business prosperous.

God's "if" is to you even as it was to Moses. All day long he repeats to you that "if." To follow him is blessing; to turn away from following him is curse.—Biblical Recorder.

Many Christians lay great stress on their past experience. They can point to the place where they were kneeling when their sins were forgiven and they began to live a new life. They can tell the year and the day and the hour when the crisis came to their souls. It is well to remember such wonderful experiences and to tell them to the world. But some cannot tell a story exactly like that. They do not know just when they entered into the kingdom of God. No sudden shock ever came to them as a witness that they were born again. Are they therefore not Christians? It is far better to be able to know that you are now walking in the light than it is to know the moment when you began to walk in the light. It is blessed to remember when you were saved from sin, but it is better to know that you are now saved from sin. Let no one be discouraged because he cannot relate his experience in the same terms as his neighbor can. Let no one glory in a definite experience of conversion unless he is also at the present moment walking with God. The salvation wrought forty years ago is stale today unless the grace of God saves at this moment.

OUR THREE PILLOWS.

I had just received a letter from a friend who is a chronic invalid, so utterly disabled by sickness that he has not left his bed for many months. My morning Scripture lesson was the forty-first Psalm. The third verse struck me with special force. The promise to a good man that the Lord "will make all his bed in sickness" touched tenderly the heart of your correspondent, who is acquiring an intelligent sympathy with the sick in the only way by which it can come to us—that is, by personal experience of the same sort. I recalled the remark of a dying believer many years ago, who, when asked by his pastor, "How are you, sir?" said: "My head is resting very sweetly on three pillows—infinite love, infinite wisdom, and infinite power." The thought came to me that it is the same hand that makes the believer's bed now, and upon the same pillows may rest the weary head now as when the man of God wrote this text.

Infinite love will withhold no good thing from the trusting soul. It would bestow more than we can ask or think. There may be vagueness to our minds in the expression "infinite love," but we can look for nothing less, we can employ no narrower terms, in dealing with God.

In the next place, we are to remind ourselves that infinite wisdom plans for all that infinite love de-

signs in our behalf. The wisdom of God—the words suggest a breadth of meaning beyond description in human speech.

In the third place, we may call to mind the fact that infinite power can bring to pass all that infinite love desires and all that infinite wisdom plans in behalf of the trusting soul.

These are the three pillows: The love that abides and abounds, the wisdom that never fails, the power that saves to the uttermost. These three pillows ye may rest your heads, all ye that suffer. Your need may be great, but the resources of your Comforter are sufficient, being infinite in their extent and eternal in their duration.—Bishop O. P. Fitzgerald, in Nashville Christian Advocate.

A minister of the gospel has written a book entitled, "The Quest of Happiness." This is a significant title. Solomon wrote on the same subject long ago. He tells about seeking after happiness in pleasure, in wealth, in social functions, and in intellectual pursuits, and gives it as his verdict that it is not found in any of these things. The Psalmist also found men seeking after it in his day, and after trying everything they could think of, they cried out, "Who will show us any good?" Let those who have tried in vain to find real good in the world give ear to one who says, "I will give you rest."

In the night of distress, feel after somewhat which may quiet and stay thy heart till the next springing of the day. The sun will arise, which will scatter the clouds. And in the day of His power thou wilt find strength to walk with him; yea, in the day of thy weakness his grace will be sufficient for thee.—Isaac Pennington.

A WOMAN DOCTOR

Was Quick to see that Coffee Poison Was Doing the Mischief.

A lady tells of a bad case of coffee poisoning and tells it in a way so simple and straightforward that literary skill could not improve it.

"I had neuralgic headaches for 12 years," she says, "and have suffered untold agony. When I first began to have them I weighed 140 pounds, but they brought me down to 110. I went to many doctors and they gave me only temporary relief. So I suffered on, till one day in 1904 a woman doctor told me to drink Postum Food Coffee. She said I looked like I was coffee poisoned.

"So I began to drink Postum and I gained 15 pounds in the first few weeks and am still gaining, but not so fast as at first. My headaches began to leave me after I had used Postum about two weeks—long enough I expect to get the coffee poison out of my system.

"Now that a few months have passed since I began to use Postum Food Coffee, I can gladly say that I never know what a neuralgic headache is like any more, and it was nothing but Postum that cured me. Before I used Postum I never went out alone; I would get bewildered and would not know which way to turn. Now I go alone and my head is as clear as a bell. My brain and nerves are stronger than they have been for years." Name given by Postum Co., Battle Creek, Mich.

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

EDUCATION

Conducted by the Secretaries of Education.

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

EDITORIAL.

THE EDUCATIONAL CONVENTION.

The second Texas Methodist Educational Convention has passed into history, and Dallas, April 10-12, 1906, have become place and time of a great event in the life of the Methodist Church in this broad State. The convention of 1870 met for a definite purpose, and its membership had been empowered by the Annual Conferences to formulate an educational policy for the Methodist Church in Texas. The result of that gathering in Galveston was the plan for a central institution, which is known to us as the Southwestern University. The large hopes of those men for the equipment of that institution have not been realized to this day. This we say to the shame of a large and growing constituency. The convention was wise in its action, but the Church has been discredibly tardy in its promised support.

The Dallas convention had for its purpose the arousing of enthusiasm, the awakening of interest, the foundation of plans for the intelligent execution of the policy which has been recognized for the third of a century. Furthermore, this convention was intended to define the work and worth of the different grades of institutions, and to lay emphasis on the need of all. The importance of a close fellowship between our schools was recognized, and this was an effort to aid in that direction. So representatives of all the institutions were invited, as well as the leaders in pulpit and pew, that there might be established an even greater unity in our system through the medium of the relation of all to Christian education. The key to the convention and its object was stated in the subject of the opening address by Bishop Hoss, "Methodism and Education."

The gathering met all expectations in numbers, spirit and results. The attendance reached about 1200. From the beginning to the end the interest never abated, and sometimes it was intense. Every speaker had a splendid audience, and the audience had no disappointment in any speech. There was no playing on either side, and throughout every face wore the aspect of "We are here for business." The layman was asking himself, "What is my duty?" and the pastor was saying, "How shall I discharge my responsibility?" The speakers were limited in time and had no place for preambles or padding. There was movement in it all that made conviction and resolution.

It was unfortunate that both speakers for the last session were unable to appear. Dr. J. C. Kilgo has been quite ill at his home in Durham, N. C., for several weeks and could not attend the board meeting. He is now fast regaining his health. Bishop Galloway has been under a special strain for some weeks and was exhausted. He has before him the important work of all the General Board meetings, and then of the General Conference, and his physician thought it best for him to conserve his strength and refrain from public address as far as possible. However, the audience felt the thrill of his magnetic speech in his response to the addresses of welcome. The regret was universal that he was not able to deliver himself in a final address on "The Duty of the Hour."

We should be glad to make special mention of each address made, for each was worthy. That we shall do from time to time. We will refer to four papers which emphasized the

things that Texas Methodists will especially consider. They were: "Survey of Progress in the Educational World for the last twenty-five years," by Prof. H. C. Pritchett; "Importance of Secondary Schools," by Chancellor J. H. Kirkland; "Necessary Equipment of a First-class College," by President H. N. Snyder; and "College Endowment," by Bishop Hendrix. These men said something that Texas Methodists ought to hear, and must hear. We hope to present the papers on this page at an early date. They must aid in forming a policy of educational advancement, and contribute largely in defining our educational ideals.

The results of the convention are to be gathered in the coming years. This is the inauguration of a campaign of education on education. The meeting was educative in its design. The resolutions adopted will indicate something of the mind of those present. We call attention to the recommendations of a Texas Methodist Educational Commission, which is to have supervisory relation to all of our schools. We shall speak of that at length in another issue. It has vast possibilities of the highest value to all of our institutions. There is a further recommendation of an immediate campaign for an endowment of our central institution. Out of this convention untold value is sure to come.

Resolutions Adopted.

The following resolutions were adopted unanimously and without discussion:

Resolved, that the convention records with devout thanksgiving to Almighty God the fact that the educational system adopted by our conferences about thirty years ago has had upon it the seal of divine approval, which is manifested in its growing success and efficiency.

Resolved, 2. That we affirm our abiding faith in the wisdom of our fathers in inaugurating a system upon which the Annual Conferences of our State have heartily united, and we pledge ourselves, and call upon all our people throughout the State to rally now to a united and determined effort to strengthen all our schools, and especially to more fully equip and endow our Southwestern University.

Resolved, 3. We recommend the appointment of a Texas Methodist Educational Commission to be composed of nine members, two from each of the English-speaking conferences and one from the German Mission Conference, which shall act as a supervisory board for all the Methodist schools in Texas, and shall devise and direct such general educational movements as shall be for the good of all our schools in the State. Said commission may appoint and employ a Secretary of Education for Texas when in its judgment such an officer is necessary to further the highest interests of our educational work. This commission shall receive its powers from the Annual Conferences of the State, and that this convention appoint a committee composed of one from each conference to prepare and present to the Annual Conference the rules and regulations for the government of said commission.

We recommend that steps be taken at once looking to a campaign for endowment of our central institution.

The thanks of this convention are due and hereby tendered to the citizens of Dallas for their hospitality; to the press for full reports of the proceedings of the convention; to the railroads for courtesies extended; to the publishing house for many favors extended; to the telephone company

for courtesies; to Mr. Wray for the use of Bush Temple for the convention, and to all other agencies that have so kindly aided us in furthering the interests of the convention and the cause it represents.

In our judgment the papers read and addresses made during the convention ought to be published in book form, and, as far as possible the State sowed down with them, and we especially request Dr. John M. Moore and Dr. John R. Nelson to arrange to edit these papers and addresses, and for them to be published and distributed in such manner as their judgment may approve.

H. C. PRITCHETT, Chairman.
John M. BARCUS, Secretary.

The committee appointed in pursuance of the foregoing resolution was as follows: West Texas Conference, J. E. Harrison; Texas, James Kilgore; Northwest, James Campbell; North, O. S. Thomas; German Mission, A. E. Rector.

THE GENERAL BOARD.

The General Board of Education held a very satisfactory session. Bishop Hendrix, the Vice-President, presided the first day as Bishop Galloway did not arrive till Wednesday morning. The other members present were Dr. J. D. Hammond, Dr. W. E. Murrah, Dr. W. W. Smith, Dr. C. E. Dowman, Dr. W. H. La Prade, Rev. H. P. Hamill, Rev. S. G. Thompson, Dr. R. G. Waterhouse, President H. N. Snyder, Dr. R. S. Hyer, Prof. W. R. Webb, Chancellor J. H. Kirkland. The two absent members were Dr. J. C. Kilgo and Dr. John Massey. We are not able to say what business was transacted, as we did not attend the meetings nor secure a definite report. The work of the various schools as well as that of the board was reviewed. Applications from certain institutions for a reclassification were considered and passed upon. Steps were taken to enlarge our educational work in all of its departments.

The betterment of the work among the negroes received special attention and the following suggestions were adopted:

"1. We suggest that the board request the General Conference to consolidate the various interests for which the collections of this board are made and order an assessment for education, to be appropriated by the board for the following purposes: (a) salary, office and traveling expenses; (b) literature; (c) correspondence school; (d) work among the negroes; (e) such other work as the board may enterprise during the quadrennium, said assessment to be known as 'assessment for education.'

"Heretofore the amount assessed has been \$15,000 for the support of the board and of the correspondence school. In addition to this the general secretary has asked for Paine and Lane colleges the sum of \$15,000, which amount has been accepted by the conference. Of this \$15,000 he received \$9,668.53 in 1904 and \$9,790.21 in 1905, while \$10,593.78 was collected on the assessment on the general board. In order to meet the growing demands for the work among the negroes and also to place this work on a firm and permanent basis and at the same time meet the growing needs of our general educational work, we should ask for an assessment of \$50,000.

"2. We would suggest that the same plan be adopted for the development of our educational work in the Colored Methodist Episcopal Church as is now in operation in our own church. In pursuance of such plan Paine and Lane Colleges should be raised to college grade as soon as practicable, and other institutions of secondary grade established in such places as may be agreed on by the board and the Bishop of the Colored Methodist Episcopal Church.

"3. In order to secure closer touch with the Colored Methodist Episcopal Church, and also to afford direct aid to its ministry, we suggest that our Secretary of Education be instructed

to arrange to hold an institute at such times and places as may be agreed on by himself and the Bishops of the Colored Methodist Episcopal Church.

"4. We suggest that this board create a fund to be invested, the proceeds thereof to be appropriated by the board primarily for the development of our work among the negroes and also to work among destitute whites."

The General Conference was memorialized to amend the discipline in paragraph 425, article 12, fourth line. The words of the discipline are: "The minimum requirements for the baccalaureate degree in the colleges belonging to our Church and also the minimum requirements for admission to the class of the first year, usually called the Freshman Class in said colleges—"It is proposed to change the clause, making it read thus: "The minimum requirements to be demanded of institutions seeking recognition of the Board of Education as secondary schools (academies), colleges and universities—"

This will affect the institutions that have private ownership, but seek the patronage and endorsement of the Church. It is a wise piece of legislation and will appeal to the members of the General Conference.

The board considered very carefully the proposition to establish a college for women in the Middle South after the plan outlined by a number of gentlemen who met in Nashville recently and which was printed in the Advocate a few weeks ago. The matter will be presented to the General Conference for the larger action. Such an enterprise will meet the approval of our educational leaders and of all thinking people who desire the best training for our young women.

The growth of the correspondence school has so exceeded all expectations that an enlargement has become a necessity. Prof. J. L. Cunningham, the director, has done most efficient service, and deserves the commendation of the entire church. Under his direction the ministry has been helped and newly empowered. The board acts wisely in giving him the needed means for carrying on his great work.

The board was impressed with the Educational Convention so much as to appoint a committee to consider the advisability of holding a General Educational Convention for the entire Church every year. The committee however recommended that sectional conventions be held, one on the Atlantic seaboard, one in the Middle South, one in the Northwest, and one in the farther West, in successive years, and that the General Board hold its annual sessions in connection with such conventions. This action is a high endorsement of our Texas convention.

The Executive Committee appreciates the personal statements from the members of the board. We shall hope to have another such meeting in Texas and we could not hope for better things than those which the members of the board brought us at this time.

Convention Echoes.

Bishop Galloway: "This great Educational Convention is not only a remarkable success in itself, but is a suggestion to the Church for the future. In the different sections of our connection such conventions should be held for the discussion of educational problems, and the stimulation of interest in the cause of Christian education. No doubt the influence of this convention will touch not only the Church life, but the educational life of Texas. The large and responsive audiences and the many addresses delivered promise much for the cause in the near future."

Dr. W. F. Tillett, Dean of Vanderbilt University: "This is the greatest Educational Convention that I have ever known to be held within the bounds of Southern Methodism. I am especially struck at the large num-

Can Cure Cancer

At Home Without Pain, Plaster or Operation and I Tell You How, Free.



I Have Proven Cancer Can Be Cured at Home. No Pain, No Plaster, No Knife.—Dr. Wells.

I have discovered a new and seemingly unerring cure for the deadly cancer. I have made some most astonishing cures. I believe every person with cancer should know of this marvelous medicine and its wonderful cures, and I will be glad to give full information free to all who write me and tell me about their case.

Peter Keagan, Galesburg, Ill., had cancer of the mouth and throat. Doctors said, "no hope." Mr. Keagan wrote: "It is only a question of a short time—I must die." To-day his cancer is healed up and he is well. My marvelous radiated fluid did it. It has other just such cures to its credit. It is saving people every day and restoring them to health and strength. If you have cancer or any lump or sore that you believe is cancer, write to-day and learn how others have been cured quickly and safely and at very small expense. No matter what your condition may be, do not hesitate to write and tell me about it. I will answer your letter promptly, giving you, absolutely free, full information and proof of many remarkable cures. Address Dr. Rupert Wells, 1269 Granite Bldg., St. Louis, Mo.

ber of preachers in attendance. Preachers are and should be the leaders in every such gathering. I sincerely trust that it will cause an intelligent and widespread enthusiasm in behalf of the larger and better endowment of Southwestern University at Georgetown, Texas."

Dr. H. N. Snyder, President of Wofford College, Spartanburg, S. C.: "I do not believe I ever attended a convention in which there was a higher quality of carefully considered addresses and papers. It seems to me that education in Texas ought to take now a long step forward."

Dr. J. L. Cunningham, Director of the Correspondence School, Vanderbilt University: "The Methodist Educational Convention held at Dallas, Tex., means a great advance in the interest of education throughout the State. It marks, or ought to mark, the beginning of a new era for Methodism."

Rev. William H. LaPrade, D. D., of Jackson, Miss.: "I wish very much that such a convention could be held in every State in the South. It can not fail to have great influence in developing the educational interest in Texas."

Bishop Hendrix: "Agitate! agitate!! agitate!!! was the wise advice given to one who stood for a righteous cause and wanted to get the ear of the people. This great convention is now giving to the cause of Christian education the right of way. It will preoccupy the mind of the people with a great cause, broaden their views, and reach their conscience, their hearts, and so in time their purse and their last will and testament."

By Anointing With Oil Cancer of the Head Cured in One Month.

Pleasant Grove, Tex., February 5. Drs. Bye & Leach, Dallas, Tex. Dear Doctors—After using the medicine you sent me, according to directions, on the morning of the 12th day I removed the cancer from my hand and it is well. It is now about four months since it healed up. Yours truly, L. S. NEWMAN. There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's office, Drs. Bye & Leach, Box 462, Dept. Q., Dallas, Texas.

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ment. Texas needs a great educa-
tional revival to keep pace with her
marvelous material prosperity. This
will be the salt of her riches to keep
her wealth a blessing, not a curse."

Prof. W. R. Webb, of the Webb
School of Bellebuckle, Tenn., said:
"The purpose of the Educational Con-
vention in Dallas is to arouse the
masses to the value of letters—an
educational revival. Letters are man's
greatest invention. Letters consti-
tute the art that 'preserves all arts.'
The schools are designed to show the
coming generation how to use letters
as experts. Through letters we can
listen to Moses, Demosthenes, Glad-
stone and others. Surely the inter-
est in so great an invention as letters
ought to be revived, and the schools
and colleges ought to be crowded
with the young."

Dr. R. S. Hyer, of the Southwest-
ern University, said: "The conven-
tion should be epoch-making in all
educational work. The first conven-
tion planned wisely. Let this one fol-
low in the path our fathers pointed
out as the path of wisdom and safe-
ty—one institution for higher educa-
tion in our church with a system of
secondary schools in various sections,
working in harmony with each other,
and all striving to make the educa-
tion we give injurious to none."

A. G. Webb, a lay delegate from
Baird, says: "This convention is one
of the most important in the history
of the church in Texas, and the
cause it represents should be sus-
tained by the laity with purse and
sentiment."

Prof. R. B. Halley, of the Sam
Houston Normal, said: "I think it is
necessary for the Methodists to do
something to put their educational in-
stitutions on that basis that will place
them upon such equal footings in
equipments that will enable them to
compete with the other great educa-
tional institutions of the country."

SKIN ERUPTIONS FOR 35 YEARS

Suffered Severely With Eczema All
Over Body—Examined 15 Times
by Government Board Who Said
There Was No Cure—An Old
Soldier Completely Cured.

A THOUSAND THANKS TO CUTICURA REMEDIES

"For over thirty-five years I was a
severe sufferer from eczema. The erup-
tion was not confined to any one place.
It was all over my body, limbs,
and even on my head. I am sixty
years old and an old soldier, and have
been examined by the Government
Board over fifteen times, and they said
there was no cure for me. I have
taken all kinds of medicine and have
spent large sums of money for doctors,
without avail. A short time ago I
decided to try the Cuticura Remedies,
and after using two cakes of Cuticura
Soap, two boxes of Cuticura Ointment,
and two bottles of Cuticura Resolvent,
two treatments in all, I am now well
and completely cured. A thousand
thanks to Cuticura. I cannot speak
too highly of the Cuticura Remedies.
John T. Rogeh, Richmondale, Ross
Co., Ohio, July 17, 1905."

100,000 MOTHERS Daily Tell Other Mothers

That Cuticura Soap is the best baby
soap in the world for cleansing and
purifying the skin, and that Cuticura
Ointment is of priceless value for
soothing and healing itching, tortur-
ing, and disfiguring eruptions. A single
application of Cuticura Ointment, pre-
ceded by a warm bath with Cuticura
Soap, gives instant relief, and refreshing
sleep for skin-tortured babies, and rest
for tired mothers. Bathe the af-
fected parts with hot water and Cuti-
cure Soap, to cleanse the surface of
crusts and scales and soften the thick-
ened cuticle; dry without hard rub-
bing, and apply Cuticura Ointment
freely, to allay itching and inflamma-
tion, and soothe and heal.

Cuticura Soap, Ointment, and Pills are sold throughout
the world. Foster Drug & Chem. Corp., Sole Trsps., Boston.
Our Mailed Free, "How to Cure Torturing Eruptions."

That will require a natural support
that they have never heretofore had."
State Treasurer John W. Robbins
said: "I left a big revival in Austin
to come to this convention. It is go-
ing to arouse Methodists along edu-
cational lines as no other meeting
has ever before done."

Dr. C. C. Cody, of the Southwest-
ern University: "If Methodism is to
be anything more than a great revival
wave—if it is to take its place with
the stable evangelical movements—we
must cherish our Methodist col-
leges. The great Educational Con-
vention here will be a great help in the
right direction. It is a new move for
Christian education. In this move
Texas leads, and it means a great
Texas Methodism."

