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Editorial.

AT THE GENERAL CONFERENCE.

The General Conference is now in session at Birmingham, Ala., and as the readers scan these lines its proceedings are in full swing. The editor is a member of that body and is in his place. He has his typewriter not far away, and things of interest will find expression in the Advocate. Many matters of concern to the Church will receive attention as the conference progresses. From the general drift of thought, as gathered from the papers and the delegates, the question of removing the time limit in the matter of appointment will be brought forward and considered with much vigor. Unless we misjudge the indications, it will be one of the live questions before that body. Within the past four years, there has been a radical change in the thought of many men on this question. We confess that our own views have undergone a change. We are not yet prepared to say that to remove the time limit altogether will be the wisest thing to do; yet we do see the necessity for modifying it so as to make exceptions to it, and we are not so strenuously opposed to its complete abolition as formerly. The Methodist Episcopal Church removed it from their system six years ago, and it seems to be working well. We see but one objection to the change, and we are not so sure but that this can be obviated. This objection suggests itself at this point. The Bishops, in making the appointments, would have greater responsibilities. Official Boards would come more prominently to the front, and their pressure on the appointing powers would be much greater than under the four-year system. In 1866 the General Conference at New Orleans passed a law removing the time limit, but Bishop Pierce so strenuously opposed it—in fact, threatened to resign the Episcopacy—that they repealed it the next day. It is now before the Church again, and we will see what we will see on its disposition.

The election of two or more Bishops will also engage the attention of the conference. This is important, and will provoke interest. It is a matter of grave concern to the Church as to the men elevated to this high position. A number of distinguished men have been put forward by their friends for these places, but a majority of the members of the conference are new men, and just how they will vote remains to be seen. As we have already said in former editorials, it is not in keeping with our religion to boom men for office in the Church of God; and it may be that some of these prominent men have had their chances of election diminished by the indiscretion of their friends. The Church has good material from which to select, and there is no reason why men, well suited to the duties and responsibilities of this position, should not be wisely chosen. And the same may be said with reference to the quadrennial offices to be filled. Geography ought not to be considered when the time for election comes. We want men, strong men, brainy men, and deeply consecrated men, to fill these places. It matters not in what part of the

connection they may live; we want them because of their great intellectual and moral worth. There was never a time in the progress of the Church, or of the world, when we needed men more than at the present time. The Church and the world are full of folks and people, but men of great endowment, courage, deep conviction, unmeasured devotion, and far-reaching insight are not overly plentiful. Therefore, wherever we can find them, let us have them, and then we will have leaders of depth, altitude and breadth to march at the head of our Christian army.

HOUSES FOR SUPERANNUATES.

The movement in several of the conferences to provide homes for our superannuate preachers is one of the wisest and soundest enterprises inaugurated in recent years by the Church. It is a practical movement, and one within the reach of many of our prosperous laymen. We have many people who, if they will only stop to think, have nice little cottage homes in the small towns and country places, which they can easily deed to the Church, to be held in trust for the use of our superannuated preachers. What a blessing such a home would be to some old preacher, who has no home of his own. And when he is through with it, another one will be ready to take charge of it, and thus it will go on, blessing the heart and comforting the life of our noble old men. Such property would not belong to the preacher, but to the Church, and, like all other Church property, be held in trust for such uses as the donor may indicate. Now, if we had twenty or thirty such little homes throughout each of our conferences for the use of these noble old veterans, the day of their retirement would not associate with it so much gloom and foreboding. And how easy it would be for our well-to-do laymen to make this sort of disposition of some of their property. The opportunity to do good in this way is large and inviting. These dear old men have no parsonage to move into when their active lives near the sunset. They are old, and no Church has a place for them. But if we had these little cottage homes here and there already provided for them, their hearts would not sink within them, when they are told that they must superannuate. Will not our big-hearted laymen think of this wonderful opportunity to confer a continuous benefit upon these servants of God, and turn their attention to doing good in this way? We hope these lines will be read by some whose hearts will incline them favorably to this suggestion. Brother Layman, how does it strike you?

THE SAN FRANCISCO CALAMITY.

There has never been just such a calamity in the history of the United States as the one reported from San Francisco. True, the Galveston horror, perhaps, resulted in a greater loss of life in proportion to the population involved; but take it all in all, it falls short of the one on the Pacific slope. The earthquake started it, fire practically completed it, and famine, with possible pestilence, gave to it a horrible climax. The number of the dead will never be accurately

known, though it will probably run into the thousands, while the suffering endured by the wounded, and those who escaped bodily injury, surpasses all description. Add to this the loss of \$30,000,000 of property, and the appalling catastrophe has no parallel in the history of our country. The extremely wealthy, the middle classes, and the squalidly poor, all shared alike in the experiences of the awful visitation. The magnificent homes of the millionaires and the hovels in Chinatown were all swept away as with the besom of destruction. Almost the entire city is a heap of ruins.

But this great calamity has demonstrated the fact that the hearts of the American people beat in the right place. From the city, the town, the village, and the country place, voluntary responses, in the way of money and provisions for the stricken people, are generous and full. The entire country has responded as one man to the call for help. This is proof, after all, that the better nature of humanity is inclined in the right direction.

We are not prepared to moralize on this fearful visitation. That there is a providential lesson in it, we doubt not; but under the darkening shadow of its blight and desolation, we have not yet sufficiently recovered to venture in pointing it out. God rules in the heaven, and he is a gracious Father, and all things work together for good to them who love him. This much we take without question, and here we rest until the horror of this calamity is past. That general good, in the long run, will come out of it, we verily believe; for God is a God of law and purpose. For the time being we are dazed, but by and by the purposes of God will gradually work themselves out, and his wisdom will be fully vindicated. In the meantime, we neither murmur nor repine.

OUR SUMMER SCHOOL OF THEOLOGY.

Such is the magnitude of our work in Texas that we scarcely get through with one great undertaking until we have another one equally as important on hand. For several weeks our columns have been full of the Educational Convention. Now that we have witnessed the wonderful success of that gathering, and since its proceedings have passed into permanent history, the Summer School of Theology is next in importance. This has grown into one of our most useful institutions, and its success has long since passed the experimental stage. It is with us to stay, for it has already demonstrated its worthiness to live and to flourish. Last year this school was an eminent success, and Rev. W. L. Nelms, D. D., the popular Dean, tells us that the program for the approaching session is even richer and more inviting than those which have preceded. Some of the most prominent men in the school and religious work of the United States will be present and take part in the progress of the school. Dr. Nelms and those associated with him are putting forth every effort to give to those seeking its advantages the very best course of lectures possible. These advantages will

be put at a minimum figure, and so will the boarding accommodations; and there is no reason why all our young men, and the older ones as well, should not avail themselves of the opportunities of this valuable help to improve themselves in the different lines of their work. No congregation ought to permit their pastor to lose this opportunity because of a lack of means. See to it that this little amount necessary to enable him to attend the school is forthcoming. It will help him, and it will also help your work.

THE PRAYER MEETING.

The prayer meeting service ought to be one of the most interesting of all the Church services. But this is not always the case. It is usually dull, insipid and monotonous. Not many leaders know how to make a prayer meeting interesting and profitable. They never make effort to put life into it, or to enlist a large number of the people in the service. They meet, sing a song, have a prayer, sing another song and have another prayer; and then have a dry talk on some cry theme, and call this a prayer meeting. Well, maybe it is, but it is a very poor one. People do not care to go to it, for it has nothing for them, and the result is that most of the prayer meetings are very meagerly attended. It is no use to scold the people for staying away. That sort of a so-called prayer service is not going to attract or hold them.

But a real live prayer meeting is the most interesting and helpful meeting that one can attend. The leader gives to it his best thought and study. He selects an appropriate subject, one bearing on some special line, announces it beforehand, appoints three or four persons to take up some phase of it, and gives them an opportunity to make a four or five minute talk on it, has a live song thrown in with a number of brief pointed prayers, and then gives an opportunity for a short experience meeting, followed by a social feature, and by the time the hour has expired, the people will feel glad that they were present. The old people, the middle aged people, and the young people will take an interest in a service somewhat after this style. But the prayer meeting ought not to be run in a rut; if so, it will grow wearisome. Put something new into it, and give it an unexpected turn; but always make Christ and the Holy Spirit dominant, and the prayer meeting will not lack for interest. We need a prayer meeting revival. As it is, we do not get much out of this means of grace. It is the one perfunctory service in the Church that a majority of the people avoid. Not that they are averse to prayer meetings, but because the prayer meetings are so dull, drowsy and unattractive. Our preachers need to study this question, and to strive to put fire into it. Then the people will attend it and get great good out of it.

Because men do not see things as you see them, is no reason why they are not just as honest as yourself. To take any other view of their actions is to write yourself down as narrow minded and full of prejudice.

DR. MOUZON REVIEWED.

I supposed that some one would have replied to Dr. Mouzon before this, but as it has not been done, I enter upon a newspaper controversy, a thing for which I have no relish. But there are some glaring blunders in the Doctor's article that ought not to be passed by unnoticed. I have nothing to say about the long prelude to the real issue in his article. I do not doubt the scholarship of the committee that gave us the American Standard Edition of the Bible, nor do I suppose the Doctor will deny the ripe scholarship of the men who gave us the English edition, nor the scholarship of the men who gave us the American Version and almost every other translation different from the translation of the American Committee. It is not a question of scholarship as to the exact meaning of Greek words, as the Doctor contends, but a knowledge of the meaning of language.

The English Committee rejected the translation of the very passages made by the American, upon which this controversy stands, for the best reasons. They show themselves more competent translators in the passages in dispute than the American Committee, Dr. Mouzon being judge, for he says: "I prefer 'baptized with water'."

In speaking of the preposition "en" Dr. M. says: "It requires a very fine sense of the value of Greek prepositions to say just when it means with and when it means in." That is not always true, nor is it usually the case. Again he says: "The revisers give us a great improvement by translating Hebrews 1:2, 'God has spoken unto us in his Son.'" They also translate, in the same verse, "God spoke unto the fathers in the prophets." It does not require a very fine sense of the meaning of the preposition to show that this translation is incorrect; for it is evident that the author of Hebrews had reference to the teachings of the prophets and Jesus Christ. The letter of Dr. Riddle to Dr. Mouzon is very misleading. Dr. R. says: "The English revisers rendered 'en' after baptize 'with' and put 'or in' in margin. This the American exchanged, putting 'in' in the text and 'or with' in the margin, for the reason that an usually means in, and the reader was entitled to know where it occurred, while he was given 'with' as a probable reading." I have examined 115 passages where en occurs in the Greek Testament, and find that only thirty out of this number are rendered "in" by the American revisers, and 115 rendered with, by, among, at, etc. And if the Doctor will examine his Greek Testament a little more closely he will find many more deviations from Dr. R.'s rule. Referring to Acts 1:5, "Ye shall be baptized in the Holy Spirit, not many days hence." Dr. R. says "en was given here because en occurs in the text." Dr. Mouzon, with his Greek Testament before him, falls into this easy snare and pleads justification for the translation. I say with all deference to Dr. R. that that was not the reason that "in" was put in the text; it was because baptism was in the text, if Dr. Mouzon does say that they did not have the thought of mode in their minds. In Mark 1:23 the American Revision reads: "And straightway there was in their synagogue a man with an unclean spirit." The Greek is "en pneumatō," in Acts 1:5. They translate, "Ye shall be baptized in the Holy Spirit;—en pneumatō. In the first with a Spirit; in the second, in the Spirit. And yet, the common reader is entitled to know where en occurs." Ah, Dr. Mouzon better not be quite so credulous, and read his Greek a little more closely. Mark 1:23 is only one of the many exceptions they make to the rule; in fact, the exceptions are the rule. Dr. Mouzon gives one himself—1 John 5:6. With all these facts before us it is plain as daylight that the revisers were biased in favor of immersion. Dr. Mouzon gives strength to the immersion feature of this translation by informing us that there was only one Baptist on the New Testament committee. Why did not the good Doctor tell us that there were four rank immersionists on that committee, and also of their former history in translating the New Testament, as shown by Dr. Alderson in his very able article in a recent issue of the Texas Christian Advocate.

It is not true that "en" usually means in. The American revisers themselves seldom use it in that sense. The strict rules of translation under the laws of any language forbid primary use of a word when the sense of the passage will not justify it. Applying this rule to the baptism of the Holy Spirit, it could not be "in the Spirit," but "with the Spirit." The mode of the Spirit baptism is always a pouring, and "en" must always conform to that fact when used in connection with the baptism of the Spirit, and must be rendered "with." Dr. Riddle, in his letter to Dr. Mouzon, says: "As for myself, I think it shows that baptism in the Holy Spirit is not immersion, since the Spirit came upon them and filled them not many days hence." If it came upon them, they were baptized with the Spirit, and not in it. Then baptism in the Spirit can not be justified by any rule of translation. Dr. Mouzon says: "Whether or not baptized in water means immerse in water, depends entirely upon what baptize means. If baptize means immerse, then of course baptize 'in water' means immerse 'in water.'" Then the mode is settled, if baptize "in water" is correct, for baptize does mean to immerse by all the authorities on earth. That is one of the Doctor's great blunders. Again he says: "Baptize does not mean immerse. The revisers could not so translate it, and baptize in water does not mean immerse 'in water.'" A most wonderful conclusion! Baptize does mean immerse, and the revisers could have so translated it, and if they had followed the primary meaning of the word according to most authorities, both in English and Greek, as they claim to have done in the use of the preposition "en," it would have been immerse in water and in the Holy Spirit. Surely the Doctor meant to say, baptize does not always mean to immerse, and therefore the revisers could not translate baptize immerse without becoming strictly partisan. The Doctor ought to be a little more strict in the use of terms.

Again he says: "The Greek Testament does use the expression 'baptizo hudati' which can mean nothing but baptize with water, and as 'baptizo en hudati' may mean baptize with water, it seems evident that the presence of the preposition makes no difference in the sense." Just so, and in this the Doctor condemns the very men he was trying to defend; for if baptizo hudati can mean nothing but baptize with water, and baptizo en hudati may be rendered with water, and if the preposition makes no difference in the sense of the last quotation, then it ought to be rendered exactly like the first, which can have but one translation—baptize with water. Therefore baptize in water is incorrect, and the American revisers are at fault, Dr. Mouzon being judge.

W. A. STUCKEY.

THE GEORGETOWN REVIVAL AND MISSIONS.

Our meeting at Georgetown was attended with gracious results. The entire student body was affected by it. In fact very few there were who were not converted or reclaimed. The feature of the meeting, though, which will be the cause of its being remembered, was the fact that some twenty-five or thirty of the students surrendered for special work. To the large number of young preachers in attendance upon the school were added others who declared themselves ready to be obedient to the heavenly vision. Some five young ladies declared themselves willing to be deaconesses, and eighteen young men and women offered themselves for the work of foreign missions.

If I mistake not, this is a call to the Church of Texas, the like of which she has not had before. It is a call for the Church to awake and get behind these young people that it may be possible for them to go as soon as they are prepared. What led to such a large number surrendering themselves? Several things. The atmosphere of a Christian university is congenial to the missionary thought; the recent Student's Volunteer Convention, where the University was well represented; mission study classes in the League and in the school; the needs of the field clearly stated, and the call of God for service; above all, earnest prayer on the part of faithful spirits that the Lord of the harvest might send more laborers into his harvest.

Now, what ought we as a Church to do in the face of these recent events wherein some twenty-five of our young men and women, with many others seriously considering the subject, offer themselves to the Church to go at her bidding to the uttermost parts of the earth? Why, this and nothing less: Do what South Georgia Conference is doing—get behind them and send them as individuals supporting special missionaries and as Churches doing the same. Wesley Monumental Church, in Savannah, pays a salary of \$2500 to the preacher, and \$1350 to missions. Mulberry, in Macon, pays the same salary as Wesley Monumental, and \$1943 to missions. Veneville, in the same city, pays a salary of \$1500 and \$636 to missions. First Street, Macon, with a salary of \$1400 pays \$1200 to missions. Blakely, pays a salary of \$1200 and \$1444 to missions. Dublin pays \$1600 salary, and \$1630 to missions. Brewton Circuit pays \$600 salary, and \$551 to missions. This list could be extended much more. At the last session of their conference the assessment for foreign missions was \$16,500; paid, \$32,428.15. In addition, there had been given to special missionary cause not less than \$2,000. This amazing report of over two hundred per cent showed

an advance of \$7,000 over last year. The causes assigned for this great showing is first the power of prayer, and the second, which is like unto it, is the custom of many churches to assume the support of one or more missionaries. Here is a note I have copied from one of our Advocates: "Georgia Methodists have given this year for missionary work of the Church more than \$165,000, and raised for all purposes over \$1,000,000. There are two hundred thousand members in the two Georgia Conferences." I haven't all the figures at hand, but enough to approximate the difference between the amount paid for missions by the Georgia Conferences and the Texas Conferences. Texas Conferences, about \$65,000, with 215,000 members. Georgia Conferences \$165,000, with 200,000 members. The only remark that can be made about this is, we must do better. Now is the time to begin. Before we boast of our wonderful State and its marvellous resources, let's try, brethren, to do more!