Hon. Robert A. John, for many
years Assistant Attorney General of
Texas, said: "The addresses were
masterpieces. I do not believe I ever
attended a convention more in ear-
nest. This great church must arouse
itself. In a short time it will have to
meet the wants of 10,000,000 people
and perhaps more. Our per cent of
illiteracy is still too large. It will
take all that the Church and State
can do to make education universal
and higher education equal to that of
any other commonwealth. This
should be the aim of every Texan."

Rev. W. L. Nelms, D. D., Dean of
Summer School of Theology, South-
western University: "The prime pur-
pose of the Educational Convention is
to awaken the 220,000 Methodists in
Texas to the fact that the educational
interest is the matter of prime im-
portance to the church. The speeches
and papers of Bishops, leading mem-
bers and laymen have been of such
high merit that the convention can
not fail of going a long way toward
the accomplishment of the great pur-
pose for which it was called."

Rev. L. H. Harris, of Nashville,
Tenn.: "I think the convention will
make long echoes in Texas for years
to come. It will inevitably stimulate
popular interest in the educational
institutions of Methodism in the bor-
ders of the State and ultimately lead
(as it should have) to the endowment
of those colleges which are owned by
the Methodist Church."

Rev. J. W. Hill, pastor of the
Waples Memorial Church in Den-
son, said: "This convention is epoch-
al. It marks a period in the history
and development of Methodism in
Texas, from which the whole scope of
our various denominational activi-
ties is to be enlarged and enriched.
So vitally connected are the various
parts of our itinerant missionary and
educational systems that the energiz-
ing of one stimulates the whole and
the wonderful impetus which this con-
vention will give to our educational
interest will communicate itself to
every department of denominational
work under the auspices of the
Southern Methodist Church."

Dr. J. E. Harrison, President of the
San Antonio Female College, said:
"I regard the Educational Convention
now in session as an epoch-making
event. The only legitimate results
will be a liberal endowment of South-
western University, and the unifying
of the Methodist educational systems
of the State."

Colonel T. S. Garrison, of the Tex-
as Conference, attended the con-
vention, and is heartily in accord
with that enthusiastic zeal which
permeated the convention for higher
and broader Christian education. He
believes that both Church and secu-
lar schools should be brought up to the
highest standard of efficiency, and
that the boys and girls of Texas
should be taught and trained in the
high moral ideas and right princi-
ples that would develop them into
the highest and noblest type of
citizenship.

TEXAS-VANDERBILT ASSOCIA- TION.

The Texas-Vanderbilt Association
was one of the splendid results of the
Educational Convention. The Vander-
bilt men about Dallas took advantage
of Chancellor Kirkland's visit to form

a Texas association. On Wednesday
evening a dinner was given at the
Oriental Hotel and all ex-students of
Vanderbilt were invited. Addresses
were made by Dr. A. V. Lane, Bishop
Hoss, Phillip Lindsley, R. E. L. Saner,
Dr. J. M. Safford, Bishop Galloway
and Chancellor J. H. Kirkland. The
guests of honor were the Chancellor,
Dean Tillett; Bishop Galloway, Presi-
dent of the Board of Trust; Bishop
Hoss, ex-professor; and Dr. J. M.
Safford, the greatly respected Profes-
sor Emeritus. The event was one of
the most pleasant of the entire week,
and the outcome will tell on Vander-
bilt's work in Texas.

An organization was effected with
the following results:

Dr. A. V. Lane, Dallas, President;
R. H. Kirby, Vice-President, Austin;
John C. Saner, Secretary, Dallas; Dr.
C. F. Barham, Treasurer, Mineral
Wells; Rev. Jno. R. Nelson, Chaplain,
Dallas.

Members: S. J. Rucker, Rice; Dr.
Z. T. Bundy, Milford; O. T. Bundy,
Milford; Jas. A. Weaver, Waxahachie;
E. P. Scott, Paris; H. M. Phillips,
Prairieville; Wm. E. Douglass, Gran-
bury; David Douglass, Granbury; Dr.
S. T. R. Green, Granbury; Wm. H. At-
kinson, Paris; Hugh Massenburg, Par-
is; Dr. B. F. Theiler, Paris; Dr. Eu-
gene Morris, Paris; Wils Williams,
Registrar University of Texas; J. F.
McKenzie, Pecos; Dr. J. M. Safford,
Dallas; Harvey Armstrong, Dallas; B.
M. Burgher, Dallas; S. I. Munger Jr.,
Dallas; Dr. J. M. Coble, Dallas; Law-
rence R. Elrod, Henderson; Arthur B.
Phillips, Jacksonville; H. I. Phillips,
Dallas; Rev. Louis S. Barton, Terrell;
Rev. C. T. Davis, Brady; Frank E.
Singleton, Grandview; A. G. Dean,
Canton; Chas. T. Tilley, Garland; Ed-
ward R. Barcus, Dallas; Rev. J. C.
Mood, Georgetown; J. J. Morgan, Ter-
rell; Nathan Powell, College Station;
Jno. Lee Brooks, Washington, D. C.;
J. W. Moore, Houston; S. H.
Moore, Georgetown; C. M. Har-
less, Greenville; J. D. Scott, San An-
gelo; Dr. D. W. Clark, Montague; Jno.
Pickett Turner, Weatherford; J. E.
Harrison, San Antonio; Glenn Flinn,
Galveston; Dr. B. F. Torry, Rising
Star; Rev. O. S. Thomas, Terrell; S.
R. Twitty, Brenham; W. H. Howard,
Vernon; W. B. Anderson, Cleburne;
J. Sam Barcus, Georgetown; J. A.
Wyatt, Blossom; C. F. Smith, Camer-
on; J. A. Mahoney, Dallas; C. D. Rice,
Austin; J. K. Parr, Hillsboro; H. E.
Chiles, Itasca; Dr. R. S. Rike, Dallas;
Q. O. Bradley, Dallas; R. E. L. Saner,
Dallas; J. M. McFarland, Dallas; J. Y.
Webb, Dallas; M. A. Moss, Dallas; E.
E. Clark, Mineral Wells; Robt. L. Yeager,
Mineral Wells; Daniel Upthe-
grove, Mineral Wells; Harry L. Seay,
Dallas; Dr. Dero Seay, Dallas; E. E.
Bramlett, Georgetown; Alexis Ford,
Fort Worth; Rev. Clyde Garrett, Aus-
tin; Ben Key, Dallas.

TWO SOCIAL EVENTS.

The second annual banquet of the
Addisonian Literary Society and the
Susan Key's Literary Society of Poly-
technic College was given at the
Oriental Hotel on Tuesday evening.
The first named society is composed
of young men, the second of young
women. The students, 150 strong,
came over from Fort Worth on spe-
cial Interurban cars. They enjoyed
a social meeting for an hour or so and
then sat down to the banquet from
which they did not rise till one o'clock.
Toasts were made by G. F. Winfield,
Rev. O. P. Kiker, C. A. Bickley, L. F.
Sensabaugh, Prof. J. Sigler, Miss
Irene McCarver, Miss Leona Sensa-
baugh, C. C. McKinney. The address
of the evening was by President H. N.
Snyder, of Wofford College. It was a
great occasion for the "Poly" people.

The Southwesterners were in evi-
dence in all places and at all times.
They spoke, they sang, they enter-
tained, they conducted exhibits, they
held receptions. The Glee Club must
have gone away considerably puffed
up, if they are susceptible. They had
their own way when they got the
platform. The Dallas Southwesterners

Post Graduate Course

Summer School of Theology

Georgetown, Texas,

June 5-15, 1906

LIFE AND EPISTLES OF ST. PAUL
CONYBEARE & HOWSON,
Lecturer, Rev. J. W. Hill.
Price \$1.20, Postage 20c.

MISSIONS AND MODERN HISTORY
ROBERT E. SPEER,
Lecturer, Rev. Horace Bishop.
2 Vols. Price \$4.00 net, postage 36c.
(1st volume only used this year.)

RELIGIONS OF AUTHORITY
AUGUSTE SABATIER,
Lecturer, Rev. E. W. ScComon.
Price \$3.50 net, postage 30c.

THE DEATH OF CHRIST
JAMES DENNY,
Lecturer, Rev. E. D. Mouzon.
Price \$1.20, postage 12c.

This is the first year of a four years' course. Those who complete the full four years' course will be given a Certificate of Graduation. For particulars about Board, Expenses, etc., write Dr. W. L. Nelms, Georgetown, Texas.

ORDER THE BOOKS FROM

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Order From the Nearest House.

Get the Books Now.

did their work nobly and were un-
stinted in their generous hospitality to-
ward their college mates. Mr. and
Mrs. R. E. L. Knight opened their
capacious home and it was crowded
at the reception on Thursday after-
noon. The rain came in torrents and
so did the Southwesterners. The col-
lege days of ten, fifteen, twenty and
twenty-five years ago were lived over
again. Love for the old alma mater
was set aflame by the greetings and
recitals of the convention week. Long
live the dear old Southwestern!

EVANGELISTS.

I saw an article from J. W. Hill in
the Advocate of Oct. 19 on evangel-
ists, and would like to add a few
thoughts on the subject.

I am as much opposed to "clap-trap"
evangelism as anyone. It injures the
cause and lets down the dignity of
the pulpit. Yet we need gospel evan-
gelists. A Methodist preacher used to
fill three offices, viz: "Evangelist, pas-
tor and teacher." Eph. 4:11. They
had a burning passion for souls. But
there are comparatively few that are
real evangelists now. The general
rule now is if they fill the office of
preacher in charge, preach two or
three short, theoretical sermons a
week, (closing them without a per-
sonal application by an exhortation
and prayer) and then take up the col-
lections, they are satisfied and stand
fair in the conference, whether they
have had any conversions or not.
Many of our pastors substitute social
visits for pastoral visits. When I
joined the conference a pastoral visit
meant a personal, religious talk and
prayer. Our teaching has become the-
oretical, instead of dogmatical. The
gospel is reasonable, but should be
enforced by the authority of God, not
by reasoning. Our present style of
preaching produces too many dry-
eyed penitents and still-born converts,
and when they are really converted
it is called the second blessing.

One reason why our pastors are no
better evangelists is they are made
financial agents of two many things.
They are made financial agents of the
conference collections, the Bishops'
fund, the missionary, the educational
fund, the orphans, rescue home, the
church extension, the periodicals, lit-
erature and Bible cause—ten in all.
No wonder they have been hindered
in their evangelistic and pastoral
work. These collections ought to be
turned over to the laymen, or give us
evangelists who are "determined to
know nothing save Christ Jesus and
him crucified."

A man whose head is full of Bible
truths, who goes from the closet to
the pulpit, with his heart all aglow
with the love of God, and pulsating
with a burning desire for the salva-
tion of souls, depending entirely on
the Holy Ghost, does not need any
manuscript to remind him what to
say, and he makes a successful evan-

gelist. I thank God we still have
some men who are real evangelists,
pastors and Holy Ghost teachers.
But they are too few. The Lord mul-
tiply them by the hundred.

I think an evangelist should be
amenable to the conference in the
bounds of which he travels, and his
salary and travelling expenses should
be assessed by his conference and col-
lected at his revival meetings. An
evangelist, whether he is a preacher
in charge or not, should not have any-
thing to do but win souls. This sub-
ject ought to be canvassed before the
General Conference. I have given
what I think; let others give theirs.
The Lord bless our Zion.

W. R. KNOWLTON, L. E.

A Delicious Drink.

HORSEFOOD'S ACID PHOSPHATE
A teaspoonful added to a glass of
cold water invigorates, Strengthens
and Refreshes.

A NECESSARY QUALIFICATION.

A school-inspector in England asked
a child in a primary school to tell him
as nearly as possible what he under-
stood a pilgrim to be.

"A pilgrim is a man who goes about
a good deal," was the reply.
This seemed not quite satisfactory
to the inspector, and he said, "I go
about a good deal," but I am not a pil-
grim."

"Please, sir, I mean a good man,"
was the eager addition.

HAD TETTER 52 YEARS.

B. H. Tatner, McDonald Mills, Geor-
gia, writes: "Tetterine is the only
remedy I ever sold that would cure
tetter, so it would not return. Sold
six dozen boxes in a year and guaran-
teed every box. I have never had to
return the money for a single box.
I sold a box to a man who had had tet-
ter for 52 years; 2 boxes cured him
sound and well." 50 cents a box at
druggists, or from J. T. Shurpaine,
Manufacturer, Savannah, Ga.

Bathe with Tetterine Soap, 25c. cake.

15 Cent Cloth Dolls.

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

MRS. EMMA HAWKINS VAN TINE.
Oak Lawn Dallas, wholesale and re-
tail purchasing, prompt, personal selec-
tion. Satisfaction guaranteed. Sam-
ples on request. Household furnishings
and pianos a specialty.

Eggs from thoroughbred White Ply-
mouth Rocks, \$1.25 per 15; cockerels
\$1.00. Mature quick, heavy, beautiful
pigs from registered English Berk-
shire stock. For prices and size write
to F. M. GEORGE, Belton, Texas.

The Home Circle

OLDEST WOMAN IN THE WORLD WAS BORN IN TENNESSEE.

About the time that the American colonies realized the necessity of federation, while the United States Constitution was as yet unwritten and the Nation still unborn, there came into the world on a farm near Knoxville, in this State, a girl baby who was destined to witness the marvelous changes that have since transformed the world and to survive out of the old time into ours. The child that learned to lisp when Washington was President in the eighteenth century, still lives in Oregon, to talk of President Roosevelt in the twentieth century, and eyes that a hundred years ago looked lovingly upon her first-born, today smile with a fading light upon the "child of her old age," a woman now past 75.

Mary Ramsey Woods was born as Mary Ramsey on May 20, 1787. Now in her 119th year, she is still quite active and maintains a lively interest in the world and its doings. Daily she walks about the garden or sits upon the porch in sunny weather, to chat with neighbors, to sew, or to live over in memory scenes of long ago. And what a memory is hers! She was a tiny maid when the French revolution was dyeing the gutters of Paris red; she was a laughing school girl of seven when Tennessee was admitted as a State to the Union; she was a blushing bride when the great Napoleon ceded Louisiana to the United States, and a proud young mother when Lewis and Clark tramped over a continent to "where rolls the Oregon." And she well remembers her father taking down his old gun, shouldering his blankets and going out to fight the battles of his country in the war of 1812.

Faculties Unimpaired.

Though probably the oldest woman in the world, her intellect is still bright and keen, as shown by the fact that this last summer her testimony decided a lawsuit and settled the title to property which was deeded over forty years ago. Her answers were to the point, and efforts to confuse her were unavailing. She testified regarding minute details, showing that the years have not dulled her recollection.

One can scarcely realize the marvelous changes that have taken place in the world during Mrs. Woods' eventful life. When she was a child people literally lived the "simple life," none of the comforts and conveniences of to-day were in existence. Gentlemen still wore the fancy costume, knickerbockers, frilled shirts and cocked hats, while the common people wore homespun. She was a babe of 2 years when this Government began business. She was 20 years old when Robert Fulton first ploughed the waters with his primitive steamboat, and 40 years old when the first railway was laid. In those old days the spinning jenny was not invented, and the trust a thing undreamed of.

Of English Stock.

Mary Ramsey Woods comes of good, old English stock. Her ancestors were all long-lived people. Her parents came from England just after their marriage and pushed on through the Carolinas to Tennessee, where they settled upon a farm that was afterwards the scene of the decisive battle of the Paducah Indian war. Here the couple settled and here their children were born and reared. There were five girls and three boys in the family and Mary was the sixth child, according to the old family Bible.

Kate Ramsey, the mother, died after a few hours' illness, at the age of 110, sixty-five years ago. The day before her death she had walked a distance of five miles, knitting all the way, as was her custom. A few years before, the father, Richard Ramsey, had dropped dead from heart disease. He was a brick maker and contractor, burned the brick used, and built the first brick house in Knoxville.

When Mary was 12 years old, she joined the Methodist Episcopal Church,

South. For 106 years she has been a communicant and is still a devoted Methodist. Her folks were well-to-do, were slave owners and possessed considerable property. She was married at the age of 17 to Jacob Lemons, a prosperous farmer, and the couple lived happily together in their Tennessee home for many years. She was left a widow seventy-three years ago, about the time that Andrew Jackson was nearing the end of his first term as President. Four children were born to the couple, Mary J. Lemons, who died in Tennessee two years ago at the age of 98; Isaac Lemons, who died in Kansas City, Mo., forty years ago; Nancy E. Bullock, who died at Hillsboro thirty-eight years ago, and Mrs. C. B. Ramsey, who is now living in Hillsboro, and who, though 75 years of age, is devoting her life to the care of her aged parent.

Crosses the Plains.

For the next twenty years Mr. Lemons lived with her children, sometimes with one and sometimes with another. They were settled in Alabama, Georgia, Kentucky, and Missouri, and the widow lived with first one and then the other. In 1852 she accompanied her youngest daughter, Mrs. C. B. Southworth, across the plains to Oregon, arriving in Hillsboro, Oregon, in 1853. She was then 66 years old, but rode a bay mare the entire distance from Tennessee, while her daughter and her husband rode in an ox cart. The party went leisurely, taking a dozen slaves with them, some of whom are still alive.

After her arrival in Oregon, Mrs. Lemons built the first hotel in Hillsboro. Shortly after she married John Woods, with whom she lived until his death, a score of years later. The couple ran the hotel until forty years ago, when they turned it over to her daughter, Mrs. C. B. Reynolds, formerly Mrs. Southworth, her only surviving child. For many years Mrs. Woods was postmistress of Hillsboro, until advancing old age compelled her to take life more easily. Since then she has done housework until the last few years, but now confines herself to the care of her person, sewing or knitting.

Mrs. Woods talks in a quavering voice, but very distinctly, with a marked Southern accent. In speaking of her life, she said:

"My memory of the past is very good. Sometimes things get a little clouded, but after I think a while, they straighten out. I have lived a quiet life and never had much excitement. I never had but one serious illness, which was thirty-six years ago, when I had typhoid fever, and as a result lost the sight of my left eye. My 'third sight' is well worn, and though I can see out of but one eye, I can still thread a needle or read large type. Since my illness I have been hard of hearing, too, and you have to shout.

Cuts a New Tooth.

"I lost my teeth forty-one years ago, and since then have worn false teeth. A most remarkable thing happened last spring. I cut a tooth. Would you believe it? It caused some irritation, and is considerable annoyance, interfering with the false teeth, but it is there all right. I haven't the least idea how it happened.

"My diet in recent years has been principally vegetables, though I have dieted myself. I eat three times a day, and have drank strong coffee all through life, and plenty of it. I have always eaten meat, principally pork, and still eat it occasionally. I was never any hand for sweetmeats, such as preserves and cakes.

"I weight about 130 pounds, which is pretty good for a woman of my height, about 5 feet 3, when I was young. I dress and care for myself, and do not need help from my daughter, except when I have a sinking spell, as I do once in a while, when my extremities get numb.

"Until late years I have always been in comfortable circumstances. We had land and niggers, which was wealth in the South in the old days. My

daughter owns our home, and that is all that is left of our property now. "I plainly remember the war of 1812. My father fought during the last six months under Andrew Jackson, but he was a paid soldier. We lived near the highway and I saw Andrew Jackson driving from his home in Washington to be President, and waved to him. We were all democrats, and are still. I haven't much use for the black Republicans.

Progress Bewilders.

"It bewilders me to think of the many things that have happened in my life. I can remember when there were no steamboats or steam cars, and it was only yesterday that the telephone and electric lights were invented.

"They called me an old woman when we came to Oregon, but I rode horseback all the way, and that was fifty-two years ago. I remember the Mexican war plainly, and the Civil War seems like last week. I was 72 when John Brown made his raid at Harper's Ferry, and, although the news didn't reach us for some months afterwards, I remember the excitement it caused. In the same year Oregon was admitted as a State. Why, forty years ago they said I ought to take things easy, so I sold my hotel to my daughter.

"The friends of my youth have been dead for half a century, some of them a full century. My oldest boy would be 100 this year if he had not died two years ago. Even the friends of my old age are gone, and I have only my daughter left. I am hard of hearing and blind in one eye, and yet I enjoy life, take an interest in the world, try to be of as little bother as possible until the end comes, which cannot be long delayed now."

Mrs. Woods can be found any sunny day walking about the yard or sitting in her favorite arm chair at her daughter's home in Hillsboro. She is always glad to pass the time of day with neighbors, and has a cheerful "how-de-do" and handshake for everyone. For many years the countryside has gathered upon her birthday to do her honor, and she greets all visitors cordially and makes tea for the assemblage.

One feels a sort of awe in talking with and gazing upon one who has seen so much and lived so long in this world of ours. Her face is a study in wrinkles. Her voice is a quaver, but her carriage is good and her manner alert. And yet, no one can see her and yearn to live to be 118 years.—Exchange.

WALTER'S MISTAKE.

"I wonder when my new hat will come home?" It was Walter's mother who asked the question of her sister as they sat sewing. It seemed to Walter that it was at least the tenth time that day that his mother had asked the same question. He was trying to read and felt much annoyed that he had to hear about that hat.

"Lovely blue violets!" he heard her say; "black satin bows, five dashing ones, too!"

Walter got up and left the room. He hated the sound of the word "hat." There was no delivery of the express in the place, so the members of the different families were notified when any express packages came to them, and they had to call for them. That evening a postal card arrived notifying Mrs. Lake that there was a package for her at the station.

"It's my hat! I really believe that it is!" cried Mrs. Lake in a delighted tone. "Walter, dear, don't forget to stop for it tomorrow."

"Bother the old hat!" he exclaimed. But the next morning Walter was not to hear the end of the hat, for he had scarcely taken his seat at the table when his mother and aunt began: "Don't forget that package at the station; it's all paid for."

Walter dared not answer back, for his father was there, and he was afraid of him. At last he left the room without any cakes. They all looked at him in surprise, for Walter never refused cakes unless he felt ill, and this morning he was the picture of health.

What could be the matter? It was not that he did not want them only his

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mind was so full of angry thoughts that he did not notice them. Old Debby, the cook, muttered to herself as she turned over an extra large one for the second time, for the sight of her favorite going out so early in the morning without cakes made her absent-minded.

"Hope he ain't sick," she said to herself, as she watched him leave the yard. When Walter reached the village, he went to the station the first thing and got the package. It was just the size of a hat-box, and, just about the weight of it, so Walter concluded that it was his mother's hat.

"Handle with care," he read on the wrappings of the box.

"How silly!" he said; "as if a hat could be hurt!"

He carried it carefully until he reached Tom's house. Tom was a great chum of his, and they always spent part of every Saturday together. "Stay to dinner," they urged, but Walter felt that he ought to go home with the box. "It's mother's new hat," he said, "and I ought to go."

It was a great temptation, and Walter gave up the idea of staying. He range a way so that he could stay. "Just drop it on my porch," he said, and Walter had the desired permission to stay.

It was nearly five when he started on his way home, walking slowly at first. At last he gave the box a toss and caught it before it had touched the ground. Then he threw it up again and again.

"Handle with care," it read. "Stuff and nonsense!" he said again.

At that moment he passed a lamp-post. The man was cleaning the globe. Walter always liked to watch him, so now he stood for a moment. "Hulloa!" the man called out.

Walter heartily returned the salutation. "What you got there?" the man asked.

"It's mother's spring hat!" Walter said, and then added: "I must hurry. After he had gone on a step or two, he gave the box a violent kick. At the same moment he heard an exclamation from the man. Turning, Walter saw that he had dropped the globe, and that it lay in a thousand pieces. Walter was frightened before he turned, for he heard a sound of something cracking, and for a second was dumb with dismay.

"How silly I am!" he said. "Of course it was the globe, for how could a hat crack?" "Don't drop your hat-box," the man called out after him. "It may not be." Walter picked up the box in silence. He did not give the box another look, but carried it very carefully to his mother, and left the room. He went downstairs to the library, which was under his mother's room. He tried to read, but he could not fix his mind on his book. What an excitement there was over a hat! At last he heard his mother call him.

"Yes, mother, I'm coming," he called out.

When he reached the room, he found the entire family, including his older brother and sister, who had just returned from a week's visit unexpectedly.

"Hulloa, Walt!" his brother called out. "Why are you not a little more careful about your express packages? Here is your globe for your aquarium, which we bought for you as a present, all smashed. And they forgot to put it in a woden box, and only put on 'handle with care.'"

Walter stared in dismay and disappointment. So that was the crack he had heard instead of the lamp globe.

"I thought," he said in a choking voice, "I thought that it was mother's spring hat!"—Rachel R. Zabriskie, in Christian Intelligencer.

PSALM

Parker House Potatoes: To one pint of hot, seasoned mashed potato add an egg beaten with a teaspoonful of flour. Form into flattened cakes, place a spoonful of finely-minced and seasoned chicken or other meat on each one, fold over and press the edges together. Place on a buttered pan and bake to a golden brown. Garnish with parsley. This is still better if served with a brown sauce, made by thickening a cupful of stock with the same quantity of butter.

PSALM

THANKSGIVING PSALM A Rhythmic and Grateful Chant.

A teacher in a Terre Haute public school, joins in the chorus:

"Teaching is a business which requires a great deal of brain and nerve force. Unless this force is renewed as fast as expended the teacher is exhausted before the close of the year. Many resort to stimulating tonics for relief.

"For three years I struggled again at this almost complete exhaustion, getting what relief I could from doctor's tonics. Then in the spring of 1903, I had an attack of la grippe and malaria which left me too weak to continue my work. Medicine failed to give me any relief, a change of climate failed. I thought I should never be able to go back in school again.

"I ate enough food, (the ordinary meals, white bread and vegetables) but was hungry after meals.

"I happened at this time to read an article giving the experience of another teacher who had been helped by Grape-Nuts food. I decided to try Grape-Nuts and cream, as an experiment. It was a delightful experience, and continues so after a year and a half of constant use.

"First, I noticed that I was not hungry after meals.

"In a few days that tired feeling left me, and I felt fresh and bright, instead of dull and sleepy.

"In three months more than my usual strength returned, and I had gained 15 pounds in weight.

"I finished the year's work without any kind of tonics—was not absent from duty even half a day.

"Am still in the best of health, with all who know me wondering at the improvement.

"I tell them all, 'Try Grape-Nuts!'" Name given by Postum Co., Battle Creek, Mich.

There's a reason.

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A MEMORIAL.

The Texas Conference at its last session adopted the following memorial to the General Conference:

"Whereas, The American Bible Society has issued and placed its imprimatur upon the American Standard Revised New Testament; and whereas, said New Testament is sectarian in its teaching on the mode of baptism, and in its translation always of an hudati, in water, contravenes the consensus of the best scholarship of the world; therefore,

Resolved, That we regard the action of the American Bible Society as a grave mistake, prejudicial to its great mission and work as unsectarian and inter-denominational; that we do hereby memorialize our next General Conference to take such action as may be thought wise to induce the American Bible Society to correct its mistake."

Remarks.

1. The above memorial does not appear in the printed minutes of the conference, for the reason that the editor could not get a copy. He writes that he is very much in accord with the memorial.

2. This American New Testament contains the following intensely sectarian translations:

1. It has, "bathed himself" for ebaptiste in Luke 11:38, and "bathe themselves" for baptisontal in Mark 7:1. Bathe in the middle voice always implies immersion.

2. It has "baptize in water" in five different places.

3. It has "baptize in the Holy Spirit" in every place.

4. It has, "For in one Spirit were we all baptized into one body." (Note: It has the reading "baptize with water" in three passages. But this is construed to mean the element used in baptizing, not the mode of using it. The idea is that "with water" leaves the mode unexpressed, and that "in water" gives the mode—immersion. This is the Baptist view, and it must have been the view of the American revisers; otherwise their translations "in water" and "with water" are contradictory. Of course they would not adopt readings which they believed were contradictory, for the sake of an er for any other reason.)

5. The American revisers put the words "Gr. into" in the margin of Mark 1:9; thereby teaching that according to the Greek Jesus was baptized by John into the Jordan. If they had put the words, "or, into" in the margin, the question whether it should be in or into would have been left open so far as this verse is concerned. But, instead of this, they decide the question in favor of into, they tell us that the Greek is into, and that settles it. Jesus was baptized into the Jordan, or in other words he was immersed. And yet in the very next verse (v. 10) eis means "upon;" "he saw the Spirit as a dove descending (eis) upon him." Our revisers knew that the Greek is into, or to, or upon, or in, or at. They chose the meaning which teaches that Jesus was immersed. They knew that in verse 5 Mark says that the people "were baptized by John in the river Jordan," and that "all within the banks is the river." Matthew says, "Jesus came from Galilee to the Jordan unto John to be baptized." Jesus when he was baptized, went up from the water, not out of it. (Dr. Conant, a very strenuous immersionist, says in his Baptism that the true reading is apo, from, in Mark as well as in Matthew.) No living man knows that Jesus was in the water at all at his baptism. But, whether he was in the water or not, we know that He baptized the people at Pentecost and elsewhere by pouring; and John baptized by pouring, unless there were two modes of baptism, which no immersionist will admit. Notwithstanding all this, or in defiance of it all, the American revision teaches that Jesus was baptized by John into the Jordan; in other words, that Jesus was immersed.

6. Our revisers put in the margin the words, "Gr. laver" for "washing" in Ephesians 5:26. The Greek word for "laver" in the Septuagint is loutēr, which means a tub or basin. It is not used in the New Testament at all. The Greek word for "washing" in this passage is loutērion, which is a verbal noun from loutō, and means a washing or ablution. It occurs four times in the Bible—once in Canticles 4:2, once in Eccles. 34:25, once in Eph. 5:26, and once in Titus 3:5. That is all. Any one who will look can see that it does not mean laver in any of these examples. Then why did the revisers put the words "Gr. laver" in the margin of Eph. 5:26, and the words "Or. laver" in the margin of Titus 3:5? I do not know. A writer in the Baptist

Standard of March 1 says: "In our regeneration we are said to be washed, and this washing is symbolized by baptism. Notice that in the new version laver is given for washing, and conveys the idea of a pool or a quantity of water." Immersionists, you see, regard this marginal reading as favoring their cause. Although it is an erroneous translation, it is doing valiant service for immersion.

If the readings above referred to are correct renderings of the original Greek, they ought to stand, no matter what they teach; or, if it is true that the best scholarship of the world endorses them as correct translations, they ought to stand. But this is precisely what is not true: it is exactly the opposite of the truth. For the Authorized Version, the Revised Version, the Interlinear Version, John Wesley's Version, the revised edition of the Twentieth Century New Testament and the Corrected English Version, all read, "baptize with water," and "baptize with the Holy Spirit," in every instance throughout the New Testament. It is only the intensely sectarian versions, such as the Baptist Revision, that have the readings "in water," and "in the Holy Spirit." All the versions mentioned above, including the Baptist and the American, read "with water" in Luke 3:16, Acts 1:5, and Acts 11:16; and if it is "with water" in three passages, or in one, it should be "with water" in all the parallels, for they all mean the same thing.

Thus we see that the consensus of the best scholarship of the world is overwhelming against the translations "baptize in water" and "baptize in the Holy Spirit." But, says one, the American Standard is the latest of the versions; it is, or should be, a revision of all the versions. No, the revised edition of the Twentieth Century New Testament is later; the Corrected English New Testament is also more recent by about three years. Both these versions have "baptize with water" and "baptize with the Holy Spirit," without any suggestion of a different reading in the margin, or anywhere else. The American is the only version that has "bathe" for baptize in Mark and Luke. All the others have "wash," except the Baptist, which has "immerse." The scholarship of the age, you see, is against "bathe" as a translation of baptizo. That it is an erroneous translation is evident from the fact that the Jews' manner of purifying before eating was from water pots of stone, the largest of which contained less than twenty-seven gallons—a little more than a half barrel—not enough by any means for an adult to bathe himself in. Immersion here was impossible. A vessel large enough for a man of ordinary size to bathe himself in must have the capacity of 120 gallons. So the Jews reckoned. The Pharisees and Jews purified themselves before eating by washing their hands, or, if they had come from the market, they washed themselves from these stone water-jars, the largest of which held less than twenty-seven gallons. This is positive proof that they did not bathe themselves before eating, and consequently, that the reading given in the American Revision, "bathed himself" and "bathe themselves," are incorrect translations.

Again, the Baptist Revision of 1883 and the American are the only versions that have the variations "in water" and "with water" and "in the Holy Spirit." The tentative edition of the Twentieth Century New Testament had similar variations, but they were corrected in the revised edition. The Corrected English New Testament referred to above appeared in England in 1904. It is a close translation from Dr. Nestle's Greek Text into good English. The American Standard, like the Revised Version, abounds in grammatical inaccuracies and infelicities, arising from the indiscriminate use of the present and past tenses in narrative, and from the use of obsolete terms, such as, "privately" for "privately," "wroth" for "angry," "hungered" for "hungry," "is come" for "has come," "he that" for "he who," "straightway" for "immediately," "exceeding" for "exceedingly," etc. All these, and similar errors, are corrected in this recent English Version. It is the latest, and, I believe, the best of the versions. It is, however, inferior to the Authorized Version in its treatment of the preposition en.

JOHN ADAMS.

Tyler, Texas.

SUGGESTIONS AND ELSE.

A "shut-in," rainy day with only the home folks to talk to—to whom you have told all you know and expressed your views in full—is very suggestive of pen, ink and paper as a means of wider communication. I shall first express what I felt yesterday as I read our Texas Advocate—my high appreciation of the same. From the first page, where we have so much that is good and vital to our Church and civic interests from our brave, wise editor, to the last, it is full of good things. I always enjoy the "Notes From the Field." Many of them are like letters from friends. I love to read of the

kind receptions given to those who have with wife and children traveled many miles, often through inclement weather, to reach their new appointment; and I know how cheering it is to find the parsonage all in order, with good things to eat and kind hearts to extend welcome. May it never be otherwise in the Methodist Church, for all honor is due to those who fill the hard places. It seems to me the very angels would love to go with our brave preachers' wives to these frontier homes where they are to suffer and endure for the Lord, that his kingdom may be established in the waste places. And doubtless they do—are they not all ministering spirits?

But we of the W. H. M. Society who have "come to the kingdom for such a time as this" ought to do our part in so far as we can to mitigate and lessen the privations of the frontier parsonage, and I rejoice that this good work has been given us to do.

A letter in the last Advocate from Brother J. E. Walker, at Gorman, brings me to a subject I have been thinking of laying before our home mission workers—that of helping to "look after" our superannuates. He says, "Think of a man who has devoted the young manhood and prime of life to the one work of an itinerant Methodist preacher without money, in poor health and without any special training in any line of secular business being set adrift to struggle with the matter of a livelihood." And this is done every year in our conferences, true with the little aid our financial boards can give. No wonder the preachers shrink from going on the "honor roll." But the example the brave little Church at Gorman, as told by Brother Walker—how he received "many tokens of welcome," a "generous pounding" and gifts of cash amounting in all to sixty dollars or more—should set us all to thinking and doing. Dear sisters, let us take this work on our hearts. May the time speedily come when the arrival of one of these worn-out "soldiers of the Cross" in any town may be the signal for work to make them comfortable; for sympathy to cheer them; and may we consider them, even with our pastors in our ministrations. The pastors have their salaries, these have not. And let us help them with boxes of comfortable things needed in their old age. I have always been delighted with reports of boxes sent to superannuates. This year there has been reported only one so far. Let us bless ourselves by doing much in this line, and lend a glow to the often somber sunset of lives that have been spent for the upbuilding of our Church.

I read, too, in the same Advocate Brother Chas. E. Brown's appeal for a superannuate home on the classic hill of Polytechnic. May he soon find his "hundreds more like" the brother who said he "wanted a part in it." It is not in the power of all to give money, or much of it, but we can all bear these things on our hearts and suggest to others who have money. I believe the superannuate home at Glen Rose came through a suggestion of that prince of financial "suggestors," Brother H. D. Knickerbocker, to a generous layman of that place. Brother Knickerbocker's own generosity suggests to him what others of more ample means can do, and thus carries the weight of deeds added to words. May we all thus help Brother Brown in his noble work so far as in us lies.

MRS. C. C. ARMSTRONG.

A Warning.

To feel tired after exertion is one thing; to feel tired before is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too—and sufferers should begin taking Hood's at once. Buy a bottle today.

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as 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.



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A SUNDAY IN SHERMAN.

We spent last Sunday in Sherman, and we were entertained by Bishop and Mrs. Key at the North Texas Female College. Their hospitality knows no bounds, and no one ever stops there that he is not glad of the privilege enjoyed. The college has matriculated a trifle more than 500 pupils this year. It is the largest enrollment in its history. The buildings are all improved, well furnished and in good condition. Mrs. Key presides over this host of young people like a queenly mother, and their devotion to her is supremely beautiful. The North Texas Conference has every reason to be proud of their school. It is in flourishing condition, but, owing to its continued growth, they will have to build another dormitory for the accommodation of the patronage. Last Sunday morning, as we witnessed the young ladies all arrayed in Easter white, and formed in one long line, marching off to Church, it was the sight of a life time. When they get through with their studies and go all over Texas to take their places in the homes of this great commonwealth, what a wonderful contribution it will be to the moral and intellectual progress of this great State.

At eleven o'clock we went over to the Key Memorial Church and took part in the services with that good congregation. Rev. W. T. Harris is the pastor. They have a good, commodious, frame house, but they need a much larger and modern structure; and we understand that they are contemplating a movement of this sort soon. Their house was filled with earnest worshippers. It was beautifully decorated for the Easter occasion. Brothers Spurlock and Ballard were present and aided in the service. We have never preached to a more responsive audience. From what we saw of them, they are a good type of the old Methodist idea, and it was a pleasure to preach to them. They have a fine location. Brother Harris is master of the situation. His people like him. He has a membership of about 350, and, in time, will have a very strong Church in that part of the city.

The Travis Street congregation have purchased a fine lot on Main Street, not far from the college, and

they propose to build a handsome structure on it at an early day. This will make our Methodism dominant in that flourishing city. We are moving forward up that way, and the future is bright.

At the instance of a number of the friends of the Rev. T. H. Morris, we wish to state that in rejecting a second article from him, which has since appeared in the secular press, it was neither our purpose nor intention to bar him from further legitimate discussion of the questions involved in the controversy. We only intended to prevent any further communication from him in any way similar to the abusive one which appeared in a previous issue. In justice to ourselves and to these friends of his, we make this brief explanation; and having said this much, the whole matter is a closed incident in the Advocate, and nothing will appear, henceforth in these columns on this question.

The Dallas Record says: "The Houston Post seems to be trying to make amends for its outrageous treatment of Dr. Rankin and the Christian Advocate. A recent issue contained a lengthy editorial regarding the Methodist Educational Convention at Dallas, and in another extolling the benefits of religious revivals." Yes, the Post has realized of late, in more ways than one, that to get the disfavor of Methodists means more than it ever dreamed. But we are glad that it has opened its eyes, it matters not the cause that led to it.

NOTES IN PASSING.

The great address of Bishop E. E. Hoss at the Educational Convention last week will appear on the editorial page of the Advocate. One installment of it will appear next week, and the rest will follow in the next issue. Read it, for it is worthy of close attention.

Bishop Galloway did not speak at the concluding service of the convention, as was advertised in the program. He was not in the best of trim, on account of over work; and he did not feel equal to the task of meeting his place on the program. It was a great disappointment, as many came largely to hear that fitting climax to such a great occasion. The Bishop is ageing a trifle with the passing years. His beard is whitening, but his face looks ruddy, and his power of speech is unbroken. He made a response to the address of welcome and it charmed his hearers.

The Nashville Advocate has assumed a new dress, and the improvement in its mechanical make-up is very strikingly becoming. It now looks like a connectional paper. For some time we have felt that this improvement was greatly to be desired; and since it has come we congratulate the editor, the house and the Church. There is no reason why we should not have a great connectional central organ, and we rejoice at the improved condition of the Nashville Advocate. The last issue had some very able articles and its pages were filled with good reading matter.

Dr. Wilbur F. Tillett of the Vanderbilt University was a conspicuous member of our recent Educational Convention. He made a very pointed and energetic address, and spoke without manuscript. He is one of the most painstaking and scholarly men in our Methodism. He leads his delegation from the Tennessee Conference to the General Conference; and he will be one of the most useful members of that great body.

Dr. Murrah, of Millsaps College, took an active interest in the convention. His address was well received, and it was an able deliverance. He is an amiable and popular man, has deep convictions, and he has made

his college one of the ablest and most useful of our institutions. He is also a member of the General Conference and has a host of friends.

Rev. H. A. Boaz, of Polytechnic College burst like a fresh breeze upon this great audience before which he appeared at the convention. Up to the time he spoke the great gathering had become a little tired of manuscript deliverances and when President Boaz was introduced, he plunged right into a red hot speech, and the congregation became enthused. It was one of the most popular addresses delivered; and it had well digested matter also. Brother Boaz is a success.

Dr. R. S. Hyer delivered a most polished and classical address, and every word of it went home. He spoke without manuscript, and he pitched his voice upon a key which reached everybody in the vast audience. His manner was excellent, his diction unsurpassed. He had his subject well in hand and when he had finished, the people had something to think about. Dr. Hyer is good anywhere you place him, whether at the head of our University, in the classroom, or on the rostrum. He is our most distinguished layman in Texas, and we have placed upon him our heaviest responsibility.

Professor Carl Pritchett delivered one of the best addresses of the convention. He used no surplus words, but went right at the heart of his subject. When he was through, the people had a better idea of the importance of the relation of religion to the work of education. He sent forth no uncertain sound, and showed himself to be on the right side of Christian culture. He is a man of sound faith and eminently correct life, and no man in Texas is doing a nobler work than he in his position as President of the Sam Houston Normal.

President Snyder, of Wofford College, South Carolina, surpassed our expectations in his deliverance; and we expected much. He is a very unique man on the platform. He has his own way of thinking out his convictions, and he is refreshingly original in his manner of expressing them. There was not a dull moment from the time he was introduced until he closed. The audience felt like they had received a baptism of thought, wit, humor and religious fervor when he finished. He rose to a high-water mark, and the audience gave him a most generous applause.

Dr. R. G. Waterhouse, of Emory and Henry College, is a masterful man. He has a magnificent presence, a strong voice, a well developed intellect, and a broad grasp of things. Every word he uttered made a deep impression, and the congregation was sorry when his time was up. He is one of the stalwart sons of old Houston and stands above six feet in body, and also in mind. He looks like a man born to lead, and that is what he is doing in the hill country. An old minister in the M. E. Church, on a visit to the city, remarked to us, "That man will measure up well with any of our great leaders," and we agreed with him.

The convention owes a card of thanks to Allan Ragsdale who took exclusive charge of the entertainment of the delegates and visitors. His was a heavy task, but he attended to it faithfully and to the satisfaction of them all. Day and night he looked carefully after their comfort and convenience, and never tired of answering questions and giving heed to every want of the guests. When it comes to looking after Methodists and their needs, Brother Ragsdale has no equal. He now proposes to accompany, in person, all the delegates and visitors who go over his line to the General Conference and lead them in Birmingham Wednesday morning, the day before the session opens; and en route take personal supervision of their comfort and

pleasure. This is just like Allan Ragsdale.

Dr. John H. McLean made a telling speech on our "Educational Wastes." He has been connected with nearly all our educational work from the beginning, and he knows all its progress and present status. Hence, he is the best equipped man in Texas on the subject assigned him. He spoke with vigor and telling effect.