Churches in this State now could write to Professor Sam Barcus and say to him—individuals should certainly do the same—that they are ready to see one of these volunteers through school. Many of them would be proud to receive such help. By so doing these young men and women could get ready from one to three years earlier than they will be able to do without some assistance; for some of them have educated themselves and will continue to work their way through, necessitating more time. Men of Israel, let us awake and do this work as we never have before! The fields are white unto the harvest!

I believe that each conference in the State should put out a man to especially stir up the Church on this great mission work. I suggest that the man put out be one especially gifted in holding revival meetings, allowing him to hold at least two meetings in each district, of ten days or two weeks duration, keeping the missionary idea prominent throughout, closing his meet meeting with a great collection. By this means three things could be accomplished. First, the salvation of souls; second, missionary enthusiasm; third, the money to carry on this work. To this might be added, the discovering of individuals—they surely must be among us, they are found in Georgia—who would support missionaries alone. Also, Churches could be pledged to support missionaries; besides, this special work would enthrone our pastors and encourage them as they have never been before. We must do something out of the ordinary way. If a Church or an individual could be induced now to take up the education of a missionary, when he will be ready for the field, no doubt they would continue the good work. LOUIS S. BARTON, Terrell, Texas.

THE SUNDAY-SCHOOL CONFERENCE AT AUSTIN.

It will likely never be fully understood what the great Sunday-school Conference that met at Austin recently means to Texas. Those who did not go cannot be thoroughly informed, and those who did go will never be able satisfactorily to tell of the power of that meeting. One thing is sure, none who continued with it from the beginning to close will compare it with any meeting hitherto held of Texas Methodism, and most surely will never forget it. It was deeply spiritual, highly intellectual, and abounding in practical demonstrations of God's dealings with our people through our Sunday-school. The conference was a revelation, not so much of what has been done, but of what can be done and must be done. We are amazed at the resources of Texas Methodism, and astounded at our lack of progress in many respects. With nearly double the resources of many other denominations, we are not by any means in a position to compliment ourselves. The reports turned in were very gratifying in many respects, but the large majority showed lack of facilities, preparation and interest. If ever a critical time was upon Texas Sunday-school interests, it is the present. We must go forward or die. No one present at Austin will deny this last sentence, and we ask the Advocate to repeat it, and repeat it with emphasis, until every Methodist in Texas shall open wide the doors of his school to an evangelist that will multiply our strength by ten in half that number of years.

The attendance was more than any outside of the Executive Committee expected. In spite of floods of rain and all sorts of counter attractions, the great auditorium of Tenth Street Church was crowded at every service. The people came early and lingered late. Bishop Hoss, Dr. Atkins, Dr. and Mrs. Hamill and President Abernathy, with all others on the program, were at their very best. We doubt if Texas Methodism ever saw a more beautiful scene or heard a more magnificent address on the "Characteristics of Methodism." Pencils and tablets ceased operations and the great audience with tearful eyes and overflowing hearts hung on his

words spell-bound. The paper will be given publication, and will be read widely. We hope to find room in the Advocate for a more extensive write-up of details next week, and now, then, and hereafter, we want to call Texas Methodism's attention to the fact that our Sunday-school interests must begin to grow right now. More later.

FRANK REEDY, Sec. State Sunday-school Conference.

THE PRESIDING ELDER QUESTION

In every General Conference for many years there has been more or less agitation on this question. Some have sought to abolish the office of presiding elder altogether, but up to date the Church has wisely retained this excellent arm of our Church machinery. Now, as our General Conference is approaching and the papers are already discussing this question, it might not be out of place to make some suggestions along this line, and if any one should become alarmed by these suggestions we would quiet him by stating the General Conference will do as it pleases in despite of his fears, or our suggestions.

In the early history of American Methodism the appointment of men of experience and executive ability to this office was a necessity. These men, with some restrictions, in the absence of the Bishop were invested with all the powers of a Bishop. This was necessary to the wise and successful conduct of the Church, both as to doctrine and finances. The country was then sparsely settled and the districts were ten times as large as they are now, and the appointment of a man well qualified to this office gave him practically a lifetime tenure. The wants of those early preachers were few, their salaries were small and their expenses were comparatively little.

But times have changed; Methodism is the child of Providence, and it may be we would do well to adapt ourselves to present environments. Now instead of a postal charge covering several counties, with from fifteen to thirty appointments to be filled once in four weeks, they are reduced to stations and half stations. Then a presiding elder's district was as large as some conferences are now, with only ten to thirteen appointments in it, which enabled a presiding elder to give a week to each charge and make himself felt. But now his territory is not half as large as circuits used to be, with double the number of appointments to be filled during the quarter. It is impossible for him to give a Sunday to each charge, and he is forced, like a comet, to fly through his district until the people begin to say they could do just as well if he did not come at all. The multiplying appointments in districts with no fault of the presiding elder, is bringing the office into disrepute and will ultimately abolish it altogether, which would be a great calamity.

To pay the presiding elder a very much larger per cent for his work done in any one charge than the salary of the preacher in charge who works for that charge all the time is very hard to explain to the people. The presiding elder may do as much or more work than any pastor, and yet it is scattered over such a large territory the people will not see it, and hence the dissatisfaction.

To obviate this trouble let the General Conference adopt the following, or some better plan: Group together as conveniently as may be done six or seven appointments and let the pastor of one of these charges be the presiding elder, with all the legal power now in that office, and once a quarter during the week hold the Quarterly Conference, and on Sunday fill his own pulpit. This would increase the number of presiding elders and make the cabinet more a representative body and give every preacher a friend at court. It stops a lifetime tenure in the office. It would make the presiding elder a pastor and in practical sympathy with his brethren. It would open the way for the development of men who would never otherwise have opportunity of coming to the front.

Last, but not least, this plan will save to the different charges the extra amounts now paid by them to the presiding elder, which last year, in the North Texas Conference, was \$18,946. This amount prorated and added to the salary every pastor would help; if added to the missionary collection would more than double that fund. This plan is Methodist, for it is somewhat similar to the English rule and is practiced by our Church in some cases in the mission fields.

It might be well for the General Conference to define the duty and powers of the Bishops in making the appointments. Under the present regime a Bishop can appoint a man to a place over the protest of every presiding elder in the cabinet. Now, while we have great respect for the good judgment of our Bishops, it is no disparagement to them to say we do not believe the judgment of any one man, who may live at a great distance, is better as to the propriety of an appointment than that of eight or ten presiding elders who live on the ground

and are familiar with all the facts. If some rule like that of the appointments to office by the President of the United States, which requires confirmation by the Senate, were adopted, it might be better.

If there should be a conflict of judgment between the Bishop and his advisers, let him appoint until he gives a man that will meet the approval of at least a majority of the cabinet. There is a striking analogy between the Government of the United States and that of our Church in everything else. Let it be so in this also.

W. H. HUGHES, Dallas, Texas.

A FIELD SECRETARY.

As you know, I was on the program at the State Sunday-school Convention at Austin, and was to discuss the question "Shall Texas Methodism Employ a Sunday-school Field Secretary?" Sickness and death in my Church kept me away. I feel, therefore, like saying a word on that subject through the Advocate.

We flatter ourselves that we have done great things in Texas, and yet we are nearly at the tail end of the procession in the Sunday-school work. We have only about three hundred and twenty-one thousand pupils in all the Sunday-schools of Texas, and that is but twenty-six per cent of the children within the public school age in the State. It is but just to Methodism to say that one hundred and forty thousand of those in Sunday-schools are in Methodist Sunday-schools. Strong as our schools are, they are forty thousand behind what they ought to be. Good Sunday-school men think the school enrollment ought to equal the Church enrollment, and this our Texas schools do not do by forty thousand.

I believe a good Field Secretary would soon materially increase our enrollment. I believe this because every State that has employed a Field Secretary has a greater per cent of its children in Sunday-school than Texas has. If this conclusion is legitimate, then we ought by all means to put a first-class man in the field. We have now about eleven thousand Sunday-school teachers in the State, and they deserve great credit for doing so much gratis work; but they are for the most part untrained teachers, and therefore not as efficient as they might be. We ought to inaugurate some system to train these willing workers. I know of no better plan than that adopted by the public school system—the plan of "Teacher Institutes." These institutes must be brought to the teachers. We can not expect unpaid teachers to make long journeys at their own expense to attend institutes. I like the plan of our practical Superintendent of Public Instruction, who insists that the county ought to be made the unit of organization, and as soon as possible have a County Superintendent. We as Methodists can do this in a day, but we can work to that end. Our Secretary ought to be an evangelical man, and he ought to adopt in his institutes a motto like this: "Every teacher a Christian, and every teacher trained." With the right man as Secretary, we would soon have a corps of teachers that would turn the childhood of the Church into the Church. Under such management what a power "Decision Day" would be! "The kingdom in the cradle" would be utilized, and we would have such a Church as Texas has not yet seen.

Another reason why we should put a man in the field is: The field is going to be occupied, and Methodist schools are going to be asked to support the men in the field. Already the International Sunday-school Union has a man in the field, and they are asking our schools to contribute five cents per pupil to the work. If this request were granted, it would mean that Texas Methodism would contribute seven thousand dollars yearly to that work. While we rejoice in the success of the International Sunday-school work, we still say if Methodism is to pay about one-half to support the work in the State, she would do better to put her own Secretary in the field, as we can do our own work better than any one else can do it for us.

If it be asked how the Secretary is to be supported, I will answer: A two-cent assessment on each pupil will give us twenty-eight hundred dollars—enough to pay the salary and traveling expenses of a Secretary one year. Or the Secretary himself could increase the collections on Children's Day sufficient to pay all expenses.

It will not do to say we can't support an efficient man in such a place. The time has come when we can't afford not to support him. The State of Ohio has twenty-two paid workers in its Sunday-school work, and if Texas Methodism ever gets properly started in this work, she will soon have at least a Secretary for each conference. B. H. GREATHOUSE.

Devotional and Spiritual

THE BURIAL OF KING CHRISTIAN.

The bells are tolling throughout the Danish land as I write, for today (February 18) they bear King Christian to his long rest in the Roskilde Dom. There shall he sleep with Denmark's great of a thousand years, beside the wife he loved and long mourned. In the old tower grass grows in the empty square. The feet of the living rarely stray that way, but in its quiet streets memories troop. When last the great doors of the Domkirke swung wide to let a king pass through, weeping peasants bore him, with faces sternly set, for the iron days were at hand that were to prove Denmark's claim to live. Even then the eagles were gathered beyond her southern wall to tear her vitals out. In storm and stress King Christian ascended his tottering throne and wrote against his name, amid the sneers of the scoffers: "The people's love, my strength." The storms raged out long since, and not only his people, but all the world beside, knew Christian as "the good king." One of his ministers told me of the gathering of friends who went to the palace to render him their personal homage on the night of the jubilee day that had seen the fortieth year of his reign ended. They dwelt upon the sunshine, but his mind wandered back to the hard days of the long ago, and two great tears ran down his furrowed cheek as he said: "One thing the years have taught my people, I hope, that I am a good faithful Dane." He had his wish. No Danish king will live longer in the affection of his people than he.

They tell me that the first, and for a day the only, wreath laid upon his bier, was put there by an old shepherd from the fields he loved so well. It is as he would have wished it. When last I stood by the coffin of his beloved wife, I was told that the wreath the king looked longest at when he came was one of grass and wild flowers, bound by the loving hands of peasant children from the shepherd's country, children personally known to the king and queen, who lived their happy summers there. When that week I took leave of him he asked me when we were to sail. I told him September 7. "It was my wife's birthday," he said sadly, and I nodded that we knew and would think of him. "Go with God," he said, giving me his hand, "we shall meet no more. I am a tired, lonely old man." Toll bells! no more, but peal for joy. Tired and lonely no longer, a just old man has entered into rest.—Churchman.

IRREVERENT PRAYING.

My brother, take heed to that for which thou prayest! There lies the difference between the pious and the impious mind. It is not the praying that makes thee good—not even thy sincerity in prayer. It is not thy sense of want that makes thee good—not even though expressed in abjectness. It is not thy feeling of dependence that makes thee good—not even thy feeling of dependence upon Christ. It is the thing for which thou prayest, the thing for which thou hungerest, the thing for which thou dependest. Every man cries for his grapes of Eschol; the difference is not in the cry, but in the grapes. It is possible for thee to ask from thy God three manner of things: Thou mayest ask thy neighbor's vineyard; that is had. Thou mayest ask thine own riches; that is neither bad nor good; it is secular. Or thou mayest ask to be made unselfish; this is holy. It is not thy prayer that thy Father prizes; it is the direction of thy prayer. Dost thou deem thy child a hero because he asks thee for a holiday? Nay, though he sought it sorrowing and with tears. But if he asks thee to

let him share his joy with a brother or sister, then thou art exceeding glad; then thou sayest: "Thou art my son; this day have I begotten thee!" So with thy Father. He waits till thou criest for a crown—till thou prayest for his presence, longest for his light, sighest for his song, hungerest for his home, faintest for his footfall, callest for his company, tarriest for his tread, seekest for the sign of his coming. That will be thy Father's highest joy.—Rev. George Matheson.

HOPE ON.

The world is full of trials and conflicts, and there are many things which seem dark and discouraging, but yet there is light beyond, and if we will hope on and hold fast the Lord will bring deliverance. We may not understand how help will come, but how many times the Lord has appeared for the deliverance of his people when all earthly hopes and prospects seemed to fail. We have not merely the strength of man, but we have the resources of God behind us, if we are really trusting in the Lord. And if we are doing his will, and walking in the paths which he has appointed, we need not fear what the results may be; we can simply go forward, assured that he will never leave us nor forsake us.

Our earthly journey is through a desert, and we are beset with many snares; enemies will assail us, and the way before us may be hedged up until there seems to be no way of escape, but if we give heed to the word of the living God, obey his commands and watch the leadings of his Providence, and of his Spirit, we shall be sure to find the help and the wisdom that we need, and in our time of trouble he will be our helper and our protector, our strength and our deliverer.—Sel.

"TRYING" AND "COMING."

"Have you come to Christ?" said a minister one day to a thoughtful lad.

"No, but I'm trying," was the answer.

"And how long are you to try before you come?"

"I don't know; but I'm doing what I can."

"I doubt that; and besides, I suspect that you are trying to do a work, and it is not by trying or by working that you are to be saved."

"But does not Christ say 'Come?'"

"Yes; but he does not say 'Try to come.'"

"But am I not to try?"

"No, you are to come; and your speaking so much about trying shows that you are bent on working, and that you suppose coming to Christ is a work to be done."

"But how am I wrong in trying?"

"Suppose I said to you, 'Trust me, and you shall have a gift from me,' would you reply, 'I'll try?'"

"No, certainly. That would mean that I was not sure of you, and that I really distrusted you."

"What then do you mean when you say: 'I'll try to trust Christ?'"

"I suppose it must mean that I am not sure whether he is trustworthy."

"Yes, it does mean that; and it means also that you imagine trying to be a work that you have to do."

"I see it."

As they were bidding each other good-by, the minister said: "Will you come and see me soon, and let me know how you are?"

"I'll try to come some day."

"No, you are not to try; you are to come."

He smiled as they parted, at the peculiar illustration which he himself had thus given of the difference between "trying" and "coming." Paul did not say: "Try to believe on the Lord Jesus Christ, and thou shalt be saved." He said, "Believe,"

and he meant just what he said. Trying is stopping short of believing, and the Holy Spirit has not been sent to help us to try, but to enable us to believe.—Dr. Horatius Bonar.

THE HABIT OF TRUST.

The occupations of every day seem often trifling, we may do them without thinking them as ordinary things; yet are the scenes of our appointed lot—appointed by God for you and me. The ordering, the application of these ordinary occupations, is the appointing of the divine purpose; it is for ourselves to carry out. And secretly our characters form accordingly as we handle them. Give thy heart to God eternal since thou art thyself eternal. Join thy heart to his teaching, and thou becomest of a will like to His own will. Nothing comes by pure accident, not even the interruption in our busy day. And such as follow on to know God's will see in all events what may lead to good, and so trust grows into a habit as habit grows by perpetual use, till every circumstance may be seen to be but a fresh manifestation of the will of God working itself out in us.—Exchange.

GOING AFTER A SOUL.

The worker for souls who expects to succeed must be prepared to work with individuals. Souls are not saved in droves. Doubtless the three thousand converted at Pentecost were reached through the personal efforts of the disciples pleading with the multitude, one by one. Herein was one secret of the great success which inevitably attended the revival work of the late Dr. Peck. He picked out his man, and then did not rest till the sinner was saved. This is a kind of work requiring great skill, tact, patience, and heroism. It is most difficult, but it is most fruitful, also. Bishop Goodsell, at a service recently held in San Francisco in memory of Dr. Peck, told this story: "While I was pastor at First Church, New Haven, Dr. Peck having succeeded me at Trinity, it was my custom to go to New York on an early train Monday morning to read proofs of a department in the Christian Advocate, of which I then had charge. One morning I met Dr. Peck before 6 o'clock, plowing his way through the sand a foot deep. 'What calls you out so early, doctor?' I asked. 'I am going to see a man who has lied to the Holy Ghost, and speak with him before he goes to work. He promised God and me yesterday that he would seek pardon at the altar last night, and he did not come, and I am going to see about it.' I shall never forget the wonderful light in his eye and his determined stride, as he plowed on after that neglected soul. Was it any wonder that he was a great evangelist."—Unknown.