Bishop Key did not deliver his address, as his time got encroached upon by other matters. It was intended, however, that he should speak at a later date, but in the confusion of the closing session, the program was not completed. Quite a good deal of it was rained out. But we hope to publish the Bishop's address and give our readers the benefit of his wisdom and suggestions.

Mrs. Lucy Kidd Key, of the North Texas Female College, was present and quietly took in the proceedings; and when Bishop Galloway, in one of his talks said: "The greatest contribution that Mississippi has ever made to Texas Methodism is Mrs. Lucy Kidd Key," he brought down the house. The cheer that went up expressed the appreciation of Mrs. Key by these representatives of the Church. We have no one among us who has done more for the education of our daughters than Mrs. Key. She has one of the great schools in our Texas Methodism.

Rev. John M. Barcus made a very earnest and strong speech for Southwestern. He is an alumnus of that great central institution, and as a worthy son he stands for its weal under all circumstances. Brother Barcus is one of the leaders in his conference, and he never fails to reflect credit on that body whenever he represents them. He holds the second place on his delegation to the General Conference.

Bishop E. R. Hendrix read a very able paper, and it contained valuable and well prepared subject matter. The Bishop is one of our most scholarly and intellectual men, and when he gives utterance to his convictions, he always delivers a message worthy of the occasion and the Church. The Bishop is in fine health, and looks stronger as he grows older. He is one of the most accomplished and able members of our Episcopal College.

Chancellor Kirkland, of the Vanderbilt University, was a conspicuous guest of the convention. He stands at the head of the greatest institution in Southern Methodism, not to say of the entire South; and his address was one of the features of the occasion. He is one of the most cultured and scholarly men in the connection. He was given marked attention, and no man on the program was accorded a more hearty welcome. We rejoice that Chancellor Kirkland found it convenient to spend a few days in Texas, and that he gave to the convention the pleasure of his presence.

Rev. James Campbell, the first man to graduate at Southwestern University, read one of the best papers heard at the convention. It was well prepared, well expressed and directly to the point. We have no more thoughtful man in Texas than Brother Campbell. He is accurate, profound and lucid. He is one of the best Church lawyers among us, and for sixteen years has been a prominent member of the General Conference. Dr. Campbell is now presiding elder of the Waxahachie District, and one of the foremost members of the Northwest Texas Conference.

Rev. James Kilgore, of the Texas Conference, and pastor at Huntsville, delivered one of the leading addresses of the occasion. He had no manuscript before him, but from the word go plunged right into his subject and held the audience from start to finish. His voice was on the right key and no one missed a word he uttered.

Rev. W. K. Strother, Rev. J. J. Morgan, and others of our young men, did work in their places on the program. They have younger schools, but they are bringing them to the front and they are rendering excellent service in the cause of religious education. Rev. Horace Bishop made a fine talk on the influence of education on our mission work; and so did Rev. A. E. Rector. We wish we could mention all the brethren, for none of them fell below expectation; but space forbids.

Southwestern University students were given a grand reunion at the residence of the Honorable R. E. L. Knight, an honored alumnus of the institution. A great many of the boys were on hand, and also the ladies not a few. In the years gone by they enjoyed the advantages of this great school, and they had a fine time recounting the experiences of yore. Also, the old students of the Vanderbilt University held a reunion at the Oriental. We have many of these in all the walks of life in Texas, and they had a royal time, with Chancellor Kirkland as the guest of honor. The members of one of the literary societies of Polytechnic College gave their annual banquet at the Oriental. It was a rich and rare occasion.

Brethren, be patient with the Advocate. We have enough matter on hand to run the paper one month. Much of it ought to have appeared long before this, but we are doing our best. You will get a hearing as soon as possible.

PERSONALS.

Rev. and Mrs. J. P. Mussett celebrated their silver wedding anniversary the 12th of this month at their home on Polytechnic Hill. It was a most pleasant occasion, and we wish we could have been with these two good people and their friends.

W. D. Blaylock, one of the office force, who has spent two months in Mineral Wells, Texas, on account of sickness, has returned to work. His praises are high for the waters of the Carlsbad Wells.

A note from Miss Mary Porter, dated from Kansas City, states that Rev. J. M. Porter is at home undergoing treatment for his throat. "About a month ago the 'gland' under his tongue became so enlarged that he has had great difficulty in preaching since. He came home yesterday and had an operation performed this morning on it, and, while he is now confined to his bed undergoing a regular course of treatment, he hopes soon to be able to return to his work in Magdalena, New Mexico. This is an explanation to all concerned." We trust he will soon be entirely restored to health.

CHURCH NEWS.

Bishop Candler is in Cuba again on important Church matters in that island.

Dr. Lee is to preach the commencement sermons for Tuskegee Female and Wofford Colleges this year.

Bishop Wilson has been suffering from an attack of bronchitis. His general health is good, and he will no doubt be able to attend the General Conference.

The Cole Lectures of Vanderbilt University will be delivered April 22d to April 29th, by Professor Francis H. Smith, LL. D., of the University of Virginia. Subject: Christ and Science.

The Publishing Committee of the Alabama Advocate have elected Rev. J. S. Chadwick editor for the unexpired term of Rev. J. D. Ellis. Brother Chadwick was the assistant editor prior to the death of Brother Ellis.

The following are the delegates from the Baltimore Conference to the General Conference: Clerical—Collins Denny, John A. Kern, F. J. Pretlyman, J. A. Anderson and H. P. Hamblin. Lay—A. B. Pugh, T. T. Fishburne, M. L. Walton, C. M. Armstrong and A. Huddleston. Clerical alternates—J. S. Hutchison, E. V. Regester and David Bush. Lay alternates—L. W. Davis, G. H. Lamar and C. E. Bare.

Give a man a name for miraculous shrewdness and management, and you give him a host of friends.

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EDUCATIONAL CONVENTION DOTS.

The General Board of Education was so pleased with the Texas Educational Convention in connection with its annual meeting as to adopt this plan as a permanent policy.

The press of the country, especially the Texas dailies, were liberal with their space and generous in their treatment of the Methodist Educational Convention.

The laymen were here. Evil prophets said they would be "scared" off by the collection. Collection or no collection, loyal, progressive laymen were in evidence from all over the State.

The Executive Committee planned for a climax of enthusiasm and inspiration the last night, with Dr. Kilgo, of North Carolina, and Bishop Galloway.

There were banquets, receptions and reunions "galore" during the convention. Tuesday night the Adkissonian Society of Polytechnic College gave its annual banquet in the Oriental Hotel.

A few, only two or three, of the large speakers on the program were absent without excuse rendered.

Every person on the program, without exception, did his part well. The speakers gave to their audiences only digested thought—the "beaten oil."

The Executive Committee had a three-fold task to perform: Get the Methodists of Texas together, prepare a program for the occasion, and give entertainment to the delegates and visitors while in Dallas.

It was a universal and deep regret that a combination of circumstances prevented Bishop Key from delivering his address on "Our Preachers and Laymen as Related to our Church Schools."

signed to him for a specific purpose. His deliverance was expected to bear fruit. Able, conservative and with unflinching devotion, he serves his Church with great credit and honor.

The Texas Methodist Educational Convention has passed into history. After the seed sowing we must work in order that there may be a harvest season.

TO THE PREACHERS OF THE NORTHWEST TEXAS CONFERENCE.

Weatherford and Gatesville are the only districts to remit me the balance due for delegates' expenses. This money must reach me by the 30th of this month or it will be too late to serve the purpose for which it was assessed.

JAMES M. ROBERTSON, Sec-Treas, Joint Board, Meridian, Texas, April 13, 1906.

DISTRICT CONFERENCE NOTICES.

Corsicana District.

Owing to a change in the time for the Texas delegation to leave Texas for Birmingham, it is necessary to change time of the meeting of our District Conference from Friday 8 p. m. to Thursday 8 p. m.

Vernon District.

We will appreciate it if all the members of the Vernon District Conference, who are coming by private conveyance, will notify us this week that we may make best arrangements possible for caring for your stock.

ROBT. B. BONNER, Quannah, Texas.

Corsicana District.

The families of the preachers of the Corsicana District are cordially invited to attend the District Conference. We should like to have the names at once of those intending to come, and also of those expecting to come by private conveyance.

J. M. ARMSTRONG, Blooming Grove, Texas, Apr. 16, '06.

Sulphur Springs District.

Committees of Examination, Sulphur Springs District: License to preach.—J. A. Old, J. F. Holmes, C. C. Williams. Recommendation for admission on Trial.—N. C. Little, C. A. Spragins, C. P. Combs.

Deacon's Orders.—L. A. Burk, C. F. McKinney, J. E. Short.

Elder's Orders.—T. M. Kirk, J. B. Minnis, S. J. King.

C. B. FLADGER, P. E.

NOTICE.

The Woman's Home Missionary Society of the Terrell District will not hold its annual session in connection with the District Conference, but will be held at Kaufman sometime in June.

O. S. THOMAS.

Patience is God's foster daughter.—Tertullian.

A CHANCE TO MAKE MONEY.

A large number of your readers sent me recipes for removing stains from my dress. I thank them all. In answer to inquiries regarding the fruit business, I would say, I made \$123 last week, sold directions to 121 families; people pay \$1. for directions quickly. I have berries, grapes and peaches a year old, fresh as when picked.

THAT "FOURTH ROUND."

The different Annual Conferences are ended, and their works have passed into history. The faithful men of God have again been sent broad-cast over the land; some returned to faithful and well-beloved charges for another year, when they will be received in state, and their worldly wants well supplied.

are many we do not hear from. No glowing reports of their reception adorn the columns of the Advocate. They have nothing encouraging to write of. If they should write true reports of their receptions and prospects, it would set the optimist's teeth on edge for their very "sourness."

But what does all this have to do with the "Fourth Round?" One is a thing of the past; and it is a long time until the next. Is the subject not rather out of reason? We think not. For just as the work of the first, second and third are attended to, so will the fourth prove satisfactory or unsatisfactory.

When I became a steward a good many years ago, on a well-paying charge down in Texas, I was surprised to find that it was not at all a pleasant office. But I thought that the pastor had an easy-going thing as regards the financial matters of his Church.

Brother Barcus lays the blame mostly on the steward, and in this he is correct. Oh, the steward! the steward! Why do we not have better ones? Our Book of Discipline fully specifies the character of one eligible to that office, as well as his duty after election.

Spring Medicine

The best is Hood's Sarsaparilla. It is the best because it does the most good.

While it makes the blood pure, fresh and lively, it tones the stomach to better digestion, creates an appetite, stimulates the kidneys and liver, gives new brain, nerve and digestive strength.

An unlimited list of cures—40,366 testimonials in 2 years—proves its merit.



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.

Mrs. W. A. Snowden, 103 Milton St., Dedham, Mass., says: "I want every sick woman to know the curing power of Hood's Sarsaparilla. After a long illness, I had milk leg and a dreadful sore which Hood's Sarsaparilla perfectly cured. This medicine purified my blood and invigorated my whole system."

another occasion, I could not nominate because there was not a single male member in the class, and the law does not allow the election of a woman.

But it is not always the steward's fault. We have some faithful ones who fail sometimes to raise the assessments, from the fact of the stinginess of the members, and then want of teaching on that line.

Yes, Doctor, you have fired some hot shot from the Advocate; so has Brother Eaglebarger, of our own conference organ, but mostly in vain.

Let us go back to Brother Barcus' article which I am using somewhat as a text. "What shall be done with such people? They have no Church pride to which you can appeal. They have very loose and accommodating notions of Church obligations and vows.

Let us go back to Brother Barcus' article which I am using somewhat as a text. "What shall be done with such people? They have no Church pride to which you can appeal. They have very loose and accommodating notions of Church obligations and vows.

I notice that Bishop Key urged the preachers of the West Texas Conference to insist on people being converted before taking them in the Church. And, why not? But with some of our preachers, most anything is called a conversion.

the forks of the creek, and you will discover quite a sameness in their spiritual status. The amount of Christian influence possessed, or the quantity of honor either reflects upon the cause of Christ would be easily expressed algebraically with the little minus sign placed before the character zero.

But who is responsible for these people being in the Church? The answer it is not difficult to give, but I will refrain, for fear I have already said things that will appear treasonable to some; and as I see in my imagination the lynx-eyed editor cudgeling his brain to make out this ill-written article, I have grave doubts of ever seeing it in print.

I knew a poor local preacher who last August was induced to take charge of a large circuit abandoned by the preacher in charge, who had starved out and thrown up his job.

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J. A. PUCKETT.

Grand, O. T.

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. Lehberg, Castell.
 Secretary—A. K. Ragsdale, Dallas.
 Treasurer—Theo. Bering, Jr., Houston.
 Junior Superintendent—Mrs. A. C. Ellis, Austin.

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

EPWORTH LEAGUE REPORTS.

The season of League Conferences is approaching and, in attempting to compile a statement of the year's work, our secretaries and others will be confronted with the ever recurring problem of insufficient reports. The number and condition of chapters, the number and activity of members, the amount of money raised and the enterprises given financial aid, the number and classes of periodicals taken and read, the special methods employed and the results obtained, the helps and hindrances of all kinds—these and other features it is absolutely essential to know and understand before a correct estimate of progress can be had. Is such an estimate possible with present methods? In not a single instance, we think, could an affirmative answer be given to this question. Where, then, lies the fault? Is it because of a lack of system, or is this deplorable condition due to a failure to use the system we have? We undertake to say that the trouble lies largely with the local chapter. It begins here with the president who fails, neglects or refuses to hold business meetings at regular and stated periods; is shared with the vice presidents who fail, neglect or refuse to submit written reports of their work, and culminates with the secretary who has not enough energy and pride to make a written record of the work of his chapter. It must be remembered that the local chapter record is the unit of all League statistics. The record here should be kept full and complete. Further compilation, then, is simple enough for blanks are furnished for summary reports from local to district, from district to Annual Conference and from the latter to the State secretary. These blanks are inexpensive and cost cannot, therefore, be urged as an excuse for not using them.

The evil can be easily and speedily remedied. Let the district officers this year procure in advance of their meetings a supply of local chapter report blanks, distribute among the local secretaries and urge the importance of using them. If necessary devote a period of the annual program to a discussion of report blanks and their use. Let our local secretaries take these blanks and urge their use by the local officers. Let our presidents arrange to hold regular business meetings and let written reports be required of all officers. A hearty co-operation in the use of the report system we have will give us an improved condition next year; agitated and preserved in the cause for complaint may be entirely removed.

NOTES.

The exact date of the annual meeting of the Sherman District Epworth League has been set for May 23, and the place is Pecan Grove, near Sherman. A reorganization is to be effected under the supervision of Mr. George A. Jones of Pottsville, appointed by Presiding Elder E. W. Alderson for this purpose.

We understand that Gainesville District is to reorganize soon. It should be said that every district in Texas was in an organized condition. We hope this condition may be brought about.

Rev. J. B. Gober, of Paris, in charge of our churches there, is president of the District League Conference and is planning for a great meeting in May. He thinks the prospect good for an attendance from his district upon the encampment this summer.

We spent Wednesday, the 11th, at the Educational Rally. We were told more than once of new chapters which have been recently organized and from each of our informants got a promise of a postal card with the information in detail.

A gentleman said to us the other

day: "The best advertisement you people have of Corpus Christi are the folks who were there last summer. Everyone I have heard speak of the matter is going back this summer." We have not heard of a single person who was there who is not going back. Our estimate is two to one, or 10,000 people this year.

Dr. Rankin has accepted service on the program and will deliver the 11 o'clock sermon on the first Sunday, August 5th.

We have been most fortunate in securing Dr. Young J. Allen for an address at the Encampment. Fifty years a missionary in China, learned, popular and easily one of the greatest men in Methodism he is eminently fitted to deliver "A Message from Beyond the Seas." He will speak on August 12, delivering the closing address.

An inquiry comes to us this week from President John S. Lillard of the Indiana Mission Conference Epworth League regarding the Texas Assembly. Brother Lillard, who, by the way, is an old Texas boy and an active League worker here some years ago, states that it is their intention to establish an assembly in Oklahoma.

It is not often that we tell tales out of school, but we find too strong a temptation in our way just now to resist. In writing to accept the subject assigned him at the Encampment, Rev. J. B. Andrews, of Siloam Springs, Ark., has this to say: "Worldly Amusements as a subject will suit me as well as any you could put me on; in fact, I guess that will kinder be in my element, provided I have my victims before me. I guess if I furnish the address you will furnish the victims."

Rev. F. S. Onderdonk writes from the City of Mexico to say that he wishes an excursion run from the Encampment to his place with return privilege via San Antonio. It is likely an excursion of this kind will be worked up. Last year the yellow fever scare prevented anyone from making this trip. Brother Onderdonk will be one of the speakers at the Encampment, we are glad to say.

While in Dallas at the Educational Rally we met with Brothers Porter, Lehberg and Ragsdale and together we pretty well finished the general outline of the program. Only a few details are to be supplied before the schedule is complete.

Bro. S. B. Beall reports fine progress on the park improvements at Epworth and says a few palms eight and ten feet in height have been put out by the committee. Banana trees and salt cedars have also been planted. A fence is being put around the grounds at this time. Mrs. McNeill Turner is a moving spirit in the work of beautifying and Dr. Caruth, the third member of the committee, is enthusiastic over the enterprise. A good showing is promised by the time of the summer meeting.

And now comes Georgia and says the Leaguers of that State must have an Assembly on the order of the Texans. Shares are being sold at \$100.00 each, in order to raise funds for the purchase of a suitable site. It would seem that the Assembly fever is contagious, with Oklahoma and Georgia both moving in the interest of such a project. Well, brethren, we wish you the greatest success in your efforts. Come down to our meeting this summer and we will give you the benefit of the start we have made. We are only looking for 10,000 people this year, but they are the kind to put enthusiasm into your bones. So come!

In a report of the Clarendon District Conference we note the following significant paragraph, viz: "Saturday afternoon (March 19) the Leaguers of the district held a very interesting session at the close of which it was decidedly a unanimous vote to hold the conference separate from District Conference next year, and Amarillo was chosen as the place of meeting." Good for Clarendon District! We believe that wherever possible the League meeting should be held separate and distinct from all other meetings.

The Epworth Era reports a Junior League organized on February 11 at Grand Saline, Texas, and states that it is "in a flourishing condition and growing rapidly."

Further light is thrown on the League meeting to be held in Birmingham in May. The Era says in its issue of April 12th: "The editor was at Birmingham on Sunday, the 8th inst., to hold a League mass-meeting and to arrange for a great League rally during the General Conference." Let us have a great Southern Conference, Dr. DuBose.

We are not prepared to agree with the Epworth Era that the ten-cent assessment should be paid for the back years, since this assessment is of the same order as all our conference claims, pastor's salary, etc., all of which are counted as settled with the close of the conference year. Custom has made this an unwritten law. We do not wish to be understood as opposing the ten-cent assessment, but we think each year should take care of itself as with other collections. This is, as we understand it, Methodistic.

Dr. Tigert reports for 1905 the total of 3541 Epworth Leagues, an increase of 69 over the previous year. The membership, according to his estimate, shows a loss of 2,060, the present number being 120,487. Dr. DuBose shows an increase of 307 chapters and 6,488 members for the quadrennium, but gives no totals for 1905. We assume that he accepts Dr. Tigert's figures as correct.

The cabinet of the North Texas Conference Epworth League met in Dallas, April 13, and completed the program for the meeting at Whitesboro, June 15-17. Dr. King, of Whitesboro, was elected musical director, and it is understood that a choir of some forty voices is in training for the meeting. Good music will be a prominent feature.

Let us have dates of district meetings. Our conference calendar will appear from time to time and every meeting should be listed.—G. W. T.

PRESIDENT HALSELL VISITS COLLINSVILLE

President Halsell, of the North Texas Conference Epworth League, furnishes us with an interesting account of his recent visit to Collinsville, where he found a flourishing Epworth League and a host of Methodist people who completely captured his heart. He was given right of way, evidently, for he says he made three addresses on the Sunday he was there. We quote the following extracts from his report, viz:

"I reached Collinsville at 2 o'clock Saturday, April 7th, and was assigned quarters with Dr. and Mrs. Hughes, whom I found true, representative Methodists. Sunday was an ideal day. Sunshine was plentiful and the people came out to all the services. I addressed the Sunday-school at 10 a.m., and spoke again at 11 o'clock to a large congregation. In the afternoon a League rally was held, which was a splendid meeting. At 8 p.m. Senator Harbison and a young lawyer, a member of the Senior League, both made addresses on the famine in Japan. A collection was taken at the close of this service, amounting to \$20.00, for the benefit of the sufferers. The music at each service was very fine. Our good preacher, Bro. Griffin, has a splendid following and his young people are alert and active. I enjoyed my visit very much."

CONFERENCE OF REPRESENTATIVES OF MISSION BOARDS.

One year ago Drs. Lambuth and Ward invited the Conference Missionary Secretaries and some of the officers of the Conference Boards of Missions to hold a meeting in Nashville during the session of the Missionary Training School. In response to the call, representatives from nine Boards came together and a very profitable conference was held. It was then recommended that such a meeting be held annually thereafter.

Our General Secretaries very wisely arranged for the meeting to be held this year immediately following the great Student Volunteer Convention, and other important missionary meetings held in Nashville during the week ending March 4th. So great a missionary conference had never before been held in the South, nor on the American continent, and it was very much desired that our Church should derive all possible inspiration therefrom. The conference of our own leaders was held on Monday and Tuesday following the adjournment of the convention on Sunday.

There were present twenty-three representatives from sixteen Annual Conferences, as follows: J. M. Danelly, Alabama; H. E. Partridge, Florida; W. T. McClure, Southwest Missouri; S. L. Dobbs, North Alabama; R. H. Willis, N. C.; E. C. Savage, Kentucky; L. Robinson, Kentucky; A. P. McFerrin, Tennessee; J. C. Wilson, Memphis; J. M. Glenn, South Georgia; J. B. Sears, Texas; W. H. Willis, Western N. C.; J. B. Cummings, Alabama; T. A. Kerley, Tennessee; J. W. Perry, Holston; J. T. Daves, North Georgia; W. F. Lloyd, Louisville; B. F. Lewis, Mississippi; W. B. Taylor, Tennessee; H. M. Ellis, Mississippi; W. L. Linfield, Mississippi; M. M. Black, Mississippi; N. E. Joyner, Louisiana; D. C. Kelly, Tennessee; James Atkins, Western N. C.; J. J. Tigert, Louisville.

Bishop Hendrix presided over the first session of the conference. The

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following connectional officers were in attendance and took a lively interest in the discussions: Drs. Lambuth, Ward, Atkins, Tigert and Winton. Many very important questions concerning our missionary operations were considered, and it is believed that the result of this meeting will be seen for years to come. One of the most important matters to be considered was the question of missionary legislation to be enacted by the approaching General Conference. It was known that a special committee of the Parent Board of Missions was at work upon this matter, and it was the desire of this committee that the Board representatives enter into the discussion and make such recommendations as they might deem proper.

At the first session of the conference, Dr. Lambuth read a very able paper on "The Country Church and the Country School." He set forth in a most striking way the importance of our country work, the obstacles in the way of the development, and made some very valuable suggestions as to how the work may best be promoted. It is to be hoped that this paper will be published, and that it will find its way into the homes of many of our people.

A subject of vast importance to our Southern Methodism was considered at the afternoon session, viz: "The City Church and the Masses." A timely address on this subject was delivered by Prof. Dyer, of Vanderbilt University. The speaker found occasion to criticize the Church-going so far as to say that the Church at present is, for the most part, a failure in the city, but the criticisms offered were evidently those of one who loves the Church and desires to promote its welfare. In the minds of many present, Prof. Dyer struck the keynote of the whole problem when he said that if we are to perform our mission towards the working classes, the Church must be more democratic.

In view of the urgent demands upon the Church, both from the city and the country, and from the regions beyond as well, the missionary training of the young people of the Church is of the utmost importance. "The Young People's Missionary Movement" was therefore given a very prominent place on the program. What the Student Volunteer Movement is doing for the various denominations in enlisting volunteers for service in the foreign field, the Young People's Missionary Movement is doing for the missionary training of those who may remain at home. The progress that this movement has made in the past few years is wonderful. It has enlisted during the past year 100,000 young people in missionary study classes. In our own Church, under the leadership of J. W. Shackford, 200 study classes have been conducted this season. The work has only begun, but it has in it the largest possibilities. A very important feature of this movement is the holding of Summer Conferences for the training of leaders. This year two of these schools will be held in the bounds of our Church; one in Nashville, June 29 to July 8, and one at Siloam Springs, Ark., August 10-20. Thrilling talks on this subject were made before the conference by Messrs. Vickrey, of New York; Phillips, of Richmond; Shackford, of Nashville; Soper, of Tokio, and others. The whole movement should have the most hearty support of our entire Church.

A further report of this conference will be made later.

ROBERT H. WILLIS.

THE MEMORIAL OF THE DENVER CONFERENCE AND ELSE.

The readers of the Texas Christian Advocate are apprised of the action of our brethren in the Denver Conference. We also know the attitude of West Texas toward us, and some of us know the wishes of our North Texas brethren. The general idea seems to be among our Texas brethren that the Northwest Texas Conference has something they want, without a very good reason for demanding it.

I do believe that if any of the territory of the Northwest Texas Conference is severed from her it should be done with an eye to helping our common Methodism, and not to cut us just because it can be done.

Our brethren in each of the above conferences in Texas would not claim to work the territory better than we

now do, nor would they claim more gracious results. So there is nothing to be gained by ceding any of our territory to either of these conferences.

Now, let me say again that our relation to the Northwest Texas Conference is all that we could ask it to be; and we are not seeking severance from that noble body. But if any of her territory is given up, it should be to save and give conference life and snap to the two weak conferences touching her borders. And by so doing there would be a work accomplished to save our common Methodism in these weaker conferences. We ought to abandon the field they now occupy, or else supplement their strength by additional territory that will save them to the Church.

The New Mexico Conference and the Denver Conference amount to no more than two presiding elder's districts. This ought not to be and dignify them with the name conference.

I am opposed to multiplying these small conferences in our Church. And wherever they can be thrown together and other territory added so as to give conference life, it ought to be done. Now add to the New Mexico and Denver Conferences the following: Beginning at El Paso, Texas, take the Texas & Pacific Railroad and come this way, including the Colorado District, the Abilene District, the Clarendon District and the Beaver County District in Oklahoma. This would give us a conference of seven districts, fifteen thousand, six hundred members, and a conference membership of one hundred and twelve ministers in active service. And it would leave our mother conference (the Northwest Texas) with ten good strong districts and another to be formed soon.

If anything is done, let us have one conference, called The Panhandle Conference, and not two and a small fragment cut off here and there without helping our common Methodism.

This territory can be developed into a strong and vigorous conference. But it ought not to be less than that mapped out above.

We would need some help for a short time, but with a light assessment upon us for foreign missions, we could soon reach a point when we could take care of ourselves with our domestic mission fund, and do our part in carrying out the great commission of our Lord.

Brethren, let us not look at this question selfishly, but calmly and try to see the common good of the whole Church. J. M. SHERMAN, P. E. Clarendon, Texas.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—Kelty.

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REV. ANDREW DAVIS.

When such a man as Andrew Davis dies his life and labors merit more than passing notice. This earth is richer because he has lived in it, and poorer because he has left it. He was born March 19, 1827, in a little village near Red River, called Jonesborough. He was the only son of Daniel and Nancy McKelvey Davis. His father was Scotch-Irish. His mother was Scotch-Irish. His earliest memories were not lighted up with tokens of his mother's love. She passed away when he was so small that he never could recall a word or tone or feature. She was a devout, godly woman, of superior intellect and great force of character. His father was a strong, resolute, honest, uneducated man, and not religious. He was killed by Indians when Andrew was only nine years old. His stepmother was good to him, and he loved her during her life and cherished her memory. But she married a second time and moved a hundred miles away from the scenes of his early life. He went with her; she gave him much liberty, and he loved his freedom. But friends of his father sent after him and persuaded him to return to them. He did so; and it was well. Prior to this time he had been in several skirmishes with Indians and was in the battle where John B. Denton was killed. He saw him buried, and told me not long ago that he was very sure he could go to his grave. From his instinct for locality and directions, I believe he could have done it. I urged him to do so, but he thought it unnecessary. Before he was ten years old he was an expert woodsman and hunter. He had killed many deer and wild turkeys, one big black bear, while hunting alone in the woods. Living in a land infested with Indians, and having lost his father at their hands, he became a very cautious, prudent boy—traits that followed him to the last. But neither in boyhood nor in mature manhood did he understand the meaning of the word fear. Many a night in childhood did he and his little half-sister sit in perfect silence in the darkest rooms, and no Indian could imitate an owl so as to deceive his practiced ear. Now his father and little sister were dead, and Andrew had not a relative in the world. While in this state of mind and heart, a new educator began his career in Texas. His name was to become historic. It was J. W. P. McKenzie. He opened a school for boarders. With sixteen others, Andrew entered school. And the orphan boy found a home, a teacher, a guardian and a life-long friend in that great personality. While at McKenzie College he was converted; and at seventeen years of age he was licensed to preach. Joining the East Texas Conference, he was sent as a missionary to the new settlers in the Indian country, where he was as oblivious of danger as his father had been. I have been amused while listening to others telling in his presence stories of hardship and peril, little dreaming that their auditor was one of those mentioned by St. Paul in Hebrews, of whom the world was not worthy. Incidentally I have heard him tell of being the guest of General Houston when the old General would recall the days he had spent in Daniel Davis' house, and how he had sent him on an important scout which kept him from the battle of San Jacinto, and how Houston trusted our brother's father. But all the time he was telling these tales of olden times, he seemed not to know that his or his father's lives were anything but common place. Brother Davis was married, as he was starting to conference in the fall of 1848, to Miss Maria S. Linn, daughter of Benjamin Linn, who preceded him to heaven by only three weeks. Eleven children were born to them, of whom only three survive.

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of frequent occurrence, he was a recognized champion of our cause. But, though he never lost a battle, he never failed to maintain the respect and esteem of his antagonist. I do not think he was ever engaged in a public debate, but, as a champion of Methodist principles, he was familiar with all the fallacies urged by our adversaries against us; and his was the Ithuriel spear that always found the joint in the enemy's harness and disarmed him. He was a preacher of great ability and often of great power.

Twice during his life he found it necessary to locate and provide for his family—once when his wife's health broke down, and once when the last days of the Confederacy and the horrors of reconstruction forced him to stay with his family. During the period of his location, he preached as much as ever and was counted by the brethren as one on temporary leave of absence. His Church honored him by trusting him in almost all relationships, and he honored the Church in them all. On missions, circuits, stations, district, itinerant, local, superannuated, superannuate, as member of the General Conference, and of the most important boards and committees of the Church, he never disappointed the brethren who trusted him with any responsibility. When the purity of the Church was to be vindicated, he was as calm and courageous as when a nine year old boy he shot and killed the bear.

In his home he was a model husband, father and director; in the pulpit, a preacher that always rose to the requirements of the occasion; as an administrator, a wise and efficient executive; in the council of the Bishop, a safe and faithful presiding elder. Serene amid storms of persecution, pleasant and optimistic when all around were disheartened and gloomy, he inspired hope and confidence along the whole line.

When he took a superannuated relation, he was as pleasant about it as when he was elected delegate to the General Conference. He retired from active service as gracefully as he had discharged every other duty.

For the last few years we have seen him on the conference floor at every session, sitting well to the front, striving to overcome the deafness that afflicted him so sorely; and, somehow or other, his optimistic soul always believed that the policies of his brethren were right, and that each and all of them were everything they ought to be. Those who knew him only in recent years, little dreamed that the genial old gentleman who had a kind word and smile for all, was one of the heroes who had breasted storms of persecution, endured poverty and privation, been misunderstood and misrepresented by friends and enemies, and amid all had seen Him who is invisible, and never for one moment lost faith or heart.

Andrew Davis walked with God. He is not for God hath taken him. His children and grandchildren, his sons-in-law and daughter-in-law, all expect to meet him in that better land. Brother and Sister Davis were lovely and pleasant in their lives and in death they were not divided.

MORACE BISHOP.

CITY BOARDS OF CHURCH EXTENSION.

"City Boards of Church Extension may be organized in cities having three or more pastoral charges of the Methodist Episcopal Church, South, under the following general provisions: (1). The members of said Boards shall be elected by the Quarterly Conferences on nomination of the preachers in charge, who, with the presiding elders of districts embracing such cities, shall be ex-officio members thereof. (2). The said Board shall have authority to locate Churches and parsonages, advise Quarterly Conferences as to their size, style and cost, secure donations and funds in the cities where located for the erection of the same, and they shall see that the title in each is secured in trust for the Church as the Discipline prescribes: (3). They shall co-operate with the General Board of Church Extension in the procurement of special loan funds to be administered by said General Board according to its regulations, for the benefit of the particular cities in which they are raised when so directed by the donors, or requested by the city Boards concerned. (4). They shall report to the annual meeting of the General Board the names and value of church edifices and parsonages aided by them, the amount of their receipts and disbursements, and such other items as may be of general interest. No part of their work shall conflict with the collections and operations of the General and Conference Boards of Church Extension." Discipline page 162, paragraph 392, article eleven.

The importance of this part of the law of our Church cannot be over-estimated. The method employed in our growing towns and cities in the long ago, and in some cases even down to the present, may be stated about as follows. Our people unitedly built the first Methodist Church in the town and when the time arrived for a second Church, the few of our people in the vicinity of the proposed Church were allowed to build as they might be able and the main body of our people were content to sit and worship in the first church and let the few build, and the result has usually been that the second is only a Mission Chapel and so with the third church.

This law is designed to demand, after the third church has been built and further progress is called for, the unification and co-operation of all the wisdom and strength we may have in our Church in any city in every new church enterprise to be undertaken. The fact stares us in the face that the cities throughout our territory are outgrowing our Churches, and I may add that they are outgrowing all the Churches, and it becomes our people to bestir themselves in all the cities, and I am thankful to be able to encourage them to go so by the statement which I can very confidently make that the General Board of Church Extension is heartily willing to co-operate with them as far as it may have the means to do so. I am sorry to say that in many of our cities the law of the Church above quoted has been ignored to the present time. Last year only three City Church Extension Boards sent reports to this office. I am sure that there are many more than these three cities in which we now have City Boards organized and at work, and I expect to receive full reports from all of these and by publishing a suitable account of them, I hope to stimulate all our city people, who have not yet organized, to do so without further delay. Better far that our people should go in advance of the law on this subject and unitedly build the second and third churches than to ignore this very helpful and important provision of the Discipline and fail to do the very best that is possible, in the hope that they may rescue the perishing thousands that are on the road to ruin and that are now creating almost unbearable confusion in sections of our cities which are not unusually called slums, and that are in fact a menace to the peace of the city and of the land.

It will give me very great pleasure to be of any service I possibly may to any of our brethren who may be willing to organize their people for united effort to set forward the work of the Church in any of our cities. In union there is strength, and the condition of our city work demands that we bring to bear all the force that is possible upon it and do this as soon as we possibly may. I will be glad to hear from any of the brethren on the subject and I trust that all our City Boards will furnish me their annual reports promptly.

P. H. WHISNER, Cor. Sec.

Salt rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

GENERAL CONFERENCE ENTERTAINMENT.

Doubtless many of our preachers and people are planning to attend the session of the General Conference to be held in Birmingham, Ala., beginning the first Thursday in May. All inquiries concerning entertainment should be addressed to Geo. B. Tarrant, care of the First M. E. Church, South, Birmingham, Ala.

W. F. McMURRY, Sec. of Com. on Entertainment.

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 limit: 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 8:30 a. m., April 24. For further information, call on nearest ticket agent, or write E. P. Turner, General Passenger Agent, Dallas, Texas.

GENERAL CONFERENCE DELEGATION FROM TEXAS.

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

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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 Maaten St., Dallas, Texas.

"IF."

I wonder if it 't would matter much
If I some day should fold my hands
And never more a task should touch
So long as in the glass the sands
Should run for me—I wonder would
The world be just as fair and good?

If I some day should stay my feet
That know the path of duty plain,
And selfish, wander from the heat,
The hurts of soul, the cries of pain,
And pamper self in solitude—
Would I be missed for my lost good?

If I some day should steel my heart
To answer neither plead nor prayer,
Refuse to do my little part—
Of my best good refuse to share,
With some one who was sick and
poor;
Be deaf to cries outside my door—

Would all these count for very much?
Or would some little place in life
Be yearning for a soothing touch
To calm the restlessness of strife?
Would some one miss me if I stayed
Or from the paths of duty strayed?

I need no answer to my thought,
No one need tell me aye or nay;
The answer comes unbid, unsought—
It is to live from day to day
As 'twere the last with God in sight,
And love and kindness infinite.

NOTICE.

The annual meeting of the Woman's Foreign Missionary Society, North Texas Conference, will be held in Terrell, Texas, June 6-10. All auxiliaries are urged to send delegates. Pastors are earnestly requested to come and visitors are cordially invited. Special railroad rate will be secured, regarding which a later announcement will be made.

NOTICE.

The Woman's Foreign Missionary of the Northwest Texas Conference will meet in annual session at Abilene, Texas, June 9-12.

Delegates and visitors will please send names to Mrs. L. T. Young, MRS. M. E. BULLOCK, Pres.

DISTRICT SECRETARY.

Mrs. Roberta Saunders, of Gatesville, Texas, has been appointed Secretary of the Woman's Foreign Missionary Society in the Gatesville District. MRS. M. E. BULLOCK, Pres.

W. H. M. SOCIETY, KOUNTZE, TEX.

After looking over the Woman's Department in the Advocate this week I have decided that our society should also have a report, as it might give courage to some other small auxiliary.

Our auxiliary was organized nearly two years ago. We have 17 members enrolled, but only an average attendance of five. We meet weekly, every Saturday—first meeting business second devotional, third literary and fourth social.

I think I can best give an idea of what we are doing by giving our First Vice-President's last annual report:

Amount collected during the year, \$546.52.

Paid for parsonage improvements, \$245.43.

Paid out for charity, \$49.75.

Sent one box to Rescue Home, value \$50.00.

Up to the present time this year we have paid out \$87 for church improvements and \$5.50 on the parsonage.

Our pastor, Bro. A. J. Anderson, and his good wife, are thoroughly in sympathy with us in all we undertake to do, and are both a constant help and inspiration to us in this great work.

We expect this to be the best year we have yet had, and ask an interest in the prayers of all Christians that we may be able to carry on the good work. MISS RISSIE COLLINS, Cor. Sec.

W. H. M. SOCIETY, BULLARD, TEX.

Our society has been organized little more than a month. We have fifteen members, some of whom are very much interested in the work. Our officers are as follows: Mrs. J. A. Caswell, President; Mrs. Oscar Caldwell, First Vice-President; Mrs. C. R. Tindell, Second Vice-President; Mrs. Bennie Gardner, Treasurer; Miss Fanny Urban, Recording Secretary; Mrs. W. T. Wagener, Corresponding Secretary. Pray that we may grow in numbers and interest, and that much good may be accomplished through our work.

MRS. W. T. WAGENER, Cor. Sec.

TITHING.

(A paper read at district meeting of the W. H. M. Society, Vernon District, and published by request.) The tithing enters Bible history with

out preface or comment, without explanation. One tenth of Abraham's spoil was handed over to God's high priest, Melchizedec; what more reasonable conclusion than that this was a law of God given himself in some of his communings with his servants? It was in the quantity more than the quality of Cain's offering that it was not acceptable to God.

The next record of the tithing we have is when Jacob at Bethel erected a pillar, consecrating it without solicitation promised. "Of all that thou shalt give me, I will surely give the tenth unto thee."

We next find the tithing mentioned in Lev. 27, 30-33. God says, "And all the tithing of the land, whether of the seed of the land or fruit of the tree is the Lord's." Not shall be, but is. The Levites, although the recipients of the tithing, were required to give one-tenth of the tithing to the Lord, Num. 18: 24-28. Passing allusions to the law not essential to the argument, we come to Nehemiah 10:37,38, where the people are reminded of their duty. Then after 50 years of careless neglect of duty, Malachi sounds his call to repentance found in Mal. 3:8-19.

"Will a man rob God, yet ye have robbed me." He does not say ye have robbed the Levite, but they had robbed God in tithes and offerings. Now, a tithing is not an offering, neither is an offering a tithing. You can not make an offering until you have paid the tithing. God recognizes our right to the remaining nine-tenths as he does to the six days of the week after he had reserved the Sabbath to himself. Here permit a diversion. Non-followers of Christ which should it be incumbent upon them to observe the tithing law as they do the Sabbath law, and when Christians more generally observe, we may hope to see the practice spread through the world. The world enjoys immediate blessings from institutions supported by the tithing offerings and should help maintain them. To those hiding behind the claim that this law passed away, we answer that it originated hundreds of years before the Mosaic law, and was not affected by it. Christ said, "Think not that I am come to destroy the law." After Pentecost the impulse to give was so more than fulfilled without requirement.

No fact in ancient history is better established than that the tithing law was universal. The sacred historian, Grotius, says that from the most ancient ages the tenth has been regarded as a portion due to God, and that the evidences of this fact are to be found in both Greek and Latin histories. Now, since the proportion of one in ten is indifferent in itself, it is reasonable to suppose that the custom of paying tithes so general among different and distant nations must have had a divine direction. It was preserved from Adam to Noah and to his posterity until by the dispersion at Babel it spread over all the world.

Arabians, by law, require each merchant to offer a tenth of his frankincense to the priests of their God. Phoenicians follow likely the example of Abraham in devoting a tenth of their spoils of war to holy uses.

In Italy it was customary to pay and vow tithes to their deities until the latter times of the empire. The German Saxons of England sacrificed a tenth of their captives to Neptune. Cicero once exclaimed, "No man ever vowed Hercules a tenth in the hope of increasing his wit," showing conclusively that it was customary to offer tenths to some one. Now, this brings us to inquire, "Why should I devote a tenth of my income to God and his work in the world?" The first and most important reason is that it is God's law; second, because it promotes your spiritual and temporal interests. In short, it pays—pays in the highest and best sense of the word; pays in spiritual blessings and temporal prosperity. Read Mal. 3:10,11. "But I cannot afford it" seems to be the first objection named, and is the chief obstacle with nearly all Christians. If you will take God at his word and try the plan you will keep it up for, verily, it pays. Of course, do not understand me to say that your dollar will buy more goods, but there will be more dollars in the nine-tenths than there are now in the ten tenths. Some urge the objection that it is wrong to appeal to one's love of gain in this matter. Is not this one of the chief inducements God holds out to you? If you will bring tithes into my storehouse I will pour you out a blessing there will not be room enough to receive it. And do you not pray God's blessings upon temporal affairs? Can you afford to embark in an enterprise upon which you cannot ask his blessings? Then, if you work for gain, pray for gain, live for gain, why not give for gain? Of course there are

higher motives for giving, and your pastor doubtless reminds you of them every week from his pulpit. You know what they are.

Now, tithing will not change natural conditions, will not make poor land rich, will not bring sickness and quarrels to enrich doctors and lawyers who have adopted the rule. It will not take the place of brains, common sense or education, and many other things will not be changed by it. But what we thoroughly believe is that you will be more prosperous if you tithing than if you do not.