FRESH CRUCIFIXIONS.

If we study the dealings of the Holy Spirit with our souls, we will notice that every time there comes to us a fresh anointing, or a sweet enlargement of spiritual life, or an uplift in heavenly knowledge, it is always preceded by some humiliation, or trial, or crucifixion. Just as it is a universal law that the bitter cup of repentance must be drunk previous to the joy of pardoned sin, and just as the crucifixion of the "old man" in the heart must precede the sweet rest of heart purity, so the same general law runs on through subsequent experiences in all the spiritual life. George Whitefield once prayed to be melted into a wider knowledge of God's love, and to his surprise he was assaulted with most awful and vile temptations which almost distracted him for two or three days. He had to cry constantly for divine succor. When he had been deeply humbled by the impure temptations, the Holy Ghost led him out into such an

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ocean of gentle love as he had never known in all his sanctified experience. I heard of a young evangelist who prayed the Lord to give him a great love for the souls of poor sinners, and soon after he was seized with most alarming fears as to his own salvation; and it seemed as though his own soul would sink into hell. He had no time to pray for any body but himself. When the trial was past, there flowed up in his heart a yearning, compassionate love for lost souls which almost broke his heart; and he could not think of the sad condition of sinners without shedding tears.

This will account for a great many things in the lives of Christians which greatly perplex them. They pray earnestly for great blessings, and suddenly find themselves in a world of trouble. They are disappointed, or keenly tempted, or persecuted, or defrauded, or depressed in mind, and know not what the cause can be, not discerning that God is answering their prayer, and working in them a breaking, or a humbling, or a softening, or an enlargement of heart, to qualify them for the very blessing they were seeking. Just as men plow up the ground in order to plant a fresh crop, so the Lord plows up our souls, with some fresh crucifixion before he gives us a new crop of graces and blessings. Not only is this true, but there is a most exact fitness between the kind of trial we have and the kind of blessing we are to receive. If we only had enough wisdom to read the handwriting of the divine finger on the walls of our daily experiences, how it would fortify us in a life of faith!—Living Words.

THE SHARE LIST OF THE KINGDOM.

"I can't speak for him; but I can do business for him; and by the grace of God, I will."

So said a capable young business man. He had been quickened in his spiritual life, and now the fire had got into his bones. As the preachers say: "The subject naturally divides itself into two parts:" (1) What he could do. (2) What he would do.

He could do business. He could help run the Lord's business department. The Lord always has a business department attached to his spiritual department. Indeed, the business department is indispensable; the other can not go without it. And it has always been so. At the altar some gave attention to one thing, some to another. One company of them looked after the sacrifices; another had charge of the curtains and the tent-pins, and shouldered them around from place to place. Some of them, at a later day, had the crops to gather, and they kept up the stock of supplies. The priests could not do both; they could not run the sanctuary and plow the fields, too.

The same was true in the temple experience and in Paul's experience. Not only so, but even the Lord and His apostles had to have their business departments, and, strange to say perhaps it was run by the women who "followed Him, and ministered to Him of their substance." In our day the demand for supplies has grown enormously—we mean the legitimate supplies for God's house and God's work. We

will specify some of these some other day; but all we say at this time is that they are, and somebody must come forward and put in, or the whole work of God will go by default. Think of any of God's branches of business going into a bankruptcy court; or of any of God's notes of hand going to protest for want of somebody to write "Accepted" on them!

Now here is the young business man who says that he not only can, but will. Here is something to lean on; here is a man to tie to. God send him customers by the hundreds!—Dr. William Ashmore, in Herald and Presbyter.

Break a thread in the border of virtue and you know not how much you may unravel.

"A single dew-drop, as it quivers on a leaf on a June morning, mirrors and reflects the whole blue sky; yet what a miniature picture it gives of that vast expanse of heaven! So human fatherhood is a dew-drop which mirrors the divine fatherhood; but it is only a picture compressed into minutest size, and with only dim, broken reflection of a glorious love which is infinite in its length and breadth and height and depth."—Rev. J. R. Miller.

THE ACORN'S PROPHECY.

Dr. Lyman Abbott has given us this beautiful parable, about the acorn: "I pluck an acorn from the greensward and hold it to my ear, and this is what it says to me: 'By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic.' "O foolish little acorn, wilt thou be all this?" I ask. And the acorn answers: "Yes, God and I!"

FOUND OUT

A Trained Nurse Discovered Its Effect.

No one is in better position to know the value of food and drink than a trained nurse. Speaking of coffee a nurse of Wilkes Barre, Pa., writes: "I used to drink strong coffee myself and suffered greatly from headaches and indigestion. While on a visit to my brothers I had a good chance to try Postum Food Coffee, for they drank it altogether in place of ordinary coffee. In two weeks after using Postum, I found I was much benefited and finally my headaches disappeared and also the indigestion."

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used."

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness."

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. I should be boiled 15 or 20 minutes and served with cream, when it is certainly a delicious beverage." "There's a reason" for Postum.

EDUCATION

Conducted by the Secretaries of Education.

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

EDITORIAL.

THE PREACHER'S CONCERN.

No man can be too well equipped for the work of the ministry of the gospel. Science, philosophy, history, art, have no treasures that can not be made profitable in the proclamation of the truth that saves. We wish that every man who enters the ministry could first have the advantage of a thorough college training and then a rigid course in the best of theological schools. Enough attention has not always been given to the preparation of the minister. Ignorance in the pulpit puts confusion in the pew. Good theology is not to be expected more from the illiterate and the unreasoning than it is from the scholarly and the intellectually trained.

Information can never destroy inspiration. A pathetic story or a harrowing recital of a tragical sorrow, surely can not be more effective in making Christians than will a chaste presentation of Christ's love for the prodigal. Being intelligent does not mitigate against being spiritual. A cultured preacher might not halloo so loud, nor be so dogmatic in his platitudes as the illiterate, and yet he would teach, nourish and lead his people. The man who does not know may appeal to ignorant prejudices; but he can not give his people new visions and high conceptions of gospel truth and life. Information never hurt any preacher, but his lack of it has often afflicted his people.

The preacher's business is to search for truth as well as to declare it. A living, giving spirit is one that feeds, assimilates and appropriates. Growth, development, progress, will always result in healthy ministrations and worthy achievement. Reading and thinking by the preacher will soon be detected by the people and the waters of life will flow and prevent stagnation. An enlightened mind will have a quickening effect upon an attending spirit. Mental sloth is the spawning place of moral depravity. The mind is the eye of the soul, and if it has no light the soul creeps in darkness and finds no safety. No man is fit to be an apostle until he has served his days as a disciple.

The opportunity of attendance at college or in the theological school has been denied many of our ministers. The duties of the pastorate have sometimes been interpreted as so largely physical that proper time has not always been given to studies. Then the income has been so slight that the purchase of books was considered impossible. So years have slipped away and proper mental advancement has not been secured. But now a new opportunity has come. Preachers by the hundreds are turning their faces toward Georgetown for an intellectual quickening. Every undergraduate now sees that the proper place to get the highest value out of the conference course of study is in the Summer School of Theology. The revival meetings are set for the summer and the collections must be raised in the fall, and the examinations must be gotten out of the way at this summer school. All the undergraduates see that they cannot afford not to go.

But a thinking preacher wants to know what other preachers are thinking about; what is the trend of theological thought. He will go to the Summer School for the inspiration and the new view. Progressive presiding elders want to help their young preachers and encourage the old, so they go. Then there are those who know that they need help and they see that they can get it, and so they go. But there are some that could not be called thinking preachers, or progressive presiding elders, or those who see their need. They have never attended a session of the Summer Institute. They never read a new book. They preach all inherited doc-

trine and live in the past. What can be done for them? Let their stewards make up a purse and send them to Georgetown for their health and get them there at the time of the Institute. We wonder if the stewards could not send some preachers who want to go, but who have not the money? Stewards would get their money back in good preaching. Dr. Shafler Mathews will be an inspiration to any preacher. Dr. Frank K. Sanders has never failed to stir his audiences with his great lectures. Dr. C. M. Bishop is a noble soul, a ripe scholar, and a vigorous speaker. Then Drs. E. D. Mouzon, Horace Bishop, E. W. Solomon, J. W. Hill, will bring four great books into the very mental life of all their hearers. Dr. R. S. Hyer will bring revelations out of his lectures on electricity. The Summer School of Theology is the new hope to the preacher who seeks to be worthy of his high calling. Texas Methodism is being greatly reinforced by the work of this enterprise.

NOTES AND PERSONALS.

The editor of this department will be in Birmingham at the General Conference when this issue is sent forth. He will be there for three weeks. His duties as a delegate will prevent his giving attention to the editorial work of this page. Rev. E. R. Barens, M. A., a graduate of Southwestern University, and now pastor of Oak Lawn Church in Dallas, has kindly consented to give the page editorial oversight in our absence. Any educational notes of interest may be sent to him, care of the Advocate, and they will have careful attention. If time permits, we may send an educational note occasionally from the General Conference.

President J. E. Harrison calls attention to an important matter in this issue. President Houston is right in his ideas of university control, but what are his views of college discipline? The institution over which he presides is not a university, as he very well knows, even if an uninformed public should so regard. If it is, then there is no such thing as a college. Having a law department and a medical school that is little more than affiliated does not make our State College at Austin a university. There is much good which our State schools could do by defining in unmistakable terms the scope and educational worth of all of our institutions. We indorse most heartily the statements of President Harrison.

Our Church has 180 educational institutions, which employ 1600 teachers and instruct 30,000 pupils, of which 650 are looking to the ministry. The total value of grounds and buildings is \$8,250,000. The collections on assessments for education last year amounted to \$123,000. The General Board of Education was established twelve years ago, and during its existence our educational work as a whole has made constant progress. The third quadrennial report and the twelfth annual report show conclusively the wisdom of the General Conference in establishing such a department in our general Church work. The greater work will yet be done from which the Church will reap great benefits.

Syracuse University, under the administration of Chancellor J. R. Day, for the last twelve years has made marvelous advancement. In this time forty-eight acres have been added to the fifty-acre campus, and when the present buildings in process of erection are completed, fourteen buildings will have been added. The cost of these amounts to about \$2,000,000. The product endowment has been increased \$1,500,000. The attendance of students has increased from 651 to 2776. Dr. Day has been able to accomplish this great work through the intelligent generosity of honored laymen, who loved their Church and saw

in this university the opportunity of enriching the world. The aid given to worthy students working their own way during the past year was \$75,335. Dr. Day was pastor of St. James Methodist Episcopal Church in New York when called to the Chancellorship. He was elected Bishop by the last General Conference of his Church, but declined the office.

Dr. J. B. Gambrell, the State Secretary of Missions of the Baptist Church, gave a most appreciative review of our recent Educational Convention in the last issue of the Baptist Standard. The Doctor is a keen observer and his judgment is of the superior class. We rejoice in the success of our convention, as well as in the progress of our educational work. He has been a mighty force in the campaign for education which his own Church has been making in Texas for a half dozen years. He says truly, "Whatever you want in the denominational life, you must put into the hands of that denomination in the plastic period of their education." He thinks the convention will not only help the Methodist schools, but it will help to create an educational atmosphere, and thereby help the Baptists and all other denominations. We appreciate very much Dr. Gambrell's good opinion.

UNIFORMITY IN COLLEGE ENTRANCE REQUIREMENTS.

Prof. S. H. Moore, M. A.

The following is taken from a paper prepared by me and read before the Texas State Teacher's Association in San Antonio last December.

There are immense difficulties in the way of many colleges living up to the standard published in their catalogue, yet we should be slow to lay the charge of moral turpitude at the feet of the authorities in those colleges where pretensions are great and the capacity for achievement is small. Some of these men themselves have never been in a first-class college. Perhaps at no point is the disparity in colleges greater than in that of entrance requirements. Here is one of the most vulnerable points of the weak college. Here the temptation is irresistible to make the catalogue say what is not supported by the facts. It would be ludicrous indeed, if it were not pathetic, to observe the complacency in the oft repeated endeavor to establish the merits of a college merely by comparing its catalogue statements with those of reputable institutions. A certain Texas college graduated a bright boy with A. B. He realized that he was not educated. Most graduates of such colleges never realize the fact that they have no education. This young man did realize it; he came to Southwestern four years ago, and when he shall have been with us five years, we hope to give him an A. B. degree of which he need not be ashamed.

It seems to me that there is an imperative duty and grave responsibility upon all teachers to exert themselves to save the youth of our land from educational quacks who are peddling their nostrums abroad in the land to the permanent detriment of those upon whose shoulders the destiny of the great State of Texas shall soon rest. There are a great number of bright boys and girls who commit intellectual suicide in those colleges which are externally strong and internally weak, which use their best energies in drumming for students, considering it of far more importance to corral a large number of students than to provide a suitable laboratory and library facilities and efficient class-room instruction.

When entrance requirements in catalogue announcements become practically uniform, shall we assume that the colleges are necessarily of the same rank? Do not all practical educators know that they are not? Are not parents and pupils deluded into thinking that they are? Is there not, therefore, on all teachers the responsibility of giving them the facts? Since, as in the case of the young man who, as above cited, came to Southwestern and works five years for A. B., though a Texas college had al-

ready granted him A. B., we have a concrete case proving a discrepancy of at least five years in the requirements for graduation in these two institutions, I insist that we should zealously collect and carefully preserve data relative to the rank and merit of colleges, especially all that which is based on actual facts.

There were only 1785 students of real college rank in 1902 in all the schools in Texas, (Report of the United States Commissioner of Education 1902). This, of course, excludes all primary, post-graduate and professional students. However, I was once told by a man that a certain county in Texas had enough resident students to support a college. It is very expensive to run a college—a real college. It does not cost much to run a preparatory school. Indeed, if well managed, a preparatory school may be made a money-making institution. I have a friend who started one last September. He told me recently that he and his partner would clear this year from \$1000 to \$5000 each. I have two friends who opened one six or eight years ago and they will clear this year from \$6000 to \$8000 each. These men have too much sense to try to run a college.

Any well managed preparatory school may be made self-sustaining; tuition fees suffice, endowment is not essential. It does cost and it costs much to run a college. Even those so-called colleges that are rich in the abundance of their pretensions and most meager in their fulfillment, are very expensive adjuncts to their preparatory departments, which have to divide their income to help support the college department. Happily the people are rapidly coming to their senses and are converting their weak and expensive colleges into strong and profitable academies.

Not every weak and inefficient college has the courage to admit its inability to cope with the best. Some seem to think that the art of manipulating the type so as to make the catalogue claims equal to those of a reputable institution is all that is necessary to actually have a college as good as the best. By way of illustration, let us take two Texas institutions. They have the same entrance requirements published in their catalogues. They each announce a four year's college course. Apparently to the superficial observer, unfortunately many patrons are such, the graduates of the two colleges should be about the same, both in culture and mental discipline. But hear this. A teacher friend of mine told me that he received a letter from the President of one of these colleges which read as follows: "Dear ———: You have been elected professor in ——— college. Salary \$300 and board. Please wire your acceptance." The other institution pays to my certain knowledge a vast deal more to a negro man who is one of the cooks. It has two other cooks, each receiving more than was offered a teacher to fill a college chair. Please do not forget that these two institutions have "uniformity in college entrance requirements" for their catalogues say so!! Now it seems that three cooks in one institution get as much money as four college professors in another. When June comes and the school year closes, the contrast is striking indeed. The negro cook can sit in the shade and fish. The college professor, in spite of the heat and dust, must pack his grip, take the road and drum for students. The one fishes for trout and the other for suckers.

Teachers of Texas, we are told that ours is a noble profession. In all seriousness I ask you if you can allow such institutions as above described to blight the prospects of those boys and girls for whom you are spending your very life? The teachers of Texas should insist that the few colleges in Texas, already doing tolerable work, should speedily equip for the best possible work, and use all reasonable means to make the lot of the college professors at least as tolerable as that of the negro cook.

Southwestern University.

UNIVERSITY LIBERTY.

By President J. E. Harrison, A. M.

Doctor Houston, in his inaugural address at the State University, gave very emphatic adherence to the theory that in universities the students are to be free and without oversight in all matters of personal conduct, the only requirement being acceptable work in lecture and class-room. We do not care to differ from the new President of the university, but rather to agree with him upon a proper basis which is that a university shall be a real university before adopting such liberal rules. The institution doing strictly university work can well afford to live the university life, but no college has the moral right to turn loose young men in their teens to their own will, untrained mind and immature judgment. For the reason that it is an accepted method of university life that each student regulates himself, the writer holds that the college where wise and firm restraints protect young men, is the proper place for all students in their minority. Under the liberty of university life, the breaking down of moral character is frightful. It is estimated that one-third of university students become moral wrecks.

Does not our own Southwestern come before us for consideration in this matter? It is doing really good college work and its method of government does not leave an immature young man to follow his own desires and to fall an easy prey to temptations in his personal conduct. As the moral character is the man, parents should look well to this consideration: "Will my boy maintain his integrity while placed in the midst of many temptations and without restraint?"

The university method of no supervisory control is probably the best that can be done, but it is based upon the hypothesis that only men of well developed mind and morals will attend, and only such as have a definite literary, professional or scientific aim which will spur them on to such constant study that no time is left or desired for dissipation.