Now, I want to firmly emphasize the fact again that we are discussing the temporal side of the subject, and I cheerfully admit and earnestly believe that the far greater importance of the spiritual blessings that flow from and follow honoring God with our substance.

When should you begin to tithing? Right now. Count what money you have and take out the tenth. Do this each week as the safe way, and the tithing once set apart, do not borrow it to use for yourself. Your tithing may be used for any purpose to make people or the world better or purer, and help the needy in any way in which you do not hope to receive any temporal benefit. You cannot subscribe for your church paper out of it, or pay your way to this district meeting, etc. It is a law of our nature that we prize a thing by what it costs us, so the more stock we take in God's kingdom, the more we love it. There are nearly nine billions of dollars of wealth in the hands of the professed followers of Christ; the annual increase of the wealth of church people is nearly four hundred millions of dollars, and yet there are homeless preachers, bare parsonages, half clothed families of ministers who are wearing their lives away in God's service, many rough places that could be made smooth, many who are needy and in distress to whom we should lend a helping hand. In fact, there are fields all over the world white to the harvest and cries of "Come over and help us," and no funds to send the workers. How soon these things would be changed if the church would hear and act on the injunction—freely ye have received, freely give.

MRS. L. C. WARLICK.

THE NEGRO WORK OF THE WOMAN'S HOME MISSION SOCIETY.

Connectional Work

As yet this society has only one building to which it can point as its connectional work for the negro, only one tangible proof of our interest as a society in the great mass of ignorant, needy people with whom we dwell and come into daily contact, and with whom our destiny is strangely entangled. A people whose life has an indisputable influence upon the political, industrial and social life of ourselves and our children, and whose enlightenment or debasement must have an unavoidable effect upon the future of the South.

Paine College, at Augusta, Ga., is the joint enterprise and property of the M. E. Church, South, and the C. M. E. Church, and its president, Rev. G. W. Walker, is an honored minister of the former Church. A high grade of instruction is given, and an equally high standard of morality is required. Its students have demonstrated by their after lives and work the value of the education and training received there.

One great need of the college has been a suitable dormitory for the girls. President Walker applied to the Woman's Board of Home Missions to build such a house, and year after year all the funds of the society were required for work that seemed more important. In 1902 individual and specific donations made it possible, without using any of the funds from the general treasury, to build an annex for the girls. Two two-story cottages were erected with dormitories for the older girls on the second floor, and the lower floors were equipped for industrial training. Neatness, order and good work are required of them, together with truth, honesty and purity, while earnest effort is made to lead them to Christ.

The purpose of the society and the teachers goes beyond the education and training of these girls, and anticipates a still larger work to be done by and through them for their people in the different communities from which they come. Every home in which there is an earnest, intelligent, Christian negro mother may become a shining

example for the homes around her.

The same law holds for the negro race that is true for other races, "No people rise above the condition of its women," and the hand that rocks the cradle rules the world." Every negro woman that learns these high lessons at Paine Institute is a lever to uplift into a higher realm of honesty and purity her race. As Christian mothers, capable of governing and guiding their children, only God knows what the future will owe to their influence in restraining vice and encouraging virtue. Large possibilities are hers as a teacher in rightly molding the thought and lives of her pupils. Not only has she the opportunity of the school-room, but in her own home, or of another, she can gather around her classes for instruction in domestic work and, training them as she was trained, establish such a standard of good work as will make her efforts a blessing not only to those she teaches but to those who may employ her pupils.

Local and Personal Work.

Year after year the committee on City Missions has reported, and the board adopted the following resolution, or one similar to it: "Bible-readings shall be given where practicable for negro women, and other methods be devised to aid them in better living."

This instruction has not been as fully obeyed as it should have been, but much of this kind of work has been done, and in every instance the result has been fine, even beyond expectation. The negroes have manifested an eagerness to learn more of the Word of God and a grateful appreciation of the efforts of those who teach it. They receive most cordially those who come to their missionary meetings, and are more than willing to take advice. The writer speaks from personal experience.

Whereas no one of us is able to solve the "race problem," or indeed any other national problem, yet we can do our part by solving certain phases of it with one or more individuals by helping them to be better men and women, and fathers and mothers; by helping to make one or more negro homes more sanitary, both physically and morally; by helping to make it possible for one or more girls to learn how to make an honest living, or one or more boys to understand that well-earned wages is better than the gains of crap-shooting, and by and through all this Christ-like help lessen prejudice and antagonism. This kind of work has to them no suggestiveness of "social equality;" in fact, it exalts in their estimation the white friend who is able to do so much for them, and she is treated with profound, almost reverential, respect.

The "servant problem" in the South is a part of the "negro problem," and it means as much to them as to us. The negroes that our mothers trained are now too old to serve; even their children, who possibly learned from their mothers some of the domestic arts and "the old-time spirit," are now in middle age with families, and are therefore more sanitary, both physically and not often available. So the large majority of young women who seek service in our homes are two generations removed from slavery and its training. They have been reared generally in slum sections and conditions without contact with the whites, or any knowledge of the inside of our houses, or the requirements of life there in dress, manner, morals or service. "Good for nothing," you say. Yes. But as bad as they are, the wonder is that they are not worse. And they will get worse if we don't do something to make them better. Something in the way of classes in cooking and other domestic arts can be managed in almost every community with but little expense, and be made a blessing not only to the negroes but to the housekeepers. A good deal can be done in our own homes if we have patience with the ignorance, failure and ingratitude of many for the sake of a few benefited. In speaking of this class of servants, let us make exception of that better class that we so eagerly seek after and hold as treasures,

and give them their due need of praise in those conversations they so often hear in our homes, where the whole race is spoken of with condemnation. Such conversations discourage and embitter them, and drive them out of service. May the Holy Spirit give us light and guide our feet in the way that reveals.—Our Homes.

UNANSWERED LETTERS.

April 5.—J. J. Creed, sub. A. B. Smith, sub. L. G. White, sub. W. H. Brooks, sub. W. P. Garvin, sub. H. M. Lemmon, sub. J. G. Miller, sub. F. L. McGehee, sub. C. W. Godwin sub.

April 6.—B. T. James, sub. John W. Holt, sub. P. R. Summers, sub. J. M. Perry, sub.

April 7.—Luther O. Rodgers, sub. D. S. Burke, sub. J. H. Walker, sub. W. B. Bayless, sub.

April 9.—M. J. Allen, sub. C. G. Shutt, sub. M. K. Fred, sub. R. H. Heizer, sub. M. H. Major, sub.

April 10.—W. J. Bludworth, sub. J. W. Tineher, sub. W. E. Caperton, sub. M. B. Johnston, matter will have attention. R. B. Moreland, subs. Ross Williams, sub. B. W. Allen, subs. H. M. Cosby, sub. Z. B. Pirtle, sub. I. M. Bryce, sub.

April 12.—E. Hightower, sub. S. S. McKinney, sub. P. G. Huffman, sub. W. W. Horner, matter will have attention.

April 13.—J. A. Sweeney, sub. Allen Tooke, sub. L. E. Riddle, sub. R. L. Jameson, sub. A. E. Turney, sub.

April 14.—M. Phelan, subs. W. L. Gibbons, trial subs. P. S. Wilson, sub. J. N. Vincent, subs.

April 16.—J. H. White, sub. G. W. Riley, sub. R. D. Moon, subs. J. D. Dorsey, subs. Ellis Smith, sub. Geo. T. Harris, sub. H. M. Timmons, sub. W. H. Crawford, sub.

April 17.—R. E. L. Stutts, sub. J. H. Clark, sub. L. B. Saxon, subs. J. A. Old, sub. B. H. Kennedy, subs. J. A. Whitehurst, sub. H. T. Cunningham, sub. N. E. Gardner, sub. I. C. Matthis, sub. J. L. Massey, subs. J. W. Bowden, subs. New Harris, sub. C. E. Statham, subs.

April 18.—W. T. Gray, sub. H. M. Cosby, sub. J. R. Atchley, sub. C. N. Smith, sub.

The best of men are but men at their best.

MR. JOHN W. WRAY,
a well known lawyer of Ft. Worth,
voluntarily writes us the following regarding his

PIANOLA PIANO

"I am delighted with the Weber Pianola Piano, more than I can express. Its tonal qualities are certainly superb. I am not extravagant when I say I believe them to be the best that my judgment has come in contact with. I want to thank you most cordially for the efforts you have exerted for me, in carrying through the deal, for really I was quite indifferent about it, though I realize now that I am tremendously the gainer. I have something that is a charm and delight to me beyond what it would have been possible to have made me comprehend.

I simply grow more attached to the instrument with its better acquaintance.

Any purchaser who has music in his soul will find this a magnificent means of giving it expression, and, like myself, would receive more benefits than the seller.

I want the most splendid productions for the piano that have been written."

Pianola Pianos are sold in this territory only by us. Write for prices.

Will A. Watkin Music Co.
DEPT. M., DALLAS, TEXAS.

North Texas Female College

and Kidd-Key Conservatory of Music and Art.

Sherman, Texas.

Bishop and Mrs. Key have returned from the great "Southwestern" Rally full of good words for the generous hospitality of the warm hearted people of Dallas, and much edified both in matters educational and in some of the ways of some of the people in the world.

The large convention was a large success, and after the new fashion in action, closed with a question mark.

A visit from Bishop Hendrix was one of the pleasant sequels of the educational gathering. Since the last time we had the pleasure of entertaining the distinguished Bishop, less than a half score years ago, five elegant colonial brick buildings have replaced the more modest and less commodious wooden structures, and indeed the buildings and appointments of a rival college we have added unto ourselves.

The Bishop expressed himself as highly pleased and most agreeably surprised. He had heard everywhere of the North Texas College, but, like the Queen of Sheba when she saw the glory of Solomon, he felt that the half had never been told. Had the good Bishop had time to have seen as much of the internal as he did of the external, he would have found that our real glory, like that of the wise king of Israel, is in the head and heart and not in purple and fine linen, or Greek columns, which are but the "suits and trappings of our glory."

On Friday afternoon Mr. Shafer, one of the evangelists associated with Dr. Chapman, addressed an auditorium full of college girls. He drew three beautiful and instructive pictures of Christ in that little family at Bethany where he was wont to seek a refuge from the world in the congenial companionship of Mary, Martha and Lazarus. A fine lesson was drawn from the difference of the relationship of Mary and Martha to their Lord.

Mrs. L. A. KIDD-KEY, President

Notes From the Field.

Colorado and Gail.

J. T. Griswold, April 1: Rev. S. J. Vaughan, of Colorado Station, and A. H. Hussey, of Gail charge, have met the conditions of the Colorado District Honor Roll. Brethren now is an opportune time to do this work for the Church. Don't fail to meet this condition.

La Mesa.

J. T. Griswold, April 9: Rev. J. A. Sweeney, of the Stanton and La Mesa charge, and his worthy people have placed themselves on the Colorado District Honor Roll. Note this, brethren, and don't be left; you can't afford it.

Hico.

J. E. Stephens, April 17: The pros in the second election held last Saturday, the 14th, won by 87 majority. Our people are happy. Praise God from whom all blessings flow.

Maud, O. T.

W. H. Brown, April 16: I am now at Maud, O. T. Have been here two days. Yesterday was a great day here. I think there must have been thirty or forty professions during the day and night. Brother W. M. Taylor is the pastor, and he is held in the highest esteem. Brother O. R. Nance is the superintendent of the Sunday-school and has a wonderful influence over his school. God is surely with us here. The Texas Christian Advocate is in great favor up here as well as in Texas. All who read it praise it. I find it a mighty force all over the land. Go on with your good work.

Garland.

C. T. Tally, April 16: We have had many tokens of appreciation. Since conference we have been moving along the best we could. Brother Morgan left the charge in good condition. He wrought well here for three years and a half. He moved the church and parsonage property to a more desirable location and on adjacent lots. Leaving in the midst of the year, he left a small debt on this property, in all amounting to \$370. This has been paid and on Monday night, April 9, Bishop Hoss came and dedicated our church. It was a very great service for us. Our presiding elder, Rev. O. S. Thomas, and Rev. J. J. Morgan, otherwise known as Joe, were with us. There are many signs of

progress in our Church. As this is my first pastoral charge I can truthfully say these are the best people I ever served. We are praying for a sweeping revival among our people.

Whitney.

A. E. Carraway, April 16: I closed a meeting of fifteen days' duration with very gracious results. Just how many conversions and reclamations, I can not say, but they were many. We had nine additions to our Church, and one each to three other Churches of the town. The Lord was with us from the beginning. We are gradually coming to the front in Whitney Station. Pastor's salary \$120.00 in advance of anything in its history. \$200.00 worth of improvements on parsonage and church, in the matter of new barn, furniture, electric lights, etc. From the day we came until now this pastor has been receiving tokens of love and kindness from his people. We are in fine shape. Praise the Lord!

Corsicana Circuit.

W. Vinsant, April: March 25-26 was our second Quarterly Conference at Harrison's Chapel. It was an occasion of much rejoicing. Brother Barcus, our much loved presiding elder, preached two of his best sermons, and those that have heard him know what that means. We sat in heavenly places together in Christ, as he fed our souls on the bread of life. The attendance was good and the good things to eat were in abundance. We were pleased to have with us the presiding elder's wife, mother and Sister Woods. All in all God was good to us. We are in the midst of a revival all over the circuit; Sunday schools are growing. We have started two prayer-meetings, bought a good seven-room parsonage, built a good church at Pleasant Grove, and are raising money to paint and repair the churches at Zions Rest and Eureka, which will cost about \$300. Our congregations have just about doubled. We are planning and praying for a great revival at each appointment. We beseech all of the former pastors and members of the Corsicana Circuit to offer up a prayer that God may grant this for his glory and the salvation of humanity.

Eleventh Avenue—Corsicana.

A. L. Moore, April 9: The Lord has done great things for us and we are glad. The third Sunday in March we began a revival. Rev. R. J. Tooley came Monday night to do the preaching, and it is needless to say that he did it well. However, on Friday night following news came that his mother-in-law was dead, and it was necessary for him to leave me with my meeting just begun. He had laid well the foundation and all were sorry that he had to go. Several were converted while he was here. Brother N. E. Gardner, of Frost, came to my rescue. My people liked him and the meeting moved right on. He proved beyond any doubt that some men from Arkansas can preach. God blessed the efforts of his people from the first, and the Church was wonderfully revived. We sang, prayed and rejoiced together. It rained every week of the meeting, but some came on anyway, and God saved people when it looked like it was too bad to have service. Eleventh Avenue has some of the bravest and most loyal members I have ever seen anywhere. There were between forty and fifty conversions and reclamations. Several strong young men and one old man were converted. Thirty-three joined my Church, and some will go to other Churches. In the last service several promised to erect a family altar. It was a great meeting from every standpoint. About fifty received since conference, church finished and out of debt, new pews ordered and will be installed in about two or three months. We give God the glory for all the good done, and take courage for more efficient service.

Munday.

Chas. E. Brown: We have just closed our meeting at this place with fair results; about twenty additions and something over \$200 for the Superannuates' Home. The weather was very much against us, yet the meeting was profitable. Munday is all in a whirl of excitement about their new enterprises—the railroad, oil mill, electric plant, new concrete buildings, etc. New buildings are going up on all sides; new people are coming in every day. Prospectors fill the hotels and boarding houses; lands are changing hands and prices advancing continually. The Methodists are in it all with a good church and parsonage, and large grounds and a live, working pastor—L. W. Carleton. Knox County is a beautiful, rich county and is coming to the front rapidly. This agent was surprised indeed at the immense crops. I went to the gin—a splendid affair with eight large stands—and there counted seventeen wagons of

seed cotton waiting their turn to be ginned on 1st of April. The ginner told me they were ginning sixty bales per week; then I saw pickers in the fields along the road. Corn is in great abundance and selling for 30 cents per bushel, and there are stacks and stacks of feed stuff—kaffir corn, milo maize and hay. I am glad to report that the Methodist people are in the lead in this great country. There are some strong men in the Munday Church, and they are planning for advancement in Church affairs as well as other things. Some of them are getting rich; their lands are increasing in price, and the promise now is that Methodism will share in this prosperity. They promise to build a home for superannuates in the near future. Brother Carleton, the pastor, is doing a good work. He is a strong, capable man, and commands the respect and love of his people and of the town in general.

New Boston.

W. H. Vance, April 14: Our second Quarterly Conference convened at DeKaib on Saturday and Sunday, March 24-25. Our presiding elder, Brother J. T. Smith, was on hand, preaching and presiding to the delight and enjoyment of good congregations. Splendid reports were made on all lines most: thanks to the faithful Board of Stewards and a loyal membership. The stewards reported more than a fourth of amounts assessed for support of the ministry, which makes salaries more than half paid for current year. We have raised fifty per cent of the collections ordered by the conference. It is encouraging and helpful indeed to this preacher to be backed by such an official board and membership. We hope to try to show our appreciation of such a charge by doing what we can for the glory of God and the salvation of souls. We are expecting a good year. Rev. T. N. Lowrey, of Merkel, Texas, was with us on above mentioned date, and preached for us in a ten days meeting, at the expiration of which time we carried on till third Sunday. We made no mistake in securing the help of this good preacher. We are truly grateful that he came our way. He preached the gospel of the Son of God, which proved the power of God unto salvation. He laid a strong foundation of repentance toward God and faith in our Lord Jesus Christ as necessary to the entire superstructure of Christian character. Fearlessly and valiantly, yet brotherly and kindly, he fought sin on every part of the ground. To the enemy he showed no quarters as he thundered forth the eternal truth that "God is no respecter of persons," and that sin is sin wherever it may be found. Our Church at DeKaib has been greatly revived, in fact all denominations enjoyed the power and influence of this good meeting. The people gave Brother Lowrey a purse of \$94.00 as a token of their appreciation of his faithful work. He made many friends, who will watch and pray for him with kindly interest. May the good Lord continue to bless him in the great work of trying to save poor, lost souls. It is hardly possible to estimate the good wrought in this meeting. It was a season of refreshing showers of God's good grace. Many were converted and reclaimed, and yet others, who had hitherto stood out of the Church, though in possession of certificates, came back home. We received twenty-two members and understand that numbers will go to other Churches.

RATES TO GENERAL CONFERENCE.

We have been able to secure from the entire southeast territory a rate of one first-class fare, plus 25c. This rate has been tendered to all connecting lines for basing purposes, and said lines are urged to make similar concessions.

In the territory lying south of the Ohio and Potomac, and east of the Mississippi River, tickets will be sold

on April 30 and May 1 and 2 from points which are more than three hundred miles from Birmingham, and on May 1, 2 and 3 from points not less than three hundred miles from Birmingham. The limit of these tickets will be June 3.

In territory lying north of the Ohio and Potomac, and west of the Mississippi, tickets will be placed on sale earlier than from points in the southeast. JAS. A. DUNCAN, Birmingham, Alabama.

ARE YOU GOING TO BIRMINGHAM

To Attend the Session of the

General Conference?

IF SO GO WITH THE TEXAS DELEGATION.

(Rate One Fare Plus \$2.00--on Sale April 30 and May 1st and 8th.)

By special arrangement the Texas Delegation to General Conference will go in a body to Birmingham in personal charge of A. K. Ragsdale, Passenger Agent of the Cotton Belt, in special sleepers leaving Waco, Dallas and Ft. Worth on Cotton Belt train No. 2, Monday night, April 30, going via Memphis and Frisco Railroad, and arriving Birmingham at six o'clock Wednesday morning, the day before Conference opens, in ample time to get located, attend various called meetings and get acquainted. We have two cars nearly filled and would be glad to have others join us for the trip. By taking this train you get

Company of congenial people en route.
Pullman service all the way without change.
Parlor Car service for meals Tuesday and only one day expense for meals.
Sure connection at Memphis on account of through equipment.
Special attention and courtesies en route being in charge of a Railroad representative.

Another Special Party Tuesday May 8th.

For the accommodation of Texas preachers who desire to visit the Conference and yet avoid the expense of the first week of the session during the organization, tickets will again be on sale to Birmingham at the same rate of One Fare Plus \$2 for round trip and will bear same limit as those sold for opening, May 28. On this date we desire to run another special sleeper—either standard or tourist—from some point in Texas, and if sufficient number of pastors or laymen desire to go this party will also be accompanied by A. K. Ragsdale, who will see to their accommodations en route and locate them in boarding places in Birmingham. A number of pastors have expressed a desire for this additional date and it was put on for their accommodation. In order that arrangements for both trips may be completed please write the undersigned at once for full information as to schedule, reservation of sleeper berth, best point to join the party, etc. Address

A. K. RAGSDALE, Dallas, Texas.

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POETRY CAN IN NO CASE BE INSERTED.

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BUECK.—Mrs. Emma Lenora Bueck (nee King) was born June 15, 1881, and died at Hardy, Texas, March 16, 1906. She professed religion and joined the M. E. Church, South, about six years ago. She was married to James Lafayette Bueck August 27, 1902, at Mountain Springs, Texas. There was one child born to this union. Little Edith preceded her mother to the glory world. Sister Bueck was a victim of that dread disease, consumption, and as a consequence suffered long and much, but bore her affliction with that patience that is characteristic of the devoted followers of Christ. She attended Church with her husband the last service held before her death, and little did the writer think that his next service held there would be her funeral service. It was a pathetic scene to see the bereaved and lonely husband bow beside the casket of his departed companion, but God grant that Bro. Bueck may be comforted with the thought that she has gone, not to a strange land filled with sorrow, affliction and death, but to a land, thank God, where our Father "shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" where in His "presence is fulness of joy," and at whose "right hand there are pleasures forever more." N. G. OZMENT.

FERGUSON.—Mrs. Belle Ferguson (nee Charlton) was born in Marshall County, Tennessee, November 7, 1865; was converted and joined the Church in childhood; was married to S. J. Ferguson December 23, 1891, and died at their home in Crowell, Texas, March 29, 1906. Within these dates there ran a glistening life-stream that purified and beautified all along its course. This life-stream sparkled in the light of gentleness. In the presence of modesty and virtue it shone with radiant lustre. Within its current was seen affection for all that was good. It fed continually from the well-spring of faithfulness. Along its current the fainting were encouraged, its refreshing presence invigorated and inspired with holy aspirations the unbelieving, faltering and hopeless; and now it is ended in the great sea of perpetual peace, rest, joy. Loved ones, you weep not as one who has no hope, but with recorded name and glorified life she awaits you, and one day will welcome you into the "city not made with hands." For many years she was an active worker in the Church, and though sorely afflicted, she kept up her duty as Treasurer of the W. H. M. Society to the end of life. As she came to the brink of life she called loved ones and friends to her and gave them her parting blessing, and then, almost with her last strength, said: "My name—my name—is written." Some sweet day we shall see her again. M. W. CLARK, Pastor.

AVANT.—Little Oral Ella Avant departed this life Aug. 1, 1904. She was born Oct. 29, 1835. She was sick only a few days, but she seemed to suffer so much, until the last few hours, then looking up with a smile, she would call for loved ones, some who had already passed in at the beautiful pearly gates. Thank God, we have that blessed assurance that our much loved little daughter is in heaven. She liked to go to Sunday-school, and always learned her lessons well. Oh, how we miss her at home and it seems so sad to think we shall never see her coming home from school any more. But the Lord doeth all things well. Blessed be the name of the Lord. Let us ever be ready to say, "thy will be done." I pray that we all may be united again without the loss of one. HER MOTHER.

SMITH.—D. A. Kemp Smith, daughter of J. B. and E. S. Kemp, born June 27, 1861; died Jan. 27, 1906. She joined the M. E. Church, South, in 1875. She lived a Christian life; she was a kind and loving daughter; a devoted mother; always at her post. We laid her to rest in the cemetery at Merril-town, the home of her childhood, to await the resurrection morn. Sleep on, dear Alice, sweetly sleep; mamma will come by and by.

HER MOTHER.

Hilshoro, Texas.

MERCHANT.—Mrs. Evaline Merchant, wife of A. E. Merchant, was born August 5, 1854, and died March 5, 1906. Sister Merchant professed religion when a girl and joined the Missionary Baptist Church, in which she lived a consistent Christian until her death. She was the mother of nine children, four of whom have preceded her to the glory world. The other five children, and the husband, are left to mourn their loss. On the day following her death, while the cold rain was pouring down upon us, we laid her body to rest in the McCan Cemetery, to await the resurrection of the just. May the God she served keep the bereaved ones from the evils of the wicked one, and reunite the whole family in heaven, is the prayer of the writer.

H. B. CLARK.

ROGERS.—Mrs. Dana Rogers was born April 19, 1871. She professed religion and united with the Methodist Church when fifteen years of age. She was married to George E. Rogers in 1888. To them eight children were born, all of whom survive her and are in the care of an aged grandmother. She departed in great peace, after seven weeks of severe suffering, at the late residence near Venus, at 3 a. m., March 17, 1906. Sister Rogers was a patient, Christian woman, as testified to by those who knew her best. Her physicians say that in all her sickness she never complained. This is an incalculable loss to Bro. Rogers and the little ones. We do wish we could comfort them more; but when we lose our loved ones it is such a blessed assurance that Jesus says: "I will come again and receive you unto myself." We part to meet again. C. E. LINDSEY.

FOSTER.—Mrs. Kate Foster (nee Harris) was born in 1871, and died March 29, 1906. Sister Foster was the mother of seven children, six of whom are still living. She was sick nearly two months, during which time alternating hope and despair came to the anxious watchers, but on Tuesday night the summons came and her work on earth was over. Sister Foster had been a member of the Methodist Church for a number of years, and was a true Christian woman, bearing all her afflictions without murmur or complaint. The funeral services were conducted by the writer at the church and the remains were laid to rest in the Rogers Cemetery. A large number of sorrowing friends followed the body to its last resting place. May the God whom she served comfort the husband and children in this sad hour of bereavement, is the prayer of her pastor. H. B. CLARK.

MALONEY.—Mrs. J. M. Maloney (nee Miss Martha Harkey) was born at Henrietta, Ga., in 1845, and died at her home in Commerce, Texas, March 8, 1906. She was married November 27, 1867, to Mr. J. M. Maloney, who died a few years ago. To this union were born seven children, six of whom survive their parents. Her children are with us, and in their lives exemplify the careful Christian training they have received. It can be truly said of her that "her children arise and call her blessed." She joined the Methodist Church very early in life and was a devoted Christian. She was a faithful member of the Home and Foreign Missionary Societies, and we know a mother in Israel has gone to her eternal home. The business houses of the town closed for the funeral services, thus showing the high esteem in which she was held. It can be truly said of her that she was "faithful unto death," and we know there is laid up for her a "crown of righteousness." We extend our sympathy to all the children.

MRS. D. H. ASTON.

CORLEY.—Sister Sarah M. Corley departed this life March 20, 1906, at the family residence, seven miles north of Nacogdoches, aged sixty-five years. She professed religion in her girlhood and joined the Presbyterian Church. Later on she was married to Bro. Adkin Corley, who now mourns her departure. After her marriage she joined the M. E. Church, South, with her husband. Together they have walked all these long years, sharing each other's toils, sorrows and cares, rearing a large family of children, the youngest of whom has attained manhood and womanhood, and all are converted and living consistent Christian lives. These two devoted old saints had "trained up their children in the way they should go" and they have not departed from their training. Bro. and Sister Corley were both devoted to the Church, and their lives were devoted to the service of their Lord. We gently laid her away in the Rock Springs Cemetery, there to remain until the morning of the resurrection. She was a good woman. "She did what she could."

JOHN W. STEVENS, P. C.

HATFIELD.—Little Jerry Russell, infant son of E. L. and Annie Hatfield, was born July 1, 1905, and after a very brief illness died March 9, 1906. In the loss of their only child the young parents are greatly bereaved. Though he can never return to smile happiness into their hearts and home, they may go to him. Oh, may his memory be a constant call to a life of consecration and devotion! May his little beckoning hands call the father to Jesus, on whose bosom his babe reclines. FRANK HUGHEN.

CHANEY.—The subject of this sketch was killed March 8, 1906, by his horse running away with him. It was a great shock to the community, and especially to his father, who was away from home, and mother and family. John Frank, as we all called him, was above an average for intelligence. He was only eighteen years of age, but very well matured for his age. He was a dutiful son, and was very much devoted to his noble mother. Thus in the bloom of life he was taken. Some are called in the morning, some at noonday, and some in the evening, but all have to succumb to death. A loved one has gone from Bro. and Sister Chaney's home on earth, but may it be their happy privilege to meet their dear boy in our Father's house on high. May riches of grace through our Lord Jesus Christ sustain the bereaved family in this dark hour.

ROBT. L. McINTYRE, Pastor.

GRAHAM.—Edmund Hilliard Graham, youngest child of G. A. Graham and wife, was born in Graham, Texas, Sunday, April 22, 1883; was converted and joined the Methodist Church in Graham in July, 1894. He was taken sick September 14, 1905, with typhoid fever, which developed into quick consumption. He spent a while in Dallas among relatives, and finally, at the advice of physicians, went to Clarendon. There, March 29, 1906, in the home of Rev. B. W. Dodson, dear Hilliard went to his eternal reward, while by his bed was his mother and oldest sister Mrs. John R. Nelson. He was brought home, where services were held in the church by the writer, Thursday, March 22, 1906, after which he was laid to rest, surrounded by a host of precious friends and loving relatives. Hilliard was a fine young Christian man. His most intimate friends speak highly of him. He was a faithful attendant upon Sunday-school and all the Church services, loyal to his pastor and devoted in supporting all Church work. He gave to his sister a full assurance of his abiding trust and confidence in his Savior on Sunday afternoon before he departed Tuesday. We miss his kindly greeting and smiling face. But we shall see him again by and by. Upon his dear old father, and mother and all the relatives we pray God's richest blessings and trust that He may bless them "always in all ways." E. V. COX, Pastor.

EMMONS.—Dovie Dee Emmons, son of Lee and Mary Ann Emmons, was born April 17, 1881; was converted at the age of thirteen, and joined the M. E. Church, South, and departed this life March 29, 1906. This scribe was his pastor for four years. Dovie was a good boy; loved the Church, the pastor, and the good Lord. We have listened while he told his experience, and it did us good to hear a mere boy give his experience as a Christian. But, oh it seems hard to give him up. He had just begun life; had married and started life as a citizen. We feel that we needed him so much. But thank God, there is a life beyond, and Dovie has gone to his reward. We will see him again where sickness or sorrow cannot come. He leaves a good mother and father, six sisters and one brother to mourn their loss. Thank God, not his loss for he reaps a reward. His precious little baby preceded him to heaven, and with outstretched arms, welcomed him home. Look up, dear ones, you will meet Dovie in a better world. His old pastor, S. N. ALLEN.

ALLEN.—Samuel J. Allen, youngest son of Sam Allen, Sr., and S. E. Allen, was born at Halesboro March 6, 1890. He was converted under the ministry of Rev. W. H. Wright in the summer of 1901. He died at Paris, Tex., while under treatment for catarrh of the head February, 1906. Thus one of the best homes has been bereft of one of the best and loveliest of children—always obedient, kind and loved by all his neighbors. He was laid to rest in the old home cemetery at Halesboro in the presence of a large concourse of sorrowing friends. While loved ones are so cast down under this sore affliction, I would say to them: "Look up to Him who doeth all things well, and press the battle until you, too, have to lay your armor by, and then you shall be gathered with Sam and other redeemed." W. J. BLUDWORTH.

ALLEN.—On the morning of March 26, 1906, the age-worn body of Sister Martha Allen fell to rest. Her soul went out in great peace. She had said to members of the family a few days before her death that she would be called home soon. She was doubtless the oldest Methodist in this section, if not in the entire State. The days of the years of her pilgrimage were fourscore years and twelve, with eight months and twenty-three days added. For seventy-eight years she was an ardent Methodist, devoted to the doctrines, polity and institutions of our Church. Her life was consistent and consecrated to the last, she being as regular upon the services as the pastor until about a year ago, when her vital powers gave down and she could no longer go from home. For sixty-two years she was the wife of the Rev. J. W. B. Allen, a pioneer Methodist preacher whose ministry in Texas began in 1852 and closed with his death in 1890, since which time Sister Allen has been a precious charge upon her children. For patience, cheerfulness and sweetness of spirit she was an example and inspiration to all who knew her. We have no record of the generous deeds she has performed for the generations which came and passed away while she lived and served God and the Church, ministered to a multitude of broken hearts, and poured the balm of Christ's gospel upon sin-bruised souls. She hath now received her crown. To God be the praise for the life she lived! Amen.

A. Y. OLD, P. C.

Flatonla, Texas.

MOORE.—Altha Elizabeth, daughter of Brother L. E. and C. E. Moore, was born Sept. 14, 1897, and died of appendicitis, Dec. 27, 1905. A little more than eight years constituted the life of this bright, beautiful little girl. She had many traits in disposition that inspired the fondest anticipations of fond parents of a lovely character that might one day adorn and bless their home. Her conception of and devotion to life's duties seemed to be beyond one of her age. She had a bright intellect, and would not miss a day from school. She loved the Sunday-school and delighted to fill her place there. For a child of eight years, was patient and attentive in all Church services. But, alas! despite all that could be done, death came and little Altha is with us no more on earth, but her sweet spirit has gone to join that mighty company of little children in the sweet by and by, that Jesus claims as his own. We laid her to rest in the cemetery at Fairly, to await the resurrection morn. C. F. KIKER, Pastor.

SAMPLES.—Fannie Samples, the daughter of Joseph and Susan Samples, was born May 4, 1903; died April 16, 1905. Little Fannie is gone to a better home leaving behind many sorrowing relatives and friends to mourn. We laid her away in the Bateman Cemetery. Rev. Williams, of Bagwell, conducted the funeral with a few beautiful and very appropriate remarks. Weep not, parents, brothers, and sisters, as those who have no hope; for there is not a doubt that she is now "resting, sweetly resting" in the sunshine of the glory land. Little Fannie was a smart, sweet child, loved by all who knew her. Let us all press onward and upward, live true Christian lives that we may meet her in that upper and better world, where there will be no partings, sighings nor weepings, but all will be joy, praising the Lord that redeemed us. J. A. STURDIVANT.

HAMMITT.—On the 11th of March, 1906, the death angel came into the home of Brother and Sister J. E. Hammitt and took away little Bessie, their first born. She was born September 13, 1896. Her stay on earth was short, but long enough to endear herself to all who knew her. She was sick only a few days, bore her suffering very patiently. Being an exceptionally good child, she welcomed the messenger when he came. Looking up into the face of her Savior, she exclaimed, "Sweet Heaven," and then went peacefully and quietly away to be with Him. She made happy her earthly home, but 'tis true, our Lord often takes the most beautiful flowers to himself, and we are sure his great heart is made glad at her presence, and all the Heavenly host is made to sing a glad new song at her coming. Hence, she is but translated from a world of sorrow and suffering, to one of never ending joy and song, where suffering and death never come. Oh, do not weep for me, dear mamma and papa, I am still your Bessie. I have just gone home; you may come after awhile. Do not mourn for me, I am safe in the arms of Jesus, and I shall be waiting and watching at the beautiful gate for you. Then the tie that is now broken on earth will be forever united in heaven. J. H. CLARK, Her Pastor.

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POPPI in Tusc 1832. nia, De Barwell Macon, of this When 1 to Holt at the ed to Church, and cot ed the ary 13, Martha evident in swee six yea wife n one yea year in they m where l ed land Bazette ald ha soon st well-to- of his- la grip; his hea became 1902, he Rev. E. to Sant- er Pop- walnut identifi interest Ana b twenty- brother for his he and famous hills al Santa i ful ear gallant friends surely, a visit Rev. M pneumo came. the few fully su ticed a and cit as goo men, so his swe trusted memory given i a Chris his bes convers continu knowle Christ, shone i in the some t iversity Grove, Pope's Texas, geon's South, being c 1905, \$ home c he gav Besides ways ll and wa ed to b in Texi sleep a most o ies had Andrew much l funera since- 1 and hi beyond gatheri because He wa line; a l and l He kn them; hered t for l a would speech, as a t afterwa friend i him get we mis we knc Pope, l is quite but het She bl with a with al tom, sl will pa window church, She is and with b C. Mar St. P

POPE—John Wesley Pope was born in Tuscaloosa, Alabama, August 12, 1832. Died at Santa Ana, California, December 9, 1905. His parents, Burwell and Jane Pope, moved to Macon, Mississippi, when the subject of this sketch was two years old. When he was seventeen they moved to Holmes County, Mississippi. Here at the age of twenty, he was converted to God, joined the Methodist Church, South, and remained a useful and consistent member until he entered the Church triumphant. On January 13, 1859, he was married to Miss Martha Douglass. This union was evidently of the Lord, for they lived in sweetest harmony for over forty-six years. In 1861, Brother Pope and wife moved to Texas and settled for one year in Nueces County. Then one year in Goliad County, after which they moved to Navarro County, Texas, where for four years he farmed rented land, and then bought a home near Bazette. Being industrious, frugal and having fine business ability, he soon stood in the front rank of the well-to-do farmers and stock growers of his county. Repeated attacks of la grippe in the nineties, so depleted his health that a change of climate became necessary, so in January, 1902, he and his wife in company with Rev. E. C. Martin and family, moved to Santa Ana, California. Here Brother Pope purchased some fine English walnut groves, and became at once identified with the rapidly growing interests of his adopted home. Santa Ana being only one hundred and twenty-six feet above the sea level, Brother Pope found the air too damp for his lungs, so in November, 1903, he and wife removed to Redlands, a famous health resort among the foothills about fifty miles northeast of Santa Ana. Here amid most beautiful earthly surroundings he made a gallant fight for life, though his friends could see that he slowly, but surely, was losing ground. While on a visit at Santa Ana, at the home of Rev. Martin, a cold was contracted, pneumonia developed, and the end came. John Wesley Pope was one of the few men of whom it can be truthfully said, he possessed those qualities of head and heart that made him excel as husband, friend, neighbor and citizen. His word was always as good as his bond. He trusted men, sometimes to his own hurt, but his sweet spirit did not sour, he still trusted men. Many will cherish his memory because of his kindly help given in time of need. But it was as a Christian that our brother was at his best. He started with a bright conversion, and through his long life continued to grow in grace and in the knowledge of the truth of Jesus Christ. All the Christian graces shone in his good life, but he excelled in the grace of liberality. I note some of his benefactions. To University Training School, Blooming Grove, Texas, in 1901, \$500; to Pope's Memorial Church, Bazette, Texas, in 1903, \$600; to our Spurgeon's Memorial Methodist Church, South, at Santa Ana, California, now being erected, he gave in October, 1905, \$500. For a parsonage for his home church at Redlands, California, he gave just before his death, \$1,000. Besides all these, Brother Pope always liberally supported the Church, and was kind to the poor. He requested to be carried back to his old home in Texas for burial so that he might sleep among the friends with whom most of his life's battles and victories had been shared. Also that Rev. Andrew Davis, a former pastor, and much loved friend, should preach his funeral. This wish was gratified. Since that service both Rev. Davis and his wife have joined the host beyond the flood. The saints are gathering home. The world is better because of John Wesley Pope's life. He was a Methodist of the royal line; not selfish nor bigoted, but loyal and intelligently true to his Church. He knew her doctrines, and loved them; he knew her polity, and adhered to it. I have spoken modestly, for I am sure our departed brother would not approve exaggerated speech. I knew Brother Pope, first as a trusted servant of the Church, afterward as his pastor, and since as friend and brother beloved, and found him always the same manly, Christian gentleman. Now that he is gone, we miss him, but he still is ours, and we know where to find him. Sister Pope, his companion in love and toil, is quite feeble, and greatly bereaved, but her faith in God is triumphant. She blessed the life of her husband with a service and affection unmingled with alloy, and as has been her custom, she is busy doing good. She will pay for one of the two large windows for our new Santa Ana church, in memory of her husband. She is amply provided for financially, and will spend the evening of her life with her adopted daughter, Mrs. E. C. Martin, of Santa Ana, California.
GEO. S. CLARK, P. C.
St. Paul's, Los Angeles, California.

IRVIN—Elizabeth Jane Kindrick Irvin was born in the State of West Virginia, July 30, 1838. While a girl, she moved with her parents to the State of Missouri, and settled near St. Louis, in Jefferson County. June 9, 1861, she was married to Andrew Irvin. At about the close of the Civil War she moved with her husband to Crawford County, where they resided until 1873, when they came to Texas; and in 1878 they settled near Graham, in Young County, and continued to reside, for the most part, in the same neighborhood until she died at the old home in South Bend, Sept. 17, 1905. Converted in early childhood, she joined the Methodist Church South, in which she lived a devoted and uncompromising Christian until the day of her death. She was an ardent lover of the gospel, and whether she heard it from the pulpit, or found it in the hymns of the Church, or books of theology, or printed sermons, it always had the effect of bringing joy to her heart; which often expressed itself in happy rejoicings as she went about her domestic duties, or worshiped with the public congregation. Her Bible was her daily companion, she having read it through consecutively a great many times. She was the mother of seven children; five sons and two daughters. One daughter and one son preceded her to the glory world. The others are all members of the Church, and are all married except the youngest son. Her three oldest sons are itinerant ministers. During her last illness she was a great sufferer for more than a year, but amidst it all she was calm and patient, bearing all with a sublime Christian faith and fortitude. She patiently waited for the end. She was loved and respected by young and old among her acquaintances and when she was gone, friends for miles around gathered at her grave anxious to pay some tribute, as we laid her mortal remains to rest. We devoutly expect to meet her again in the house not made with hands.
HER SON.

RUE—Sister Bettie Rue was born in Greensboro, Kentucky, July 27, 1845, and was married to S. J. Rue January 22, 1862. To this union were born eight children. Her husband died three years ago, but Sister Rue was permitted to live to see her children all grown and self-supporting. She was converted at Miller's Campground, Peters County, Mo., and joined the Methodist Church, South, in the year 1868, and lived a consistent member until God took her from the Church militant to the Church triumphant March 29, 1906. She was sick for about three weeks and all this time she was exhorting her friends to meet her in heaven. She called her children in one by one and left her benediction upon them. Her home life was always beautiful, always cheerful. With the palmist she could say, "I was glad when they said, let us go into the house of the Lord." I was in her home during her illness. She was so patient and resigned to the will of God, and when her soul was departing there was no darkness in the room. When we stood in the death chamber we felt that we were in the vestibule of heaven. The whole community felt the influence of her fragrant life. Children, follow your mother's example and imitate her spirit and you will meet her in heaven.
F. O. MILLER.

COBB—Brother Benjamin M. Cobb was born in Monroe County, Tennessee, April 5, 1844, and died, April 8, 1906. When but eight years old he moved with his father and family to Texas. They settled near Grove Hill, at Bonham, at which place he was reared. In 1871, he married Miss Francis Stinnett. To this union were born four children; three daughters, and one son, all of whom survive. Brother Cobb had been a consistent member of the Church for a number of years, and died well; without fear, and in perfect assurance of faith in Jesus Christ. A man of many virtues, whose life was worthy of the emulation of the best. To the surviving ones, I would say, cheer up, for you know where husband and father has gone, and in some good day you may meet him if you will. May it be so.
A. N. AVERYT, P. C.
Altus, O. T.