But seventy-five per cent of the students fall below this class, and these, the majority, should have thoughtful consideration. The remedy lies not in changing the university life, but in sending all minors to a first-class college rather than to a university, allowing them to spend maturer years in university work.

San Antonio Female College.

COMMENCEMENT EXERCISES.

Clarendon College.

Program of commencement exercises:
Friday, May 25—Young Ladies' Society Entertainment.
Saturday, May 26—Annual Meeting Board Trustees, 9:30 a. m.
Saturday, May 26—Primary Entertainment, 3:30 p. m.
Saturday, May 26—Inter-Society Debate, 8:30 p. m.
Sunday, May 27—Commencement Sermon, 11 a. m.
Sunday, May 27—Sermon to Young People, 8:30 p. m.
Monday, May 28—Oratorical Contest, 10 a. m.
Monday, May 28—Musical Concert.
Tuesday, May 29—Graduating Exercises, 10 a. m.
Tuesday, May 29—Annual Address, 3 p. m.

G. S. HARDY, Pres.

San Antonio Female College.

Program of Commencement Exercises:
May 3, 8:30 p. m.—Graduates' Recital.
May 4, 4 p. m.—Art Exhibit.
May 5, 5:30 p. m.—Field Day.
May 6, 3:30 p. m.—Sermon. Travis Park Church. Rev. E. D. Mouzon, D. D.
May 7, 8:30 p. m.—Elocution and Vocal Recital.
May 8, 8:30 p. m.—Annual Concert.
May 9, 10 a. m.—Essays.
May 9, 8:30 p. m.—Graduating Exercises.

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Notes From the Field.

San Marcial, N. M.

George H. Givan, April 23: The San Marcial charge has not been in a better condition for many years. The interest in Church work and the attendance upon public worship have a very steady and healthy growth. Our Sunday-school is doing good work and continues to enlarge. The Home Department now has an enrollment of forty-five. Easter Sunday was a high day. Seven infants and two adults were baptized, and six received into the Church. The Easter offerings were a credit to our little congregation and the services are said to have been among the best ever held in San Marcial.

Crockett Station.

I. B. Manly: Every department of the Church is at work, and interest continues to increase in every way. Some reclamations, and several accessions. The revival spirit is being felt. Sunday-school has reached one hundred and twenty-seven in attendance, but we should have two hundred. The first Sunday in the month the sacrament of the Lord's Supper is administered, and the last Sunday at the evening service there is a Church Conference held at which every department of the Church reports. The people enjoy them. Not only the Methodist Church, but the entire citizens of the town are kind to me and to my family. Our second Quarterly meeting was successful. Joe B. Sears is a noble man and is a great gift to the Church. While his wife, Sister Sears, is a pillar in the temple of her God. Her good works and faithful labors in this city will tell for the blessing of the multitudes through ages. The facts are stated as they are, and I praise God for whatever good is being done. All finances will be paid. Rev. Thomas H. Morris, of Palestine, will help me and our membership in a meeting beginning May 13.

Colfax.

B. C. Ansley, April 24: We are still alive over here and are moving along very well notwithstanding the fact that our people have been very blue on account of failure of crops last year. We are getting over the blues and are beginning to look pleasant and feel hopeful. Prospects for a crop are fine so far, and in matters pertaining to the Church the outlook

is hopeful. We have built a good parsonage this year, and will soon have our new church at Oakland painted. The ladies are talking of making some improvements on the already splendid church at Colfax. Two of our Sunday-schools are preparing for children's day, and our people are responding liberally to the collections ordered by the conference. So all in all, we think the prospect for a good revival on the work is fine. Let all former pastors especially pray for us that we may have a revival that will place old Colfax where she ought to be, and may the good Father grant us this much needed blessing. This scribe has just returned from a trip to Westville and Benford charge. Went down there to assist Brother Rucker in a meeting at Westville. We enjoyed the trip to the full. First, because we were among very dear friends (having formerly served them as pastor) and next, because we had as pastor, and next because we had a fine meeting. Souls were saved and the Church was moved up to higher ground. And in the next place, we had the privilege of over two weeks' association with Bro. Rucker and family. Both he and his good wife know how to make a guest feel at home. May God bless both them and their people. They treated me royally from start to finish. Fact is, about all the setback I got while with them was that after I would do my best to preach to them, some codger would come up, get an introduction to me, and about the first thing he would do would be to begin to brag on Rucker, telling how he could preach. My, don't that make a fellow feel small! and the more so when he is helping a fellow that has been licensed to preach less than two years. Bpt I don't care, I had a good time, and would do it again. Let me say to all the young preachers before I close—look out, boys, Rucker is after you. Let no man take your crown. God bless you all.

Gatesville.

G. F. Boyd, April 23: Rev. R. J. Birdwell, of Weatherford, closed a protracted meeting here last night for our pastor, Rev. J. W. Story. The meeting continued ten days and grew in interest from the beginning. Bro. Story has a fine hold on the town as well as the people of his congregation. He had everything arranged. Bro. Birdwell was greeted with a good congregation to commence with. He has his own way of preaching and conducting a meeting. He is of Irish descent, and this is shown in all his preaching. He holds to the cardinal doctrines of the King James' Version of the Bible. He talks of hell and heaven as if they really existed. He has the ability to see things clearly and make others do the same. At times, and especially at the beginning, he is very humorous, but this gradually passes away. By the close of the meeting he gets down to real, serious work. He will have the attention of the people. The stores closed each day, and most of the business men attended the services. The last night the largest congregation we have seen in Gatesville at a religious meeting assembled at the Reunion Grounds under the tabernacle to hear his last sermon. Some thirty-five or forty professed religion and the larger portion joined the Methodist Church.

Brewer Mission.

W. P. Robbins, April 23: Brewer Mission has a bright future. We are getting organized and hope to do good work here if God continues to be with us, and we are sure that he will, for the promise is to the faithful, and we are going to keep the faith and fight the good fight and win the prize. They are completing two railroads into Teague (Brewer), and they are building a nice city here. Each day adds beauty to our town. The advantage of the railroads, and the nature of the soil, which is adapted to diversified farming, and the delightful and healthful climate are all attracting capital and this country will soon be one of the best parts of Texas. Brother Barroughs was with us April 13, at Pylburn. He is looking to the interest of the Church. He is an energetic presiding elder. We all love him. We organized a Church at Teague (Brewer) the 22nd, with eighteen members.

Tahoka Mission.

J. O. Gore, April 23: So far we have been quiet, but this has not been on account of "nothing doing" in this part of the land, for we are a busy people and in high spirits; looking for the best year's work in our history. We have less than half the territory that we began with, and have increased the membership to nearly fifty per cent more than we began with last year. Good people are finding good homes, cheap, in this garden of the world. Some Methodists are coming (though we want more of them) and helping our roll along. Seasons are as fine as could be wished (more rain would be too much at present) and we are in great hopes of a glorious time in all quarters. No meetings have been held in our charge, but we look forward to a great time in the salvation of souls. Conference collections are started with the fairest outlook; foreign missions secured. Measles have our Home Mission Society hampered at present. Good congregations at all points. The parsonage is in a fair state of habitation, and partly

furnished. We are in the heart of the kindest of people; all the Churches are as brethren to us. Hospitality is too common a thing to attract attention in this country (except it be to people from the East). But we would not fail to mention the special kindness of the Secretary of our Board of Stewards, Brother H. C. Crie, who, when we returned from conference, and found the parsonage unfinished, took us into his cheerful and pleasant home and family as "His little children" and kept us there until we had the parsonage ready. And even this great kindness has not exhausted the generosity of the editor. Our pounding has been on the installment plan and is lasting yet, as the good things still find the way to the parsonage even when we are gone and we don't know where they come from. The Advocate has a strong hold on some of our folks, and we are trying to give it a stronger hold on many more. No, we don't, and we are letting the General Conference know it too. We haven't lost anything up in Denver Conference, nor we don't wish to go there to find anything either. We love Northwest Texas Conference and want to stay with it. We have heard the "roaring" up in North Texas, and we are more in love with the Advocate. "It is hard to kick against the goad."

Emma Mission.

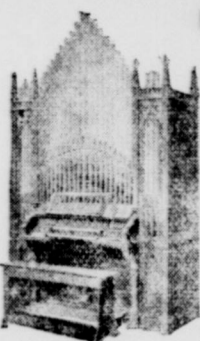
J. W. Childers, April 24: Emma charge has enjoyed a prosperous year and prospects are good for another prosperous year in this part of the Northwest Texas Conference. Advancement has been made in many ways. While we have not made the advancement along spiritual lines that we desired, yet there has been some advancement made. We have built a nice church at a cost of something near \$2000. Our Woman's Home Mission Society has done a great work in helping to pay for some nieces. Financial lines are very well up for this season of the year. Our collections are covered in cash and good subscriptions. Over two-thirds cash. We are now planning for our revival meetings. Our people are good and kind to us and we are trying by the help of the Lord to minister to them in spiritual things.

Navasota.

W. F. Davis: On the first of April George Stuart came to us in the spirit and staid ten days. A tent had been provided and every necessary arrangement made. From the first service the preacher had the ear and heart of the people, and when he left Navasota was a "new town." Old feuds of years' standing were settled on Christian basis of give and take. I have never witnessed a more awful manifestation of the Holy Spirit's presence than was experienced on the eighth day at 11 o'clock. Verily, we were all with one accord in one place, when suddenly there came such an outpour of Divine presence that the great congregation simultaneously burst into tears and rejoicing, and many long hardened in sin, moved by this mighty power, gave their hearts to God. It was a veritable Pentecost. The partial result of the meeting consists in fifty-three accessions to the Methodist Church to date, and nearly an equal number to each Presbyterian and Baptist Churches, the members of which latter worked valiantly in the meeting. It was a great epoch in our history. Brother Stuart is a wonderful man. Plain, unassuming, absolutely without show, intensely in earnest, deeply sincere, he wins his way to all hearts with the one message he bears—"God's love for, and Christ's ability to save sinful men." He is pre-eminently a preacher for men and easily gets their ear, and then irresistibly wins their heart with his message. The singing was conducted by Brother W. K. Oliver, of Houston, who proved himself a strong lieutenant, though suffering with a throat trouble that has kept him out of the work for many months till now. He helps much in other important ways than singing. Accompanying her father and helping in the work, as only a sweet, consecrated, Christian young woman can do, was his daughter, Miss Mary Stuart, who was instrumental in God's hands for much good. Especially did God bless her in the singing of the song, "I am going home to glory in the good old-fashioned way." We praise God for such evangelists, for such helpers and for such results. We are happy, but at the same time keenly sensible of the great responsibility such awakening puts upon the Church, and pray God that in our weakness we may all be equal to this great work.

Jacksonville.

Francis A. Downs, April 29: We began our meeting Easter morning with a packed house and considerable interest. Brother Clyde Garrett, of Athens, came Monday and remained nearly two weeks, preaching twice each day. We had rain, severe sickness among our members and other hindrances, but people came to Church and the Lord was with us mighty to save. About thirty-five joined the Church and all who attended with any degree of regularity were



Great Demand For VOCALIONS

That the Vocalion Organs have superior musical qualities that make them most attractive to prospective buyers, and give greatest satisfaction to Churches owning them, is proven by the phenomenal Vocalion Organ business now being done.

The factory is crowded with orders. Our Vocalion Organ trade was never so good. In one day we received three orders for Vocalion Organs—one each from North, East and South Texas.

VOCALION PRICES ARE \$300 TO \$2,250.

We sell

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WILL A. WATKIN MUSIC COMPANY

Dept. M. Dallas, Texas.

helped by the meeting. The Alexander Collegiate Institute was perhaps the chief recipient. This was largely due to the faithful work of the teachers, backed by their godly example and unrecip prior to these revival services. During the meeting they lightened the work of the students, encouraged their attendance on the services, and by personal appeal endeavored to lead them to Christ. Every girl in the Dormitory, who was not already a Christian, was converted and joined the Church, and only two or three among the boys who board were left on the outside of the Church. Many of the Christian students by their earnestness and common sense showed themselves workmen that need not to be ashamed, and contributed no small part in bringing about the success of the meeting. Brother Garrett is a plain, straight-forward, practical preacher. Impassive but not sensational, zealous, but according to knowledge, emotional without any sickly sentiment. Personally, our associations were most pleasant. My fellowship with him during his stay ripened a mere conference acquaintance into warm attachment. He is careful, patient, painstaking, clear sighted, efficient. His work at Athens demonstrates the truth of this statement, and his labor among us for these few days will abide for good with all those who came within the circle of his influence. To him we feel grateful, and for him we wish the best the Lord sees fit to give.

Rice.

Samuel J. Rucker, April 30: Rice charge reports progress and hopes to be continued. During the past few months we have paid a troublesome debt of \$240 on the parsonage. The debt had really been much greater, but that good layman, Brother W. D. Haynie, paid more than \$200 out of his own pocket, thus reducing the debt to \$240. The good women of Rice have put a fine picket fence around the parsonage yard, besides making other improvements. My Sunday-schools are all on a boom, making rapid advances in attendance, efficiency, and collections. One new League has been organized, and another has more than doubled its attendance and interest. Our congregations are very encouraging. Finances are better than usual for this time of the year. Many of our people have moved to the west, thus reducing our roll, but we hope to more than make good the deficit by the end of the year. We serve a good people, have a fine presiding elder, live in an excellent parsonage, have no debts, and have great reason for gratitude. God grant that at the end of the year we may be able to come with our arms filled with sheaves. So mote it be.

Kirbyville.

M. L. Lindsey: Sam Jones lectured Saturday night and preached Sunday morning to the people of Kirbyville and neighboring towns, who came out in crowds to hear him. Both the lecture and sermon were a great success. It is impossible to estimate the moral and spiritual uplift that his presence gives our community. He says things in such a way that they cannot be forgotten; they stick in the mind and in the consciousness and do irreparable good. And yet he must be conscious—yet he doesn't show it, he is so approachable that he makes the humblest feel perfectly at ease in his presence. He impresses his wonderful personality upon every life that comes under his influence. There is that indefinable something about him that completely

captures you and holds you spell-bound while he speaks, and yet if you were asked, is Sam Jones an orator? you would hardly know how to answer. If to be an orator is to be able to deliver one's thoughts in the most impressive manner, then Sam Jones is an orator. It is often asked, how is it that Sam Jones can say such hard things to people? In my judgment, the secret of the whole matter is this, that you immediately realize that this man is my friend, and he can say what he pleases to me. He completely won our hearts, and the wish of every one is that he may live long to bless the world.

Dairy.

W. B. Phillips, April 28: As per instructions from Rev. S. R. Hay, presiding elder Houston District, Texas Conference, I organized a Methodist Church at Dairy, Texas, April 15, 1906, with the following membership: Nineteen adults, two children. I baptized two adults and seven infants. I made a written report to the presiding elder, and by the authority vested in him, he appointed me pastor. Dairy is a thriving little town situated on the S. A. & A. P. Railway, seven miles from Houston. The M. E. Church, South, has two lots deeded to them at Dairy on which to build a house of worship.

Marfa.

N. E. Bragg: We have just closed a very gracious revival meeting, which lasted three weeks. The Lord was with us in power. The Church is greatly revived and seems to be in fine working condition. There were twelve or fifteen conversions, and fifteen accessions to our Church. Attendance upon the prayer-meeting is greatly increased and the Church has taken on new life and enthusiasm. This makes twenty we have received into the Church since the beginning of the conference year. Marfa is a small, western appointment, but a better people it has never been my lot to serve. They appreciate their preacher, and make it pleasant for him. They believe in generous and frequent poundings. Almost every week brings renewed evidences of their love and appreciation. The motto of the Board of Stewards is to keep the pastor paid in advance, and they have not failed during the months we have been with them. During the last two weeks of the meeting we had with us, Revs. J. D. Edwards and M. A. Cassidy, of the Indian Mission Conference. They did faithful and efficient work for us, and our people were delighted with them and their work. They preach the gospel, magnify the Holy Ghost and stress repentance and conversion. They cast no disrupting firebrands, but endeavor to cement pastor and people.

San Antonio, West End.

A. J. Weeks: Our church is nearly four miles from the center of the business section in the most desirable residence suburb of this delightful and unique city. Our population is almost wholly American and largely Southern. We have an altitude of about sixty feet above the city level, and as the prevailing breeze comes across the open country, health conditions are almost perfect. In eighteen months I have attended but two funerals, and these were both strangers who came here sick. This is one of the greatest Methodist communities in Texas. Three presiding elders live here, and in all, we have thirteen Methodist preachers in the community. This is also an educational center. Besides our excellent denominational school, The San Antonio Female College, we have three private schools for boys. About two hundred and fifty

Continued on Page 13.

TIRED OF LIFE AWFUL SUFFERING

From Dreadful Pains From Wound on Foot—System All Run Down After Six Months' Agony—Not Able to Work—Completely Cured in Two Weeks

MIRACULOUS CURE BY CUTICURA REMEDIES

"Words cannot speak highly enough for the Cuticura Remedies. I am now seventy-two years of age. My system had been all run down. My blood was so bad that blood poisoning had set in. I had several doctors attending me, so finally I went to the hospital, where I was laid up for two months. My foot and ankle were almost beyond recognition. Dark blood flowed out of wounds in many places, and I was so disheartened that I thought surely my last chance was slowly leaving me. As the foot did not improve, you can readily imagine how I felt. I was simply disgusted and tired of life. I stood this pain, which was dreadful, for six months, and during this time I was not able to wear a shoe and not able to work."

"Some one spoke to me about Cuticura. The consequences were I bought a set of the Cuticura Remedies of one of my friends who was a druggist, and the praise that I gave after the second application is beyond description; it seemed a miracle, for the Cuticura Remedies took effect immediately. I washed the foot with the Cuticura Soap before applying the Ointment and I took the Resolvent at the same time. After two weeks' treatment my foot was healed completely. People who had seen my foot during my illness and who have seen it since the cure, can hardly believe their own eyes."

Robert Schoenhauer, Newburgh, N. Y. Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. In form of Cuticura Coated Pills, 25c. per vial of 60, may be had of all druggists. Foster Drug & Chem. Corp., Sole Props., Boston, Mass. Cuticura Made Free, "The Great Skin Book."

The Home Circle

MR. BUSHEL'S HOSPITALITY.

Four brothers by the name of Peck, (All Mr. Bushel's kin), As often as one desires it, Are taken by him in.

Eight sisters, the Misses Gallon, When the four Peck brothers are out In Mr. Bushel's quarters Have room to move about.

Thirty-two cousins, the Quarts—ah me!

What will Mr. Bushel do? Polite and open, he smiles and says, "I'm alone, so there's room for you!"

A jingling crowd—the sixty-four Pints To shelter them, no fun! Mr. Bushel laughs, "I'm empty now, Walk in, come, every one!"

Two hundred and fifty-six baby Gills, The tiniest friends and shy— "Can we all come in?" Mr. Bushel replies, "I can hold you and not half try!"

A jolly good fellow to entertain all, This Mr. Bushel must be! He takes them only one group at a time—

And each group makes him you see! —Albert F. Caldwell, in Barefoot Time.

A MISTAKE SOMEWHERE.

The young man who professed that he could read character from handwriting looked attentively at the scrap of a letter which had been given him by a friend, and shook his head.

"The woman who wrote that," he said, in his most judicial tone, is undoubtedly possessed of personal attractions and unfortunately too well aware of them; but her character, sir, is as weak as water. She lacks determination, consistency, ambition of a high order and originality. Am I not correct in my synopsis so far as you know?"

"Mm, well you may be," said the other, "for I've seen the writer. She's the widow of my cousin Jim, out in Iowa. When I knew Jim he was an agreeable scapegrace who never said in one position or place for more than six months, and was always in debt. He married her twelve years ago, settled in a small city, built up a fine business, became mayor last year, just before he died, and has left a life insurance of forty thousand dollars and an excellent income besides to his widow and four children.

"Some way," he added thoughtfully, as the reader of handwriting sat looking at the scrap of paper with a dazed expression, "I had imagined she might have considerable character, but I have considerable character, but I dare say you're right."—Exchange.

MERCIFUL RABBIT TRAP.

It is confidently stated that the shocking cruelties of the steel trap in common use for catching rabbits can readily and cheaply be prevented by twisting a few turns of copper or brass wire closely round each jaw, below the teeth, where the spring flies up, so as to insure the teeth being always fixed a full quarter of an inch open when the trap is sprung. Rabbits are thus caught with equal ease, and when taken out of the traps are found uninjured. To complete their purpose the traps must be placed far down in the holes and be regularly visited early and late. Those modified traps are most successful, with advantages relative to food, while dogs, cats and birds derive proportionate freedom from suffering when trapped by mistake.—Exchange.

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

Gentlemen—From boyhood I have suffered with Headache and I never found any medicine on the market to cure me until I used Ward's Favorite Headache Tablets, which cured me in 20 minutes.

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

P. S.

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

DILLY AND DON AND THE DUCK'S EGG.

Something very wonderful had happened to Dilly. Now she was running home "cross lots" just as fast as her two eager feet would take her. Dilly was bare-headed. Her hat lay forgotten on the floor of Farmer Brown's barn. Her pretty ruffled apron was gathered up and held firmly in both hands. The wonderful something was in Dilly's apron.

All the way up the back streets to her own pretty street ran Dilly. Faster than ever she flew from the corner home. The nearer she came to mother the more she knew she never could wait to tell her all about it. She burst into the house.

"O mother!" she cried. That was all she had breath for. But she opened her apron carefully. Mother peeped in. The round and white and shining and big, lay an egg!

"What a big egg," said the mother. "Where did you get it, Dilly?"

"Let Don see," begged Don.

"Careful, Don," said mother. Eggs break so easily, you know. Where did you get it, Dilly?" she asked again.

"Mrs. Brown gave it to me." At last Dilly's words tumbled out all in a breathless heap. "One of the hens came off her nest with six honest true teeny-weeny chicks. They're going to be in Marshall's window for Easter. Will you go with us and see them, please, mother? And Mrs. Brown had put this duck's egg in with the hen's eggs. But it hadn't hatched. So she gave it to me. May I color it for Easter? O, mother, please hurry and say yes."

Mother said yes. Someway Dilly's mother did have the sweetest way of saying yes whenever it could possibly be said.

Behind the kitchen stove were two cupboards. The top one was Dilly's. The lower one was Don's. In the top cupboard in a pretty basket Dilly put her precious Easter egg.

The next afternoon she went down town to buy the dye. Mother was busy. Don went to Dilly's cupboard to find a ball. He and Tinker were to have a big game of ball.

There, with soft pink wool all about it lay Dilly's big egg. Very carefully Don took down the basket. The egg would roll beautifully. How Tinker would chase it! But if it should break!

Don shut the cupboard door. He would go and ask mother if he might take the egg a little while. Just then from outside the window came the sound of a hurdy-gurdy. Don was a careful little fellow. Of course, he must go and see the hurdy-gurdy man.

But first he must take care of Dilly's egg. The cupboard door stuck fast. Where could he put the egg? Quick as a flash he pushed the basket, egg and all, under the stove. It would be quite safe there.

When Don came home from following the hurdy-gurdy man, it was almost dark. As soon as he ate his supper, mother put him to bed.

Next morning early Dilly stole down stairs. She had thought out a beautiful plan. She would color the Easter egg the loveliest blue, and give it to mother for an Easter gift. Blue was mother's favorite color.

The kitchen was warm and cozy. Dilly laid the dye on the table. Then like a little Old Mother Hubbard, she went to the cupboard, and when she got there, still like Old Mother Hubbard, she couldn't find what she wanted. There was no egg. There wasn't even any basket. A bit of pink wool lay on the shelf. And, look as she would in her cupboard, in Don's cupboard, all over the kitchen, this was all she could find of her precious egg.

When mother came, Dilly was still looking. Mother looked everywhere Dilly had looked, and everywhere else, it seemed. The egg might have been one of Dilly's dreams so completely had it vanished.

"Never mind, dear," said mother. "It must be somewhere. Anyway, you shall have another egg."

But mother didn't quite understand. How could she? She couldn't know that it was over her part that Dilly felt the worst.

The duck's egg was to have been mother's Easter gift. Now, even if mother did give her another egg, she couldn't very well give it back to her.

Dilly ate a roll which had big lumps in it. She drank milk which tasted salty. Then, when it seemed that a sob must come anyway, something else came instead. It was an odd,

tearing, cracking, noise. It came again and then again. Dilly looked up at mother. Mother looked down at Dilly.

"Crack—crack—crack!" The sound came from the direction of the kitchen stove. Then before mother or Dilly could do more than think and wonder there was a queer, quavering, questioning little "Quack!" After a second it came again, "Quack!" Then out from under the stove, dragging itself slowly along, bits of broken shell sticking to its funny feathers, came a forlorn little duck.

"O, O!" screamed Dilly. "O, mother, it's a duck! It's a duck! O mother!" But even Dilly's mother couldn't answer the questions in Dilly's eyes and voice. And the duck had all he could do to live without answering questions. He had to be put to bed in pink wool and taken care of. Every minute it seemed he grew bigger and stronger.

When Don came into the room a while later he was greeted by a lusty "Quack! Quack!"

"O Dilly," cried Don. "What a pretty chicken! Where did you get him?"

"It's a duck, Donnie," said Dilly. "It's Dilly's own dear little duck, Donnie," she exclaimed suddenly, "did you take Dilly's egg?"

"I didn't play with it, 'cause it would break, Dilly," said Don. "I only just took it down. Then the hurdy-gurdy man came, and I put it under the stove. Did it get broken, Dilly?"

"The duck broke it," laughed Dilly. "Don't scold him mother. I'd so much rather have my duck than a colored egg. Wouldn't you mother?" she added, anxiously.

"He'll last longer, perhaps," said mother.

"I'm so glad you like him, mother," said Dilly. She brought the duck in his basket to mother's side—"because he's really yours. I was going to give you a big blue Easter egg, but instead it's a white duck—for your Easter present."

Mother laughed as she took her queer gift. But she kissed Dilly. "I know so little about ducks," she said, "I'll have to ask you, Dilly, to take all the care of him just as if he were yours. Will that do?"

"Exactly," said Dilly. "You do think of the loveliest plans, mother! And when I don't know, I can ask Mrs. Brown. What shall you name him—will Easter do or Lily?"

Mother looked at her ugly, awkward little Easter duckling. "No, Dilly," she said. "No, I shall name him Hurdy-gurdy."—Alice E. Allen, in Christian Register.

A RAINY DAY OF SIGHT-SEEING.

Grace Jewett Austin.

Marion sat on a low stool before the grate re-reading in the twilight the long European letter which had come that day from her sister in Leipzig. As she dropped the thin sheets beside her, one by one, her face grew more and more doleful, and it was with a real groan that she let the last leaf flutter down with the others.

"What means that sound of woe?" demanded Uncle Herbert from the library adjoining.

"Oh, I was just reading over Gertrude's letter!" said a melancholy voice.

"But that letter was as merry as a lark. It seems to me the world is going well with our musician."

"Well, I know I'm a selfish pig," said Marion, slowly, "but I was just envying Gertrude with all my might. Why, Uncle, I never go anywhere!"

There was a quiver in her voice, and when Uncle Herbert called cheerily, "Come in here and talk it over," she hunted for her handkerchief with haste. With the Leipzig letter in her hand, she presently entered the library, and drew her chair to the table where her uncle was writing. He leaned back, closed his eyes to rest them, then said in a sleepy tone:

"Now tell me what you would wish to see in a foreign city."

"Is it a game, Uncle?"

"A kind of game, perhaps." Marion brightened, and began the new play with zest.

"Oh, I'd want to see the art galleries and study the famous pictures—and the cathedrals and palaces—and statuary—and great public buildings—and buy things in the shops—and watch the peasants—and eat famous foods of the country—and take photographs—and visit tombs of great people and places of historic interest, and—and, well, that's all I can think of now."

"Pretty good, Marion. I didn't suppose you had those things so clearly in your mind. Let me think. When is that sixteenth birthday of yours?"

"Saturday, Uncle Herbert."

"And there isn't any party or anything planned?"

"Not a bit, Uncle. You know we hope to have some real jollifications

THE CANTON ALL STEEL HAY PRESS Lightest Draft. Low Step Over.

Has more Modern Improvements than any press ever introduced. Pitman and Main Sill both heavy Steel Pipe. Has large feed opening. Splendid folding device. Heavy steel pipe lever. No wood. Relief Spring to prevent lever from jarring horse.



Special Improvements to introduce, backed by over 60 years in manufacturing We handle Mowers, Rakes, Stackers—everything in Haying Machinery line. Buy Direct from the Manufacturer. Ask for Catalogue.

PARLIN & ORENDORFF DALLAS, TEXAS.
IMPLEMENT COMPANY

next year after Gertrude comes home."

"Well, now run away. I'll put on my thinking cap, and maybe you will have a present very much to your mind."

Though decidedly mystified, Marion was much cheered, for she knew something pleasant was likely to happen.

Friday morning Marion found on her plate the following note:

Dear Marion: Please have yourself in readiness to take the 7:10 train with me to-morrow morning. I suggest that an umbrella and your camera, with a new roll of films might be useful companions. For reading this evening, try the "Life of Poe," the "Star Spangled Banner," and a resume of the War of 1812.—Herbert.

"Oh, you best uncle in the country! What does it all mean?"

"Wait and see, young lady. Only be sure you are ready for traveling before seven o'clock to-morrow morning."

That Friday passed all too swiftly, and it was a very bright-faced maiden equipped with camera and umbrella, who was ready next morning for her uncle.

"You are my courier," she announced, gleefully. "You know only very elegant people can travel without a bit of care."

"Then you are very elegant indeed, to-day."

At the station Marion was anxious to see the tickets, but her uncle calmly folded them.

"Don't you want to play this is Europe?"

"Very well; only I'm almost sure we're going to—"

"Sh! sh! said Uncle Herbert, and Marion laughed happily.

The great flying express train swiftly covered forty miles. Along the way the uncle pointed out two streams, the Patuxent and the Patapsco, saying: "Here are some of those historic places you were wishing to see."

Before eight o'clock the journey was ended in a great underground station in a tunnel, from which they came up to the surface in a powerful elevator. A drizzling rain was falling but this did not disturb the sight-seers in the least. Then such a day as followed. The buildings of a fine college for women and a magnificent university for men were visited, together with noble churches, and a cathedral adorned with paintings sent from Europe by a king, long ago. Once in a while the sun would come out, and Marion's little camera would click and click. In a beautiful park she found a statue of Wallace that thrilled her and made her resolve to know more of "Y's Listvy."

"Look up the legend of his sword," suggested Uncle Herbert.

The hour before noon was spent in great Lexington Market, one of the most wonderful in the country.

"Why, Uncle, who in the world can use all these things? Just think of acres of fish and meat and poultry, and squares full of flowers and vegetables! And do see these quaint nannies and marketwomen?"

"Aren't they more interesting than peasants?" asked Uncle Herbert.

So much walking and seeing made Marion very willing to sit down in a restaurant and eat terrapin soup, steamed oysters, and canvas-back duck. Said her Uncle with a twinkle in his eye:

"These are the famous dishes of the country, which you wished to taste." "They're the best I ever tasted!" she declared in delight. "This is just as much fun as eating cheese in Switzerland."

Immediately after luncheon Uncle Herbert announced: "Now the great treat of the day is coming." The rain was again dashing, but they made their way to the fine residence section of the city near Monument Square, where from a mighty height George Washington surveys the city. Uncle Herbert went up the steps of a mansion and rang the bell. He handed the servant two tickets, somewhat to Marion's amazement, and before he knew it she was ushered into one of the finest private art galleries in America. Said her Uncle: "I know the collection well, and I am tired. Here is the catalogue; now play you are in Munich or Dresden."

It was an hour before he had speech with Marion again. Then she sat down by him with a little tired sigh,

but her eyes were shining.

"I shall never forget this. There are so many wonderful things; but that 1814, by Meissonier, and The Sheepfold, by Millet, are the finest paintings I ever saw." Uncle Herbert nodded, saying:

"It is a pity the Sheepfold is not better known. To me it is far greater than the popular Shepherdess or the Gleaners."

"But why is it so unknown, and why can we get in here today?"

For just a few special days in the spring this collection is opened for the benefit of charity, and it is a privilege well worth a journey to enjoy."

To rest Marion, as the fitful sun was now peeping out, some long electric rides were taken, to the harbor and about the city. At a certain square they left the car. The rain was dripping slowly again, but they entered the gate of an old churchyard and made their way to a corner where a stone bore the words—"Edgar Allen Poe." Uncle Herbert watched the serious look upon Marion's face, and commented:

"This is the tomb of a poet who will seem greater to you when you are my age than perhaps he does now. His fame is not decreasing."

The sombre scene and memories of the sad history she had read the night before made Marion look so sober that the kind uncle judged a good diversion would be the shopping she had specified. So very soon they were in great department stores, asking prices and buying souvenirs for Marion's little brother and sister at home. This work was so fascinating to her, and Uncle Herbert enjoyed her pleasure in it so much, that before he knew it the time had so passed that they had to make a quick trip to the station. Here their train was awaiting them, and as Marion seated herself in the car, leaning back with a sigh of satisfaction, her uncle handed her a card with a list, headed, "Marion's Sightseeing Wishes," and containing "cathedrals, palaces, art galleries, famous pictures and statuary, great public buildings, shopping, watching peasants, eating famous dishes of the country, visiting tombs of great people and places of historic interest."

How could you remember all that, just as I said it, Uncle?"

"Took it down in shorthand. (Now Marion, check off the things we have done.) In just a moment Marion looked up to clap her hands:

"Every single thing but palaces! O Uncle, who could spend a happier day abroad than I have had in Baltimore!"

JUST FOOD
Nature's Cure.

One of the most important discoveries of late is the application of the right kind of food to rebuild the lost substances of the body, thrown off by the active, nervous work of Americans.

Careful investigation by experts in food and dietetics, has brought out the fact that albumin, which is contained in various foods, is acted upon by phosphate of potash, not such as obtained in drug stores, but such as is found in certain parts of the field grains in most minute particles, arranged in Nature's laboratory, not man's.

The part of the grains containing phosphate of potash is used in the manufacture of Grape-Nuts food, therefore the active, nervous, pushing brain-worker can feed the body with food that goes directly to the rebuilding of the broken-down gray matter in the brain, solar plexus and nerve centres all over the body, with the result that the individual who refreshes and rebuilds the body with proper material of this sort, obtains a definite result, which he can feel and know of and which is apparent to his friends.