MORRIS—S. W. Morris, son of J. J. and Sarah Morris, was born in Williamsburg County, South Carolina, April 16, 1859, and died at old Waverly March 24, 1906, after an illness of ninety days with typhoid fever. Bro. Morris joined the Methodist Church, South, in his early boyhood, thus giving his whole life to God. He joined at old Sutor's Church, Santee River, South Carolina, near where he was born and reared. He was married to Miss Sela Hovis April 7, 1877, who still survives him. He left eleven children living; one dead. He was

a good man. If he ever had an enemy he never knew it. He bore his afflictions with Christian fortitude and left his dying testimony for all of his children and wife to meet him in heaven, and seemed anxious to go and be at rest. Bro. Morris has a brother in the North Carolina Conference. May the Holy Spirit comfort the widowed mother and children and lead them in the way of life everlasting.
G. W. HENDERSON, Pastor.

GLOVER—Mr. J. C. Glover was born June 19, 1818, in Abbeville District, South Carolina, and moved with his father, William Z. Glover, to the city of Tuscaloosa, Alabama; in 1835, to Pickens County, Alabama. He there married Miss Mary Holden, April 1, 1841. Mr. Glover moved with his family to Texas in 1851 and settled in Leon County. His wife, Mary, died April 6, 1864, and on the second of September, 1866, he was married to Mrs. Maria L. Dennis. To this union were born six children, three sons and three daughters; four of whom still remain to mourn the loss of their father. Brother Glover joined the M. E. Church, South, at Pleasant Ridge in 1876. He departed from this life Dec. 23, 1905. I would point the loved ones who are left behind to God, who gave them their husband and father to be with them so long, and who is always looking with tender compassion upon the fatherless and the widow.
A. P. BRADFORD, P. C.
Centerville, Texas.

WINHAM—W. A. Winham, for many years a resident of Grayson County, where he was universally esteemed, died at his home, four miles southeast of Southmayd, April 7, 1906, after a brief illness. He was sixty-six years of age, and leaves, besides his wife, three daughters and one son to mourn his demise. They are Mrs. Pearl Smith, of Denton; Mrs. H. C. Brewer, of Sherman, and Mrs. Zoe Lang, also of Sherman, and Will Winham, who lives on the home place. Bro. Winham was a faithful and devoted member of Southmayd Methodist Church, and for many years had been closely identified with the work of the Church. He was a steward in the Church. His life was void of offense toward God and man. Nothing was too hard for him to do for God and his Church. His prayers were so fervent and earnest. His presence in church and in our homes was a benediction. We bow reverently to our loving Lord, who has taken him. Our loss is his gain. We shall see Bro. Winham again where sickness, sorrow, pain and death are felt and feared no more.
J. W. WALLIS.

CUMMINS—At about six o'clock on the morning of March 19, 1906, the spirit of Bro. J. M. Cummins, Jr., entered the palace of the Christian's hope within the veil. Bro. Cummins was born in Colorado County, Texas, near Columbus, October 17, 1859. He was married to Miss Nana Bagnby March 3, 1891. To this happy union there were born two children. Little Donald preceded the father to the shimmering shores only a few weeks, having died on January 26th. Bro. Cummins was converted and joined the Methodist Church, South, when a small boy. He lived a consistent Christian life. He was loyal to his Church and pastor. He was always in his place at prayer-meeting and preaching when his health would permit. Bro. Cummins had been delicate from childhood, but he bore all of his afflictions with the fortitude of a hero. He moved to Seymour five or six years ago. He was Deputy County Clerk at the time of his death. He leaves a devoted wife, a lovely daughter, a loving, aged father and mother, several brothers and sisters and a host of relatives and friends to mourn their loss. The writer conducted the funeral services at the Methodist church Tuesday, 2 p. m. March 21, the Masonic Lodge, of which he was a member, participating in the services. A good man has gone, but his works will follow him.
W. E. LYON.

THOMSON—Corinne Thomson, (nee Williamson) was born February 26, 1888, in Eastland County, Texas; was converted and joined the M. E. Church, South, at the age of nine years; was married August 18, 1904, and died February 13, 1906; left a sweet babe and husband, father and mother, brother and sisters. She was ready to die, told her father so. Her father was with her three days before she died, and talked often to her about death. Said she would like to live to raise her babe. Just before she died, she called for the baby and kissed it and said she thought it was the prettiest baby in the world. May the Lord bless the husband and bereaved.
F. T. POLLARD.
Garden City, Texas.

ALLEN—S. Allen, Sr., was born in Pennsylvania in 1816. He moved to Mississippi 1837, thence to Texas in 1866. He died at Halesboro December 13, 1878. While in Mississippi he was married to Miss McKay, who was born in 1823, then with their family moved to Texas in 1866, and settled near Halesboro. Mrs. Allen lived an exemplary Christian life till her death in June, 1904. She was buried in the cemetery with her husband. Thus sleeps a number of this good family to await the resurrection morn.
W. J. BLUDWORTH.

WALLACE—The subject of this sketch, Sister E. J. Wallace, (nee Nunn) was a remarkable woman. She was naturally possessed of a fine mind, and it was well cultivated. She was well versed in the Bible, the book of books, and she retained the vigor of her intellect until the end in the eighty-sixth year of her life. She not only possessed a great mind, but also a pure heart. Hers was a noble life. She was truly a religious woman. She was converted in early life, and lived a devoted member of the Methodist Church for more than seventy years, until called up higher. She was born in Georgia, September 5, 1820. Her parents moved to Alabama when she was quite young, and she came to Texas in 1872. She died peacefully at the home of her grand children, Mr. and Mrs. Albert Barrow, at Iredell, Texas, March 18, 1906. She leaves four children and several grandchildren, and great-grandchildren to mourn her departure. But they know where to find her. A great and good woman is gone.
J. C. CARTER.

HULSE—Sister Rebecca Hulse, wife of Rev. J. P. Hulse, was born in Hempstead (now Howard) County, Arkansas, March 20, 1837, and departed this life February 22, 1906, in Rising Star, Texas. Sister Hulse had been married twice. She had four children by her first husband, three of whom are still living. She was married to Rev. J. P. Hulse August 1, 1865. Six children were born to them, five of whom are still living. She came with her husband and children to Texas in 1874. She was converted and joined the Methodist Church in her childhood. She knew what it was to be a Methodist helpmeet for more than thirty years. Coming to Texas in an early day, she knew what it was to make sacrifices for the cause of Christ and her loved ones. Her husband being very badly afflicted for the last several years, her time was principally given to him. Her devotion to him was ideal. She was only sick a few days. She spoke just a few minutes before she died and said that she was ready to take her departure. It was a sore trial to her family to give her up. The Church has lost one of its best members, and Bro. Hulse a faithful wife, and the children a loving mother. A host of relatives and friends mourn her departure. She rests from her labors, but her works do follow her. The Lord bless her weeping husband and children. May they all live a consecrated life while on earth, and when the Lord calls them away may they meet their sainted one in heaven, where loved ones shall dwell forever.
D. A. MCGUIRE.

DAILY—Mrs. A. B. Daily, after years of extreme feebleness and suffering, received her discharge March 27, 1906. When a young lady while on a visit in Honey Grove, from Kentucky, she was married, and this place was her home for forty-nine years. Her pilgrimage embraced sixty-six years, and for more than fifty years she was a member of the Church. The writer was her pastor for four years recently was often in her home and always found her cheerful and helpfully companionable. Her faith was ever strong, her trust unwavering, her hope as bright as the shining light. More than most persons I have known was she characterized by that greatest grace of love. Dwelling in love, she dwelt in God. Heaven with her was on earth begun, and now she is forever with the Lord.
S. C. RIDDLE.

IMPORTANT.
The pamphlet on the sectarian translations of the "American Standard Revised" New Testament, by Rev. Jno. Adams, D. D., contains some very important information on the mode and design of Bepitism, which it is believed everybody ought to have. Price 10 cents a copy, prepaid. Address REV. JOHN ADAMS, Tyler, Texas.

Man must persistently strive to infuse into himself a spirit of love, faith, hope and enthusiasm and earnestness for all that is high, clean, pure, grand and lofty in mankind. When he does this he will become vitalized with a force and power that will make him loved and very magnetic.—Frank Harrison.

Every Boy Listen!

We want to say a few plain, honest things to you, if you are between, say, twelve and sixteen years old.

Only one boy out of a great many boys ever amounts to anything of consequence.

The other boys are proud of being rough. They think they will be "dudes" if they keep themselves cleanly washed and neatly dressed. They do not love clean, healthy outdoor games and sport, and plenty of it. They like better to loaf on street corners and brag about what they will do when they are men.

The "other boys" when they grow up to be men, will, nine times out of ten, be working for some other man. They will be cheap men, who can only "make a living" by hiring out to some other man.

Our advice is: Take part of the time—not all, by any means—for something that will fit you to be that other man when you grow up. Start now to train yourself to be the man who hires men. Don't grow up to be one of the hired men.

We want you to work for THE SATURDAY EVENING POST and THE LADIES' HOME JOURNAL.

The commissions are large, and so are the prizes. Some boys on our staff have won as much as \$500. You can take your own time for it and still earn money easily. Other boys have done it; so can you.

Write to us and we will tell you how some of them did it. Then you can do as they did and earn and win as much.

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Good health depends mostly upon the food we eat.

We can't be healthy if we take alum or other poison daily in our food.

Dr. Price's Baking Powder is absolutely free from alum. It is made from pure cream of tartar and adds to the healthfulness of the food.

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NOTE.—Baking powders that are sold at ten to thirty cents a pound, or a cent an ounce are made from alum. Avoid them.

NORTH TEXAS FEMALE COLLEGE.

Human nature is so adaptable that the most extraordinary and phenomenal things can excite but the wonder of an hour, after which they become commonplace and are accepted like the stars as a matter of course. And thus it is we frequently lose sight of the effort and struggle represented in the success of large and beneficent enterprises, whose blessings and benefits we enjoy as though they were our birthright, imposing upon ourselves not even a passing emotion of gratitude.

But after all is said, old Humanity has a heart big and generous, which it has to be reminded of now and then, and so we shall be pardoned if we occasionally lay aside our modesty and blow a blast or two on our own horn. Of course, every Methodist feels a wholesome pride at the thought of the North Texas College, and the high position it has taken in the world of education, though he may not remember that it is the growth of less than a quarter of a century, and that the Aladdin's lamp that brought this splendid institution into existence was the bigness of the heart and brain of one woman.

When Mrs. Lucy A. Kidd-Key, then Mrs. L. A. Kidd, took charge of the school in 1888, the two houses that constituted the school accommodations were badly out of repair, the value of the entire property being estimated at only \$10,000 and was encumbered with debt to the amount of \$11,000.

Mrs. Key assumed all responsibility, furnished and repaired the buildings out of her own private means, and, by a personal canvass, opened the school with an enrollment of ninety, the largest number in the previous history of the school.

As the college prospered, a mortgage of \$5000 was paid off by private donations; and through the efforts of Mrs. Key and her careful financing, in a few years the remaining debt of \$6000 was cancelled.

Under Mrs. Key's wise and liberal administration of the financial and educational interests of the school, the property has been improved, more ground purchased and additional buildings erected, until now the valuation placed by the trustees on the Church property is \$80,000, exclusive of furnishings and school equipments.

The enrollment last year was 427, nearly five times as many pupils as were present the first year of Mrs. Key's presidency. This year it will be even larger.

At the close of the last school year, the many demands for catalogues made it apparent that additional dormitory room would be needed. To meet this, Mrs. Key used her personal credit to purchase property and build necessary dormitories.

Notwithstanding the many financial demands, every year has found a larger number of beneficiaries on the enrollment. This year, there are as many as forty deserving young women whom Mrs. Key is glad to help

prepare themselves to be self-sustaining.

The present need of the school is a commodious brick building in place of the one frame dormitory left, which not only mars the beauty and elegance of the campus, but is wholly inadequate to the school demands.

The increased patronage makes it almost imperative for another year-enlarged facilities for practical instruction in chemistry and physics, additional class rooms and dormitory room. All this could be included in one building at a cost of about \$25,000.

It would not be wise for Mrs. Key to further encumber herself to meet this demand, and I am sure the generous Methodists of Texas would not expect her, after her years of labor for the cause of Christian education, to take upon her shoulders this additional burden and responsibility.

There could be no more fitting testimonial on the part of the Church and its friends of the appreciation of the work done by this great and good woman than the erecting of this one building that would make complete the equipment of the school and insure for it permanent and indefinite continuation of its whole work.

Now I propose that we build the Lucy Kidd-Key Memorial Hall as a monument to the labors of Mrs. Key, for her long and faithful service in the education of young women. Miss Bilger, a long time teacher in the college, offers to give \$1000 on this fund provided we raise the other \$24,000. Who else will give \$1000?

E. L. SPURLOCK,
Business Mgr.

A LAST WORD.

A letter in this morning's mail from Mr. J. D. Moore, chairman of the local committee at Birmingham on General Conference Entertainment says: "We will have no trouble in rooming all the delegates to the General Conference, comfortably, and we hope to make the stay of the General Conference in Birmingham one of the most pleasant in its history."

By the same mail, Mr. F. M. Jackson, chairman of the Railroad Committee writes: I take this occasion to say that the committee appointed by our Church to handle the interests of the General Conference has everything practically arranged, and shall make the effort of our lives to have the conference a great success, so far as local conditions are concerned." He also notifies me that satisfactory arrangements have been made so far as railroad rates are concerned. The rate is "one first-class fare plus 25c from all points in the territory south of the Ohio and Potomac, and east of the Mississippi Rivers." As to date of sale, the regulations are as follows: "Tickets limited to continuous passage in each direction will be sold on April 30, May 1, and 2, from all points beyond a radius of three hundred miles of Birmingham, and on May 1, 2 and 3, from all points within a radius of three hundred miles of Birmingham." These dates apply to the territory de-

scribed above. The Passenger Associations covering territory not specified in the above have also taken favorable action, and there will be no difficulty about securing tickets at reduced rates from all points.

It has also been provided that "the original purchasers of such tickets may secure an extension of the final limit (which is June 3) to not exceeding June 30, 1906, by personally depositing their tickets with Joseph Richardson, Special Agent, Birmingham, Alabama, between the hours of 8 a. m. and 6 p. m., not earlier than May 1, 1906, nor later than June 3, 1906, and upon payment of fee of fifty cents at the time of deposit."

W. F. McMURRY,
Sec. of Committee on Entertainment.

LET THE GOOD WORK GO ON.

The Executive Committee of Board of Church Extension of the Northwest Texas Conference met at the Publishing House in Dallas, March 13, for the purpose of passing upon the applications to the parent board for loans and donations. The Executive Committee does not consider any applications except those to the General Board at Louisville, Ky. The Conference Board makes its appropriations during the session of the conference in November.

From the number of requests before us it is still apparent that our people have not relaxed their zeal in the matter of suitable buildings for the housing of the Lord's people. From the quiet village to the great city congregation there is the same pressing desire—"to build a good church, so that the interests of the Lord and of Methodism may be properly conserved." These applicants say to us: "We have raised \$1000, and if your board will give us \$200 we shall be able to build a \$1500 or \$2000 church." Another application reads: "We owe \$8000 on our new church, and have now in good subscriptions \$6100. This subscription is given upon the condition that the entire debt be paid. If your board will give us \$600 it will stimulate our people and we shall be able to raise the entire \$8000. Otherwise it will not be paid." A small gift or loan oftentimes means the success of a church enterprise that would otherwise fail. It is not always the amount that is given, but the fact of the outside help that stimulates to more liberality on the part of the Church that is being helped.

In the city of Fort Worth, where we have been greatly hindered in Church work for a number of years for lack of suitable church buildings, plans are projected, and now being executed, that will put Methodism on a solid foundation in that city. The First Church people will begin at once the erection of a building in keeping with their needs. Central, located in the southwestern part of the city, will build an elegant church. Rosen Heights have purchased the North Fort Worth church and now have it on wheels en route to its new home. North Fort Worth will at once begin the erection of an elegant new church to cost probably \$10,000. Peach Street will build a house in keeping with the needs of that part of the city. Missouri Avenue people have just completed their new church—a house far superior every way to the one that was burned two years ago. Mulkey Memorial will begin soon the expenditure of several thousand dollars in improvements upon their house that will give them a building in keeping with the needs of that vigorous congregation. It will be practically a new church. Arlington and Handley will each build splendid churches this year.

From the throbbing, busy city to the remotest section of our sparsely settled territory comes the news of church buildings. Ferguson, at Amarillo, is moving toward the erection of a \$20,000 new church. Field, at Merkel, has a new building well on to completion. Shutt, in the Brownwood District, as usual, has two or three church buildings on hand. Wright, at Waco, is almost where he can see the payment in full of the Austin Avenue debt. Duncan is allowing the Fifth Street people to catch their breath preparatory to the last pull on their church debt. Clyde, Winchell, Britton, McLean and Walnut Springs are all in the midst of the church building agony. The school house is giving way to the modest chapel, and the antiquated and over-crowded city church is being superseded by the metropolitan building of modern architecture.

Let each pastor have on his motto this year, "Ful collections on Church Extension," in order that the board may be able to assist and stimulate those churches that are struggling to build.

I shall be pleased to correspond with other pastors who have new church enterprises on hand.

W. B. ANDREWS,
Cleburne, Texas.

If you are to continue to be a law to yourself you must beware of the first signs of laziness.—Stevenson.

SECULAR NEWS.

The political troubles in Austro-Hungary have been settled, the Hungarians waiving their demand for a separate army, and the emperor making concessions.

John Alexander Dowie, who has been in Mexico looking after the Zion colony established there, has returned to Chicago to face those who have sought his overthrow. He threatens the vengeance of heaven and earth against those who have ousted him and taken possession of the property at Zion City.

In the election in Chicago the voters approved Mayor Dunne's scheme for municipal ownership of street railway lines, and the issuing of bonds to pay for the same, but the proposition for the operation of the lines direct by the city was defeated. In the aldermanic elections most of the councilmen who voted for a \$1,000 license were re-elected in spite of the saloon opposition.

"The subject of the underfeeding of school children," says an exchange, "continues to attract attention in England. A committee of inquiry in London recently found that in one district 90 per cent of the board school children are too ill-fed to be taught, and a bill is now before the British Parliament providing for school kitchens for under-fed and ill-nourished school children. The striking evidence gathered by the Royal Commission on Physical Training in Scotland and the Interdepartmental Committee on Physical Degeneration cannot be ignored. A special school board committee has reported that while the London School Dinners' Association alone gave 122,605 meals a week to board school children, of which 110,000 were given free, some districts were hardly touched. In one very bad district in London 33 per cent of the children during six months of the year positively require feeding. Of the elementary school population of London 16 per cent is said to be actually under-fed. This does not cover the number of children improperly fed. In the slums of Edinburgh a large proportion of the children are half-starved. It is held by many philanthropists in England to be the height of cruelty for the State to subject half-starved children to strict processes of education. It would seem better indeed to educate the educators. And while the physical condition of the young folks is under consideration, it might be just as well to pay a little attention to the evil of over-feeding children in well-to-do families. Indeed, the whole food problem is one of the most intricate and perplexing of the colossal conundrums propounded for solution by 'advancing civilization.'"

Mr. Mitchell, on behalf of the anthracite coal miners, has made the operators a proposition to arbitrate, but the operators refused. At the same time the bituminous operators west of Pennsylvania made a like proposition to Mr. Mitchell, who referred it to the executive board, which meets at Indianapolis this week. Meanwhile the soft coal miners of western Pennsylvania have all accepted the 1903 scale as offered by the miners.

Mt. Vesuvius broke out last week in one of the most terrific eruptions in its history. Columns of fire a thousand feet high belched from the crater; immense streams of lava poured down its sides; fearful explosions were constant, and earthquakes frequent. The 60,000 people living on the slopes of the volcano fled in terror, and their homes were destroyed. One town where 10,000 people lived has been utterly wiped out. Thus far, some 500 lives are reported lost. At Naples, eight miles away, with its 550,000 inhabitants, the greatest alarm was felt. King Victor Emmanuel and Queen Helena reached Naples on Monday and took active part in the relief of the sufferers.

CHILDREN'S DAY.

Yes, we are going to have it in our Sunday-school. I have been intending to send for programs, but I have been so busy, etc. The Master's business requireth haste, and allows of no side-tracks. Pastor, if there is not a Children's Day in your Sunday-school, you are responsible. The teachers want it, the children are anxious, the Church requires it. Do your plain duty. Wake up! Get busy!

W. E. HAWKINS.

The importance of wholesome food in combating tuberculosis is dwelt upon in the *Dietetic and Hygienic Gazette* (New York), in the following words: "Many people owe to dyspepsia the lowered vitality which made

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MAY

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The head of the steam god is turned toward the Reddening Light of the Fading Orb of Day and you are bade mount in order that you may mingle with the faithful from every clime gathered for wise council and merry discourse. Drop me a card and I will tell you the "How" of going to California and the WHY of going SANTA FE.

W. S. KEENAN, G. P. A.
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Lv. Dallas	1:10 p. m.	10.30
Lv. Terrell	2:25 p. m.	9.70
Lv. Big Sandy	3:05 p. m.	8.30
Lv. Longview	4:05 p. m.	7.85
Lv. Marshall	7:20 p. m.	7.40
Ar. New Orleans	8:20 a. m.	

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possible the successful tubercular infection. While we plead for good tenements, while we strive to control the infection of the air and dust and demand the destruction of all sputum of all infected people in a community, let us bear in mind that people not yet infected, and people in whom infection has occurred but is held in check by present physical vigor, need from every etiological consideration of tuberculosis painstaking care of the digestive system; and for this purpose good cooks are better than druggists."

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