A vigorous brain and nervous system is of the greatest importance to any business man or brain worker.

Stop Over. Special Introduction. Texas.

MORE WORK FOR THE GENERAL CONFERENCE.

Two suggestions, outlining work for the General Conference, have had prominent discussion recently in our Advocate, to wit:

- 1. Remove the time limit from the pastorate. 2. Put a time limit on the presiding eldership.

The principal reasons assigned for these demands are: (1) The longer a man remains in a city pastorate, the more efficient he becomes. (2) The longer a man remains in the presiding eldership, the more inefficient he becomes.

As these suggestions are not new, and the arguments in favor of them are so convincing, I will not discuss them further, but will venture to suggest a few other things for the consideration of our law makers.

1. Let us have a law making it illegal for a Bishop to appoint a man longer than four years consecutively to circuit work. The reasons for this are so numerous and so self-evident that I need to suggest only a few. Circuit traveling is very trying on a preacher, both physically and mentally. He must be absent from home a great deal of the time; out in all sorts of weather; sleeping in all sorts of beds, and eating all sorts of cooking. The temptation is almost irresistible for him to preach the same sermon all around the circuit, which of course will lead rapidly to mental deterioration.

In addition to this, being constantly among country people who are supposed to not care much for style, he is liable to become careless in his manners and habits of dress.

Besides all this, there are a great many brilliant preachers that are being kept in the back ground by those who are now on the districts and in the stations, and if we had this law it would compel the Bishop to see these men and put them where their brilliant gifts would become known and appreciated.

2. As a necessary corollary to this law, let us have a regulation prohibiting the Bishop from appointing any man longer than four successive years to station work.

To keep a man cooped up in stations for eight or ten years successively, and require him to go through the treadmill performances that of necessity make up his round of daily and weekly duties, is to subject him to an unwarranted strain. Besides, having to preach twice every Sunday to the same congregation, and being compelled, on account of the demands of a worldly membership to preach short sermons, he will almost certainly degenerate into a very small preacher. But worse than all, being associated with rich and proud people, there will be a strong tendency for him to become proud, arrogant and stuck-up, so that he will have scant sympathy with the common people, or even for his brother, the circuit preacher.

Anybody, except the Bishop, can readily see that he ought to have a change, and since the Bishop cannot see it, we are driven to the necessity of relieving him by the law.

3. My third suggestion, and by far the most important, is that we have a law making a man ineligible

to any connexional office after he has served as such, one quadrennium.

It is a well known fact that there are hundreds of worthy men throughout our connection that are capable of filling these positions just as acceptably as those who have filled them in the past, and it is but fair that these worthy men should be given a chance. They need the opportunity, which these positions afford, to broaden out on many lines, to visit all the Annual Conferences and see some of the world. Surely, four years is long enough for any man to have such a good thing. By all means let us have a law that will pass it around.

JOHN M. BARCUS.

THE PANHANDLE AND ELSE.

For some time the conviction has been growing upon those most intimately connected with our western work that some adjusting of conference lines was necessary for the most rapid development of Methodism in these parts. Our brethren of the Denver Conference, as well as of the New Mexico Conference, are confronted with some very grave problems which our General Conference should help them solve. That there is in these fields a great work for Southern Methodism, those who have most carefully studied the field have not the least doubt. But how to man and properly maintain the men who are there is a serious problem. Aside from the monetary consideration, that of doing the work of an itinerant Methodist preacher and remaining in such high altitude as we find in Colorado is a very serious difficulty in the way of our work. Some of our best and truest men have gone to this conference, but because of the high altitude in which they are compelled to work they have been unable to remain there.

Hence, as Bro. Chenoweth, of the LaVeta District expresses it, "Our work is largely a chain of sand." Not that our preachers there are less true than elsewhere, but because they are unable to stand the strain of such an altitude.

Another hindrance, in both the Denver and New Mexico Conference, is the scarcity of workers. These conferences are too small to do the most efficient work. "In unity there is strength." And the sooner we realize that the Southern Methodist Church is a unit and that conference lines are only arbitrary and are intended to give us divisions for the most successful work, rather than holding any particular section together, the better for our great Church. Of course there are sentimental reasons for not dividing any great conference, but let us remember that wherever the Southern Methodist preacher goes, the Church should be back of him with all her strength.

Looking to the strengthening of our work in these conferences noted, the LaVeta District of the Denver Conference passed the following memorial: "We do hereby memorialize the General Conference to make, by reconstruction, one Annual Conference which shall include what is now the Denver Conference, that part of the New Mexico Conference included in the territory of New Mexico, the Colorado and Clarendon Districts of the Northwest Texas Conference, and Beaver County, Oklahoma." Looking to the same end, that of strengthening our work, and thus advancing the kingdom of Christ, the following memorial signed by individual members of the Clarendon District Conference will be presented to our General Conference:

We the undersigned members of the Clarendon District Conference do hereby memorialize the General Conference of the M. E. Church, South:

- 1. To make, by reconstruction, one Annual Conference which shall embrace what is now known as the Denver Conference, that part of the New Mexico Conference included in the territory of New Mexico, Beaver County, Oklahoma, and that part of the Northwest Texas Conference included in the Clarendon, Colorado and Abilene Districts and the Matador Charge of the Vernon District. 2. Said Annual Conference to be known as the Panhandle Conference. 3. We do further petition the General Conference to appropriate to said Panhandle Conference from the General Board of Missions the sum of \$2000 in addition to the amount now appropriated by said Board to the Denver and New Mexico Conferences, to aid in the further development of the territory contained within the bounds of the proposed conference. 4. Fourth. Said appropriation to be annual until such a time as those in charge shall be convinced that said conference is able to take care of its entire territory." This memorial of course affects four Annual Conferences, but the conviction is rather general in these parts that if the Mis-

sion Board will aid for a few years, that some such division as here called for will greatly strengthen our work in the territory considered and would not weaken the Northwest Texas Conference to an appreciable extent, as it would leave to the Northwest Texas Conference 66,894 members; 10 districts with 293 pastoral charges, which would still be much larger than any of the other Texas Conferences, since the Texas Conference, which is next in size, has only 55,559 members, and 188 pastoral charges. At the same time it would give to the new conference 115 pastoral charges, and between 15,000 and 18,000 members with which to start.

With the railroads which are already traversing our territory, and those which are under construction, the new conference would be closely joined together. From personal observation, we are convinced that there is no greater field for Southern Methodism to-day than in the territory of New Mexico. A constant stream of immigration is pouring in there, and to properly reach these people and win them for our Church, we must have a stronger conference than can be had in one of only twenty-one pastoral charges, which is the strength of the New Mexico Conference. The fields are white unto harvest; shall we be wise enough to lay aside conference lines and strengthen our work so as to reach them? We can conceive of no legitimate reason for maintaining one conference intact which has 270 pastoral charges, and at the same time permit another, lying so closely alongside as the New Mexico, to struggle to do its work with only twenty-one pastoral charges, if we once admit that Southern Methodism is a unit and that all should strive for her greatest good.

Whether the lines indicated in the above memorial are the best or not, is possibly a question; yet the conviction is rather general that lines somewhat in keeping with the above suggestions would be for the greatest good of all concerned.

THOMAS S. BARCUS.

Hereford, Texas.

Catarrh.

Called an American disease, is cured by an American medicine, originated and prepared in the most catarrhal of American countries.

That medicine is Hood's Sarsaparilla. It cures radically and permanently, in that it removes the cause, cleansing the blood of scrofulous and all other impurities. It overcomes all the effects of catarrh, too, and builds up the whole system.

RESOLUTIONS OF RESPECT.

We, the committee appointed to draft resolutions of respect to the memory of our deceased sister and co-worker, report the following:

Whereas, It has pleased God in His All-wise providence to remove from our midst Sister M. T. Grant, a member of our Liberty Hill W. H. M. Auxiliary, and for sixty years a member of the M. E. Church, South; whereas, Sister Grant was a loyal and earnest Christian woman, always ready to cheer us and aid us by her wise counsel and sweet presence and cheerful spirit:

Resolved 1. That we do bow in humble submission to the will of our heavenly Father, and that we shall strive to emulate her daily life.

Resolved 2. That we extend to the bereaved family our heartfelt sympathy, and that we dedicate a page of our minutes to her memory.

Resolved 3. That a copy be furnished the sorrowing family and local paper and Texas Christian Advocate.

MRS. G. FISK. MRS. Z. V. LILES. MISS MARGIE MUNRO. Committee.

Better Than Spanking.

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

God's music will not finish with one tune.—Sir Edwin Arnold.

THOUSANDS OF CHILDREN

Suffer untold agonies from ring worm, ground itch, eczema, scalp eruptions and other itching diseases of the skin. Their parents can relieve these helpless little ones promptly by the use of Tetterine. 50 cents per box, all druggists, or by mail from the manufacturer.

J. T. Shuprine, Savannah, Ga. Bathe with Tetterine Soap, 25c. cake.

Knowledge without justice ought to be called cunning rather than wisdom.—Plato.

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 Baptism, which it is believed everybody ought to have. Price 10 cents a copy, prepaid. Address REV. JOHN ADAMS, Tyler, Texas.

From Needle to Treadle. Volo Sewing Machine. Even to the most obscure details, the Volo Sewing Machine is a marvel of careful construction and improvement. It is a machine different from others, possessing features so infinitely superior that it is faultless from needle to treadle. Its practical, every-day efficiency makes the

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Consists of Eight Guns, To-wit: Methodist Dynamite, or Immersion Exploded. Our Policy Vindicated, or Why I Am a Methodist. Twelve Reasons Why I Am Not a Campbellite. Heaven's Dynamics, or the Baptism of the Holy Ghost. Sledge-Hammer on Baptists' Succession, or the Unbroken Chain Broken. Wrecks by the Way, or Apostasy Proven. The Campbellites Defeated, or God's Altar Established. The Antipede Baptist Torpedoed, or Infant Baptism Flucidated.

NO PAY TILL CURED. 100 page pamphlet on Rectal Diseases and testimonials sent free. Thousands cured since locating in Dallas, 22 years ago. No knife, clamp, cautery, ligatures or carbolic acid injections used in curing Piles. DR. DICKEY & DICKEY, Office Wilson Bldg. Dallas.

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AN OLD ADAGE SAYS "A light purse is a heavy curse" Sickness makes a light purse. THE LIVER is the seat of nine tenths of all disease. Tutt's Pills go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition. Give tone to the system and solid flesh to the body. Take No Substitute.



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THE BELLEVUE DISASTER.

Bellevue, in the North Texas Conference, and just beyond the town of Bowie, was wiped off the face of the earth by a cyclone, followed by a fire, last week. Every house in the town was either totally destroyed or seriously injured. Fourteen people were killed and a great many badly hurt. All the people are homeless and helpless. All they had is gone. Their case appeals to the whole State for immediate help, and all sections are beginning to respond. Our Church interests suffered severely. Our pastor, Rev. J. P. Rodgers, and his family escaped with their lives, but they have nothing they can call their own. It is all gone. Let the readers of the Advocate send help to this good man and his family, especially. Send it to Rev. Gibbs Mood, Bowie, who will see that the donations reach Bro. Rodgers. All our Methodists ought to respond in this great emergency.

THE GALVESTON-DALLAS NEWS IS UP TO DATE.

The Galveston-Dallas News certainly leaves nothing undone to meet the wish of all its readers. In Church matters it is the most enterprising daily in Texas, in fact in all matters of news. It has a special Methodist correspondent to look after all Methodist bodies—Mr. S. M. Lesesne. He always attends the Annual Conferences and the preachers all know and love him, and he gives the best reports of any reporter of the proceedings of these annual gatherings. He is a member of the Methodist Church and knows our Methodist terminology; and when he reports us, he gets us down right. Now the News has sent him to Birmingham as its special correspondent to report the proceedings of the General Conference are the benefit of its readers. Usually the reports of the General Conference are meager and unsatisfactory in the press far removed from the seat of that body, but Mr. Lesesne will furnish the News with all items of interest, and our Methodist people particularly will get daily reports of the conference. We are sure that they will highly appreciate this compliment paid them by the Daily News.

People who wear a sugar-coating on the street take it off when they get home.—Ram's Horn.

AMONG THE DISTRICT CONFERENCES.

Last week was a week of District Conferences. The presiding elders seemed to be anxious to get in as many of them as possible before the meeting of the General Conference; so last week was District Conference week. We are sorry that we could not attend them all, but it was impossible. We only reached three of them, and that required a good deal of activity.

We went to the Waco District first. We went by way of Corsicana to Hubbard City. Had rather a short stop at the former city and called a while at the parsonage. Brother Whitehurst, our pastor, showed us through the church building, which is one of the largest and most commodious in the State. He has a large membership, nearly a thousand; and he is getting them well in hand. We heard much from his people of his good standing among them.

We reached Hubbard City after dark and went directly to the Church. Services were in operation. Rev. Jno. R. Nelsen was in the pulpit making a most earnest speech for Southwestern University, and it was a good one. At its close he "lifted" a collection and got something over \$200. After the service we were given good quarters at the temporary parsonage of Rev. G. F. Campbell and wife. Brother Campbell is the pastor and he has a strong hold upon his people. He has sold the old parsonage property for enough to get a good lot just opposite the church and he has money enough left to add something to the good subscription now in hand, and it will not be long until they will have one of the handsomest parsonages in that district. When they get a new church built, they will be in the lead in that growing and prosperous community.

Thursday morning we attended the conference session. Rev. J. G. Putman was in charge. The proceedings had well advanced, as this was the second day. The attendance was good, laymen were in evidence and taking a good part in matters. The preachers, I think, were all present. The spirit of the conference was very religious. The preaching and the addresses took on this sort of an air from the start, and it was kept up till the end. The people took a great deal of interest in the proceedings and in the services. I was given the right of way for the Advocate, and everybody down there is solid on that subject. At noon I preached to a good congregation, and we had a good service. Hubbard City is a most excellent town, with good buildings and good business. The people generally belong to some one of the Churches and the moral sentiment of the community is fine. They gave to the members of the conference a most generous entertainment, and everybody seemed to think they had the best home. The interests of the district showed up well. The presiding elder and his preachers had good reports, and the work generally is in fine condition.

Blooming Grove.

From Hubbard City I took what is called the Boll Weevil road and ran over to Hillsboro. There I missed the Cotton Belt and had to spend the night. I wended my way to the home of that most excellent family, Brother and Sister G. W. Brown, under whose roof I was entertained at the late session of the Northwest Texas Conference, and spent a most delightful night. It is all that one could wish to be the guest in that home. Next morning I went to Blooming Grove and found the conference in session. The opening sermon had been preached the night before by Brother Whitehurst, Rev. Jno. M. Barcus was in the chair, and the proceedings were well under way. There was a large attendance of the preachers and the lay delegates. I was given a warm welcome. At noon I preached to a large congregation, and in the afternoon was permitted to have my say about the Advocate. The brethren received me most kindly, and the paper is in favor in all those parts. Brother

Barcus and his preachers hold the Advocate in high esteem and work for it. Every preacher in making his report told the exact number of Advocates taken by his people; and by actual count there are 518 copies in the district. The spirit of this conference was also fine. The preachers have not yet held their revivals, but these will begin at an early date. Brother J. M. Armstrong is our pastor at Blooming Grove and he managed the entertainment in excellent style. He has a good congregation and is doing a good work. He is a man of great earnestness and is popular with the people. The Training School is under fine management now and is doing a good work. It is the school of the district, has good buildings, a good faculty, and has a future. It is located on a beautiful campus and is prepared to furnish first-class facilities. The members of the conference visited the school in a body and were shown through its several departments. It is all it claims to be—a first-class training school. Blooming Grove is one of the prosperous towns of Navarro County, fifteen miles from Corsicana, on the Cotton Belt leading to Hillsboro. I have never met a more hospitable and delightful people than those who make up the citizenship of that community. Our Church is strong there. I was only present between trains, and while there was the guest of Brother Pruitt and family. They are old settlers in that county and have an elegant home. Brother Barcus is closing out his fourth year on that district, and he has made his work a success. He is one of our most efficient presiding elders. His preachers all love him, and the people are glad when his appointments come round.

Terrell District Conference.

I hurried back from the Northwest Texas District Conference, and went over to Mesquite to take in a part of the Terrell District Conference. I reached it Saturday evening, but the conference had just adjourned, though quite a number of the preachers and lay delegates remained over to participate in the Sunday services. Rev. O. S. Thomas, and in fact his preachers, reported one of the best District Conferences they had ever attended. Every preacher was on hand and a large representation of laymen. It was a very religious conference from its beginning to the end. The preaching is said to have been of a very high order. The sermon of Rev. J. R. Wages was particularly spoken of with much commendation. Brothers Barton and Davis and Hicks are said to have preached well. We had the pleasure of hearing Rev. J. R. Smith on Saturday night and it was a sermon of power and of thought. The love feast Sunday morning was fine. A large congregation packed the house at 11 a. m., and we had a good service. In the afternoon Rev. J. B. Davis preached a good sermon to the children. At night Rev. T. C. Tailey preached a strong, earnest sermon. The meeting will be continued by the pastor, Rev. Walter Douglass. He is a live, wide-awake and thorough-going pastor. He and his people gave the conference a royal entertainment. Mesquite is a fine town and the people are good citizens. We have a good church and parsonage. We will need a new church building, however, before a great while. Our location is one of the best in the town. I was entertained at the good home of Brother J. C. Ruple, an old East Tennessean. We were brought up in the same county. It was good to meet him and talk over old times. He is a good member of the Cumberland Presbyterian Church.

The Terrell District is in fine condition and Brother Thomas has all its affairs in hand. He is a man of business training and he handles his work not only religiously, but systematically. He is one of our most successful presiding elders. He is in such favor on his district that his people and preachers have sent him, at their expense, to the General Conference to have a few weeks of outing. Also Rev. J. F. Bryant and Rev. Louis Bar-

cus's people have treated them to the same compliment. No doubt but that we will have a number of our Texans as visitors at Birmingham.

POOL-ROOM GAMBLING.

We begin this week a series of articles on the "Evils of the Pool-Room." They are written by a gentleman who has had a large experience in newspaper work, and he has seen something of the evils of this sort of gambling. Here in the city of Dallas it is ruining hundreds of men, young and old. Though we have a stringent law on the subject, yet the devotees to this sort of wickedness seem to know how to evade the law, and pool-room gambling is one of the meanest iniquities practiced in this city. Read what Mr. Travis has to say on the subject and you will open your eyes.

PERSONALS.

Dr. G. C. Rankin will preach the Commencement sermon for Polytechnic College the last Sunday in May.

Rev. Lovie Pierce Law, of Arkansas, on his way to Naacogoches to help in a meeting, called and made the Advocate a brotherly visit.

Brethren M. D. Parnell and Lee Terry, of Mesquite, or near there, called to see us the past week. They are good members of the Church and they read the Advocate.

Rev. H. D. Kniekerbocker, of Trinity Church, will deliver the sermon before the undergraduates at Southwestern University at night on the first Sunday in June.

We know a flourishing town of 1000 people in a prosperous section, needing a good man to start a newspaper. Any applications sent to this office will be sent to the proper parties with whom to correspond.

The venerable Dr. J. C. Simmons, of California, has gone to his reward. He was one of the oldest ministers in our Church and one of the best men to live and die in the service of Methodism.

Rev. J. A. Pledger, of Bertram, passed through the city on his way to visit the home folks in Lamar County, the other day, and made us a pleasant visit. He is looking well and brings good reports from his part of the field.

Rev. H. A. Bourland, D. D., will take charge of the First Church people, this city during the absence of Dr. Moore at the General Conference. Dr. Bourland is not in charge of any regular work, but he preaches as often as our most active pastors.

Rev. R. E. Nunn, of San Francisco, writes us that he and his family escaped unharmed in the recent disaster, but that one hundred and fifty of his people are homeless. He will remain with them in their awful visitation.

Mr. L. Blaylock, the publisher, who is a lay delegate to the General Conference, left for Birmingham Monday night, and will, if all goes well en route, arrive in time for a meeting of the Southern Methodist press in that city May 2.

Miss Madge Campbell, daughter of Rev. James Campbell, of the Waxahachie District, and Mr. Roy M. Farrar, of Houston, were married at Waxahachie, Texas, Monday morning, April 30, 1906. We congratulate the fortunate young man, and wish for them both much success and happiness.

Dr. W. F. Packard, of Tyler, preached the Commencement sermon for the Medical College at Trinity Church last Sunday. Those who heard it say it was a fine effort, and the audience was greatly pleased and edified. Dr. Packard will also preach the Commencement sermon for Southwestern the first Sunday in June.

Rev. M. L. Hamilton, at the Oak Cliff charge, is having a fine meeting. Last Sunday night Rev. J. S. Davis preached and a great spiritual wave swept over the congregation. Penitents were at the altar, and conversions took place in the old way. The meeting bids fair to be one of the best ever experienced in that congregation.

Rev. G. C. Rankin, the editor of the Advocate is now in Birmingham at the General Conference. In his absence, the office force will look after matters. He left editorial matter for

the first page to last till he returns; and the eighth page will be filled with matter from his pen at the seat of the Conference.

Capt. V. F. Pace, of this city, who is also a representative for Dallas County, made us a pleasant call. His announcement appears in the Advocate.

Rev. J. R. Wages, of Kaufman, showed up in this office recently. He always leaves us in a better humor with the world and the rest of mankind, because of his cheerful spirit. We have no better man than Brother Wages, and he is doing a good work at Kaufman.

We stated last week that Rev. G. R. Hughes, of Troup, was very ill; and now we have to make the announcement that he is dead. After suffering for some weeks he passed away the 26th of April. This announcement fills us with sadness; but we rejoice in the fact that he lived a pure, noble life, died a triumphant death and has gone home to heaven. We shall see his face no more upon earth, but we can meet him beyond the river.

CALIFORNIA RELIEF FUND.

By Bishop O. P. Fitzgerald. The acquaintance and confidence of the general public enjoyed by the officers of the Board of Missions of the Methodist Episcopal Church, South, and their facilities for such service, made it seem eminently proper that they should be made agents for the disbursement of the fund raised among our people for the relief of the sufferers from the recent disaster in California. When intelligence of that sore visitation reached Nashville, the connectional headquarters of the Methodist Episcopal Church, South, and the seat of the Board of Missions, a meeting was called of the connectional officers of the Church, together with the pastors of our denomination in the city. At this meeting expressions of profoundest sympathy were given, and steps were taken for the immediate collection of funds to be applied to the relief of the sufferers. The suggestion was accepted, that the distribution of any funds that might thus be raised could be speedily and safely effected through the intelligent council and hearty co-operation of our Chief Factors, with the resident brethren who represent our denomination in California. It was hoped that the responses of our people would be prompt and liberal, and we felt assured that to all concerned it would be in the fullest and most sacred sense a labor of love. And so it has turned out. From the fuller accounts received, bringing us the knowledge of the wider spread of the aid sought for was needed, and that there was no reasonable ground of fear that the sum secured would be excessive. All the donors to this fund seemed to be cheerful givers. Their satisfaction would be still greater if the sum transmitted were even larger. With what is sent herewith goes our kindly thought, with a prayer that the abounding mercies of a gracious God may now be especially manifested unto our smitten people in beautiful California as she sits in the midst of this great sorrow and desolation. Nashville, Tenn.

To the Ministers and Members of the Methodist Church, South:

In view of the great disaster that has fallen on San Francisco and other cities and communities of the Pacific Coast, we suggest that collections be taken on Sunday, May 6, in all our churches, and that the amounts contributed be sent at once to the secretary of our Board of Missions, to be distributed by him in relieving the wants of our ministers and people and in restoring ruined churches and parsonages.

- A. W. WILSON, J. C. GRANBERY, W. W. DUNCAN, C. B. GALLOWAY, E. R. HENDRIX, J. S. KEY, O. P. FITZGERALD, W. A. CANDLER, H. C. MORRISON, E. E. HOSS, A. COKE SMITH.

THAT REVISED NEW TESTAMENT.

I have carefully read the pamphlet lately published by my old friend and brother, Rev. John Adams, D. D., on the "American Standard Revised New Testament," and feel no hesitancy in endorsing and recommending it as a fair, just, much needed criticism of that sectarian revision. I know no other man in our great Church who is better qualified to set forth and defend the doctrines of our Church than Bro. Adams. Let every lover of truth get the pamphlet and read it, I especially urge all of our young preachers to get it at once. It will pay to read it.

E. L. ARMSTRONG.

APPEAL FROM SAN FRANCISCO.

San Francisco, April 22, 1906.

One of the greatest calamities in history has befallen the people of San Francisco and other cities of California. Earthquake and fire have utterly destroyed the greater part of San Francisco, including the homes of a large number of Centenary Church, and a large part of our members are without a home or a dollar, and dependent upon what may be given to them. Many of them are now compelled to live in the open air and food cannot be bought. Famine and disease threatens them, and something must be done at once. We need money and all money should be sent by Wells, Fargo & Co. Express, to Rev. R. E. Nunn, pastor, 1715 Bush St., San Francisco, Cal. Checks and drafts cannot be cashed. Money is required for the purchase of necessities of life, including medicine.

At a meeting held at Centenary Church to-day the undersigned were appointed a committee to prepare this appeal.

- L. M. SHUCK, W. E. JANKE, D. D. S. C. L. POWERS, M. D. C. W. EASLIN, Secy. R. E. NUNN, Pastor.

AN APPEAL FOR HELP.

Some two weeks since the cyclone at Briggs, and we as a Church are able to realize our real condition. Our people suffered. They are not strong; a small society, a needy place. They moved their church building to town two miles. Now the almost total loss of their seats. They are in real need of help. Will our brethren help in this time of need? Send your contributions to E. A. Davis, Florence, Texas, or to myself, Bertram, Texas. J. A. PLEDGER, P. C.

THE BELLEVUE DISASTER.

The cyclone which destroyed Bellevue literally wiped out the town, our church and parsonage property is completely destroyed. Bro. Rogers and his family were uninjured but everything they had is gone. Sister Rogers and the five youngest children returned here with me Friday morning and are at our house, where the Bowie people irrespective of all creeds have vied with each other in showing their sympathy for them in a substantial way. One traveling man from Galveston who heard of them sent up \$25 to them and other monies have been given them as well as clothing, etc., for not even a change of clothes was left to them. Our best members at Bellevue lost everything and will, as one of them said to me, "begin life over." They must have a church and parsonage. Will not the North Texas Conference help them rebuild. R. G. MOOD.

A LETTER FROM CALIFORNIA.

Since there has been a severe earthquake in San Francisco, and friends are wiring me if I am safe, I will take occasion to say through the Advocate that I am all right, as is also our whole town and all the rest of Southern California. We are about five hundred miles from the territory affected, and the only wave we have experienced here was a wave of sympathy and brotherly love, which came over us when we read the sad story of earthquake and fire which wrought such havoc on the northern coast, almost as far from us here as the little village of my nativity in Collin County, Texas.

I resolved when I came here I would write often to the Advocate, then each time I received my appointment, I made and broke the same good resolve until now I am past the second quarter of my fourth year at San Bernardino, and it takes an earthquake to stir me up to write.

You have heard so much about the orange and the palm that you are likely to think that this is an unusual country, but the truth of the matter is that we have the same, yet ever new and strange, divine grace and human weakness. The blessed "Old Story" has the same effect, and the same old enemy tries the same old tricks in his effort to annul the tender mercies of the Lord.

When one gets to this wonderful country, he turns round and calls all those who are a day later in arriving "Newcomers," and if one has been here more than a year or two, he can lord it over about one-half of his neighbors as the country has doubled in population in about that time.

Our work in this end of the State is comprised in the Los Angeles District, (Presiding Elder R. P. Howell, 1476 Valencia street, Los Angeles, California.) It includes about twenty stations scattered well over this part of the State. We have no appointments in the rural districts, no circuits. In fact, there are a number of cities of eight or ten thousand where we have no pastor. There are towns of half a thousand where there is no Church service. To my mind this is the greatest home mission field we have in the United States.

Our membership is made up of people from the four quarters of the globe, clustering around a nucleus of loyal, faithful, consecrated, Southern Methodists, who, like Abraham of old, carried their religion with them over the Rockies and the "Great American Desert," and expect to keep it till they die.

If you should drop in on one of our conferences, you might think you were at a Texas Conference, for you would be greeted by Sam P. Wright, George Clark, R. R. Raymond, C. H. Govette, C. R. Gray, Jerome Haralson, Uncle Sebe Crutchfield, J. L. Williams, and this scribe, and among the laymen you would see a Barcus and two sons of T. J. Duncan.

Of the health seeker, the money seeker and the pleasure seeker, I will write when we have another earthquake.

JAMES E. CRUTCHFIELD San Bernardino, California.

THE DUBLIN DISTRICT

Preachers' Meeting and Missionary Institute, April 16-18, 1906.

We met with the Carbon Church and were pleasantly entertained by them. Bro. Statham, the pastor, has the reins well in hand and his people are a loyal set. The presiding elder, Bro. Bailey, was at his best and presided with his usual wise and helpful way. The preaching services were given important place, and the following brethren preached during the occasion. J. R. Henson, W. J. Lee, O. P. Kiker and J. E. Stevens. The following other pastors were present and took part in the program: C. S. Cameron, J. C. Carter, C. E. Statham, J. T. Owen, M. C. Dickson, C. F. Kiker and L. B. Tooley. Bro. I. N. Reeves, a supernumerary of Carbon, was in attendance upon all the services and gave us the benefit of his wise experience. Bro. J. H. Morris, a local elder of Hico, was present. The subjects for discussion were live ones and there was not a dull moment during the whole meeting. From every portion of the district there seemed to come reports that indicate a great year for God and the Church. Already the revival fires are burning. O. P. KIKER, Secretary.

CHURCH DEDICATION.

Our church at Burton will be dedicated May 13, by Rev. C. F. Smith, P. E. All former presiding elders and pastors are heartily invited to attend the services on that day. H. B. SMITH, P. C.

DISTRICT CONFERENCE NOTICES.

Gatesville District.

Attention pastors of the Gatesville District! Please send me the names of all those who will attend the District League and Sunday-school Conference, May 16 and 17. We want to provide entertainment for all. B. A. EVANS, P. C. Crawford, Texas.

Sherman District.

The Sherman District Conference will open on Thursday, May 24, at 8 p. m. at Pecan church, three and one-half miles northwest of Sherman. Pishop Key will preside. Opening sermon by J. H. Griffin. E. W. ALDERSON, P. E.

San Antonio District.

To the preachers, Home Mission Society and Leaguers of the San Antonio District of the West Texas Conference:

You will please send me the names of all those who will attend the District Conference, which will convene in Uvalde, on June 21, 1906. We will have plenty of room if we can get the names of all who will attend in time to make arrangements. My people join me in sending you a cordial invitation, and request your prayers for a spiritual uplift at that time. C. W. PERKINS, Pastor.

Brenham District.

Brenham District Conference will be held at Caldwell, May 29-June 1. The conference will be organized Tuesday, May 29 at 4 p. m. Opening sermon at 8 p. m. by S. W. Thomas.

The following committees are appointed: License to Preach—E. L. Ingram, T. S. Williford, Dr. W. W. Greer. Admission and Re-admission—C. J. Oxley, G. W. Riley, Dr. T. F. Cox. Deacons and Elders' Orders—H. B. Smith, S. R. Twitty, E. W. Potter. Local preachers should attend, but whether they can or cannot, the law requires of them a written report. Pastors will please notify delegates of the date of this conference and urge their attendance. Send the names of all who will attend to Rev. Chas. U. McLarty.

Sherman District.

The Sherman District Conference has been changed from May 20-23, to May 24-27, and the first service will be Thursday night, a sermon. After the sermon, organization of the conference. T. W. LOVELL, P. C.

OPERATION OF POOL ROOMS.

By Phil C. Travis.

Should an institution which injures its devotees mentally, morally, physically and financially be permitted to do business in this enlightened age? The pool-room or turf exchange, as operated in the cities of Texas, does all this and more. It debases men mentally by drawing attention from business and concentrating the mind upon the running of horses who are raced, not for the sake of the sport, but for profit. The morals are weakened by association with gamblers and the element which makes headquarters at pool-rooms. Health is undermined by frequently a room crowded almost to suffocation, where all grades of cigars are conscientiously smoked and the seams of the city permitted to lounge. It is no exaggeration to declare that a person may become infested with more different kinds of bad odors in a pool-room than in any other place in Texas. There may be exceptions, as the writer has never visited a soap factory or frequented a garbage heap. As for financial injury, all are agreed. The percentage in favor of the house is so strong that the public hasn't a chance to win, but individual "sackers" have to be shown. I have been shown, and I declare unhesitatingly that I was injured mentally, morally, physically and financially. I have learned my lesson and will profit thereby. May others heed my warning!

The Legislature of Texas has enacted a law prohibiting the operation of poolrooms. But is it not enforced. It is alleged that the wiring of bets outside of the State makes the law a mockery and a sham. Such is not the case in other States. I believe that a determined stand on the part of the constabulary will close pool-rooms in Texas. In a subsequent article I will review the law in detail and outline a course of procedure.

From what classes do these degrading concerns draw their patrons? From all classes. Banker, college professor, lawyer, hotel proprietor, insurance man, business man, railroad man, county official, newspaper man, telegraph operator, collector, clerk, printer, contractor, street-car conductor, hack driver, professional gambler, bum and the "tout" are within the meshes. And while in the pool-room they are all equal. Like politics, it makes strange bed-fellows. Many of them are members of the Church, but they are not doing the Lord's work when scanning the blackboard in an endeavor to pick a winner. And, strange to say, not one will defend the thing which is dragging them down. If told that an effort is to be made to close pool-rooms, they will declare with one accord, "I hope it will be successful as I will be better off." Yet they return to the game at the first opportunity. Nothing more strongly illustrates the weakness of human nature.

A gambling den is a model of righteousness compared to these so-called turf exchanges. Both are degrading to the public morals and are unlawful, yet the one may be raided or closed by injunction, while the other flourishes in broad daylight with open doors. At Beaumont a vigorous county official backed by public sentiment closed the pool-rooms. Why not in every city? If the sheriff and chief of police would join hands and raid pool-rooms, as they have the right to do, the problem would be solved. Gov. Folk, of Missouri, is an example. What he accomplished in St. Louis can be done elsewhere.

Recently the Grand Jury of one county indicted several pool-room operators, denounced such institutions in vigorous terms and there the matter rested. Even if the cases are tried and the defendants each pay a fine, it will be as naught. Their profits are so large that they can afford to pay fines. During two months of this year one pool-room cleared \$20,000 and continues to feed upon the public. Nothing short of well planned raids will close the doors. Let public sentiment command the constabulary to act. This is election year and during a campaign public officers heed the voice of the people.

The writer will contribute several articles on the different phases of the poolroom. He will deal with the "tout," the "dope sheets," the profits, the telegraph exchange, unsanitary conditions, the degrading influences and the law. He will show by competent authority that the police power of the State can control pool-rooms as readily as it can stop lotteries and gold brick swindles.

WORK IN GATESVILLE DISTRICT.

I have just returned from the Gatesville District, where I have been assisting Bros. Dalton and Evans in meetings. Bro. Turner, presiding elder of the Gatesville District, met me at the depot; we drove to Jonesboro to his Quarterly Conference. Bro. Turner is an elder who faithfully looks after every department of Church work. I enjoyed being with him very much. He is one of God's noblemen—a man of

strong character and sterling integrity. His sermon at the Quarterly Conference was of a high standard. I look upon him as one of our best preachers. He is in fine favor with preachers and people.

We had a good meeting at Jonesboro. There was a fine spirit throughout the meeting and the Church seemed to take on new life. The weather was very unfavorable, but we had a good congregation. I think good results will come from the meeting. Bro. Dalton, the pastor, is comparatively a young man, of great ability and a close student. There is a good outlook before him. He is in fine favor with his people, and his work seems to be growing under his ministry.

The meeting at Crawford was a successful one. The weather was still unfavorable, but the congregation was good, and the meeting seemed to take on an interest from the first service and grew until the last one. I found a fine people at Crawford. Bro. Evans, the pastor, is in fine favor with his people. He is one of our best young men and a good preacher, full of zeal and consecration to his work. His wife is certainly a helpmate indeed; her prayers and songs were certainly an inspiration to the meeting. His mother lives with them. She is a good Christian mother indeed; her prayers and soul-stirring shouts were an inspiration to us all. I certainly enjoyed being with these strong young men, so full of zeal for the Master's work. There is certainly a fine future for each of these, and I predict a prosperous year. I am to be with them again in the summer.

I found the Advocate in fine favor everywhere. The people are proud of it and its standard for the right. I thank God there is something within us that tells us truth shall outlive the stars, and he who fights for the right shall come off conquerors through Him that loved us and gave himself for us. J. A. WALKUP.

AN INCIDENT.

Last Sunday morning we attended the funeral of a lady who died suddenly Friday night. Neither she nor her husband were religious. At the funeral we tried to impress the very large audience with the importance of always being ready, as life was so uncertain, and death was so sure; stating that "little did this sister know, or think, Friday afternoon as she was busy about her domestic duties that she would go out of this world before morning; and so we do not know but what some of us here to-day may not live to see tomorrow's sun rise, but may be called into another world. A Mrs. Dunaway, attending the funeral from Azle, on her way back to Azle from the funeral, saw some poke-greens by the side of the road and got out to gather some. She called for her husband quickly. He hastened to her call, but she fell on her face lifeless before he could reach her. We were phoned for to attend her funeral, but we were visiting some members in the country and did not get the message in time. How important to be ready! J. DAVID CROCKETT. Springtown, Texas.

How This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. P. J. CHENEY & CO., Toledo, O. We, the undersigned, have known P. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by his firm. WASHINGTON, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c per bottle. Sold by all Druggists. Take Hall's Family Pills for constipation.

BOOK NOTICES.

"The Lincoln Legions." This is a book written and published by Louis Albert Banks, the distinguished preacher in the Methodist Church. It is published by The Mershon Company, Columbus, Ohio. It is written in the interest of temperance organizations and other societies that are interested in pledge-signing in the interest of temperance.

"The Epistles of St. Peter—A commentary on these Epistles," by J. J. Jowett, M. A., and published by A. C. Armstrong and Company, New York. This is one of a series of commentaries on the New Testament by distinguished men in their line. We also have another one of the series before us, on the Book of Revelation. The whole is under the direction of that eminent commentator, Dr. W. R. Nicoll, the editor of the British Weekly. It is intended that these commentaries will rival the Epositor's Bible series. These specimens excite the largest hope and the books will be very valuable.

"Old Tales Retold," written by Octavia Z. Bond, and published by Smith & Lamar. The title of the book gives an idea of its contents. It con-

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes. It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system. Accept no substitute.

tains many most remarkable and interesting incidents. It is a most refreshing volume, and full of the history of the early settlement of our country.

"Quilian Lectures," by Dr. J. M. Buckley, editor of the New York Christian Advocate. These lectures were delivered by Dr. Buckley in 1905 at Emory College, Georgia. They cover many subjects, such as "Religions and Religion; No God; Many Gods in One; Inspiration and Revelation," and the like. Everything written by Dr. Buckley is worthy of a close reading, and this volume is no exception. It has been brought out by Smith and Lamar.

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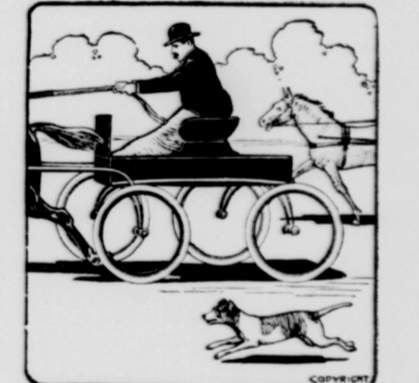
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Will write to me I will tell them how they can be cured of this terrible disease. I will send the names of hundreds who have been cured, and a booklet describing the disease and how it is cured.

I have devoted 30 years to treating Epilepsy, and there are few cases that any treatment will not cure. If you are a sufferer, or know of one, write me at once. My advice and book is free.

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IF YOU LIKE SPEED

on the driveway and have a horse that's a goer, you can get out of him all that's in him if sitting behind you ride in a light roadster which has been numbered in the long line of swiftly drawn seats on wheels purchasable within our four walls. Modern manufacture, as shown here, has exerted itself for the benefit of the horseman who dearly loves an exciting "brush on the road."

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

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Epworth League Department

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

State Epworth League Cabinet.

President—Gus. W. Thomasson, Van Alstyne.
First Vice-President—Rev. A. D. Porter, Mt. Calm.
Second Vice-President—Miss Belle Taylor, Houston.
Third Vice-President—W. A. Palmer, San Marcos.
Fourth Vice-President—C. A. Lehmburg, 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.

THE PRESIDING ELDERS AND THE LEAGUE INTERESTS.

It is encouraging to note the attention being given the League interests by our presiding elders, particularly with reference to district work. The last issue of the Advocate contains mention of the following League days in connection with district meetings, viz: Presiding Elder S. W. Turner, of the Gatesville District, mentions May 16 and 17 as special days for the consideration of Sunday-school and Epworth League matters; Presiding Elder E. W. Alderson, of the Sherman District, will devote May 23 to the League; Presiding Elder J. C. Wilson, of the Cuero District, announces that Saturday, April 29, will be Epworth League day at his conference; and Presiding Elder Buchanan, of the Beeville District, in addition to having his District League Conference called at Corpus Christi during the Encampment session, has given notice that the Encampment dates have been left open on his district "except at appointments close to Corpus Christi." We have knowledge of a number of other presiding elders who are giving the League right of way and co-operating in a very earnest manner to the end that this department of the Church may prosper and develop to its full measure of usefulness. In every such instance the League is thriving. We have long desired to see every presiding elder's district organized into a League Conference, and if the present agitation and education be maintained, the day for such a consummation is not far distant. Let us have a thorough district organization.

NOTES.

Rev. L. H. McGee, Center, reports: "Our Senior League is prospering under the wise management of Daniel Walker. The Junior League will continue to grow in interest and numbers with Miss Anna Sanders as its leader."

Rev. L. B. Ellis, Yoakum, says: "Our League is taking on new life. We have received several new members recently, and have an attendance of about sixty at our League meetings."

Rev. J. A. Wyatt, writes from Blossom to say: "Our District League President, Brother Gober, recently gave us an excellent lecture on League work. This is a new role for him, but he is a success here as everywhere else." Brother Gober has promised us if we will come over to the session of the Paris District League Conference he will make up a "large" delegation for Corpus Christi. We are going.

One Junior and two Senior Leagues have been organized on the Crandall and Seago charge, by Rev. R. B. Moreland, the former with a membership of fifty. "We are now ready for work," is the greeting of Brother Moreland.

The Bells chapter is active. "The League here has raised money and placed the contract for repainting the church, and has supplied the congregation with fifty song books," writes the pastor, Brother Fuller.

Rev. J. M. Rogers expects to organize a Senior League at Covington in the near future. A Junior League of thirty members has already been organized.

Rev. M. C. Rabe reports from the Manor charge that "a good Junior League has been organized this year."

Mrs. A. A. Kidd, wife of our Methodist pastor at Carthage, is reported as having fine success in Junior League work. That her band of young Methodists are alert and zealous is evidenced by this report from the pastor: "At 2 p. m. (April 15) our Junior League

rendered a special program that Mrs. Kidd had prepared with the little folks while we were at the Educational Convention at Dallas. Of this occasion, suffice it to say, that the children won the hearts of all and the hour was a profitable entertainment and a success."

The Senior and Junior Leagues at Rockport and Aransas Pass are reported by the pastor, Rev. M. T. Allen, as "doing better."

The League at Wortham, under the pastorate of Rev. S. P. Nevill, is said to be "very active."

Rev. A. P. Hightower sends us this word from Boyd: "Since we came, Dec. 8, we have reorganized the Senior and organized a Junior League. Mrs. Hightower being superintendent of the latter. We have the program for League Day. Although more enthusiasm is needed among the Seniors, we are encouraged with the prospect before us."

A Collin County weekly (The Democrat, published at McKinney) quotes without credit a recent paragraph from these columns about the coming District meeting at Frisco.

The South Carolina State Epworth League Conference recently held a very successful meeting at Williams. An address by Dr. A. B. Cooke, of Wofford, "The Vision of Youth," seems to have been of a high inspirational character, for the statement is made that "all during the conference sessions visions seemed to be continually appearing, visions of obligation, visions of service, visions of duty and privilege." An institute of methods was conducted each day by Dr. F. S. Parker, the assistant General Secretary, and Mr. John W. Shackford. The visit of Mr. E. P. Peabody, the young Methodist layman of Georgia and President of the South Georgia Conference Epworth League, was one of the features of the session. He gave "many timely suggestions," one of which we note was a plan of conference organization modeled after the South Georgia League, which was adopted, providing for a President, four Vice-Presidents a State Secretary, a Treasurer, a Junior Superintendent and twelve District Secretaries. A forward step was taken in the creation of the office of League Editor and the acceptance of the weekly space tendered by the Southern Christian Advocate. Miss Mabel Montgomery, of Marion, was selected for the editorial work, and from the able manner in which the first budget of news items is presented, we think a wise choice was made. We have long desired to get into closer touch with our South Carolina Leagues and hail with delight the opportunity which is now offered in the new department. The following is a partial list of the officers elected: President, Rev. J. C. Roper, Darlington; First Vice-President, Major J. T. Coleman, Charleston; Second Vice-President, Miss Edith Burnham, Charleston; Third Vice-President, Miss Mabel Montgomery, Marion; Treasurer, Mr. Monroe Pickens, Greenville; Secretary, Rev. B. C. Murphy, Cheraw. The name of the Fourth Vice-President is not given.

The report of "the first annual Epworth League meeting of the Little Rock Conference," held at Winfield Memorial Church, Little Rock, April 10-12, reaches us. A permanent organization was effected and April was selected as the month for the annual meeting. "The Value of District Organization" was among the topics discussed. Another very striking topic was: "The Discipline says let there be an Epworth League organized in every Church." Following an address by Prof. J. M. Williams, on "The Student Volunteer Challenge to the Epworth League," six hundred dollars was subscribed for the Palmore Institute of Kobe, Japan. The mission spirit is reported as running high. The climax came in an address by Rev. James Thomas on the subject, "What the Leaguers stand for and what they stand against." It was accounted a discussion of great interest and power, covering all phases of League work. The following cabinet was elected: President, Rev. J. M. Workman, Crossett; First Vice-President, Rev. A. O. Evans, Magnolia; Second Vice-President, W. C. Watson, Pine Bluff; Third Vice-President, T. B. Warwick, Texarkana; Fourth Vice-President, W. W. Christie, Selma. Secretary-Treasurer, Mrs. J. E. Sparks, Crossett; Superintendents of Junior Work, Miss Cora Davis, Mablevale, and Miss Maggie Hopkins, Little Rock.

"A year ago the Northern Methodist Church projected an Epworth League Assembly and located it at Guthrie. They invited the Southern Methodists of the Indian Mission Conference to unite with them in carrying on the enterprise. The invitation was accepted." This is the introductory statement of an appeal being sent out by W. K. Piner in the interest of the coming League meeting at Guthrie,

Secretary Ragsdale expects to accompany the General Conference delegation from Texas to Birmingham, and will return via Ocean Grove for the purpose of inspecting the grounds there and gaining information which will be helpful to the committee in improving the League grounds at Epworth. He has promised us a full account of his trip.

Chairman Sexton, of the Assembly Committee, has been honored in Masonic circles. He was last week elected to the position of Grand Preceptor of the Knights Templars of Texas. If we knew the mystic formula of the ceremony required we would salute him; but since we can not do this we will congratulate—the fraternity. In our judgment this is a recognition worthily bestowed.

Oklahoma, which, he says, will engage some of the finest platform talent in America. Commenting upon the abundant supply of water, delightful shade, picturesque boat-riding and other environments, this comparison is made: "The Texas Methodists have started a like, but a much more successful, enterprise at Corpus Christi. And the simple truth about it is, the Leagues of our conference ought to have their own grounds, broad, ample, wooded, watered, housed, fenced, trimmed and beautiful, and bring into our midst the brainiest men and women of our continent. And just this thing is coming. It is not far in the future. Watch it." We believe you are on the right track in looking about for an Assembly of your own tribe and family. Our observation is that our brethren of the Northern Church do not "unite" with any degree of earnestness except where they have something to gain.

A very comprehensive program has been prepared for the session of the Mississippi Conference Epworth League at McComb City this week. Only the evening hours are given to addresses of length, the day periods being divided among many topics, well selected and cumulative. Departmental work, methods and means is the keynote of all discussions. Sunday afternoon is to be devoted to the installation of the newly-elected officers, which, by the way, is an innovation in League Conferences. The meeting is to close with a consecration service. We pronounce the menu tip-top.

Secretary George A. Jones, of the North Texas Conference League, and acting in the capacity of District Secretary of the Sherman District, writes us that the date of the district meeting has been changed to May 26. Let the Leaguers interested take notice of this change. Brother Jones adds this request: "Please mention that I have secured a convention rate of one and one-third fare for the round trip for our annual meeting at Whitesboro, June 15-17. All roads within the bounds of the conference will co-operate on the certificate plan."

We very much appreciate the invitation to visit the Texas State Epworth League Encampment and feel sure that such a trip would prove a source of great blessing to us. Our Texas young people are full of zeal and enthusiasm when it comes to Epworth League work.—Miss Daisie Williams, League Editress, in St. Louis Advocate.

The Texas Leaguers are raising a one-dollar club to go on the permanent improvement fund of the Corpus Christi Assembly Grounds.—Here is a record breaker: Presiding Elder Peterson, of the Greenville District, North Texas Conference, has organized four Junior and five Senior Chapters.—Bishop Hendrix believes that the distinctive department of the League is its literary work. Is the neglect of this part of the League plan the reason for the failure of the League in some places?—There is a common complaint by editors of League columns of lack of news. The fault lies with the League Chapters. Give us the news about your League and its work; that sort of matter is read more than anything else.—The Junior League of Montezuma, Texas, has, under the leadership of the wife of the pastor and her assistant, Miss W. W. Clark, become an Intermediate League, and has now a membership of thirty-five.—Extracts from the Epworth Era.

Miss Emma Askew, Secretary, reports a growing band of Junior Leaguers at Carrizo, Texas, says the Epworth Era. "We organized on December 17, 1905, and now have sixty-two" is the first report sent in.

Miss Carlé Woods thinks there is no reason why the Chapter of the League at Proctor should not be the best in the district. Forty-five members on the roll and thirty of them active, good attendance upon the devotional services, interesting study of the Old Testament, and a splendid set of officers are among the reasons assigned for this view.

Secretary Ragsdale expects to accompany the General Conference delegation from Texas to Birmingham, and will return via Ocean Grove for the purpose of inspecting the grounds there and gaining information which will be helpful to the committee in improving the League grounds at Epworth. He has promised us a full account of his trip.

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Chairman Woods, of the Board of Trustees, writes that he and Secretary Weeks are signing up the leases to the lots at Epworth. This matter has been delayed until the board was duly constituted and the necessary blanks were prepared. Those who have paid for lots will receive their leases without further delay, and those who have had reservations made will do well to communicate with the Secretary at once, as forfeitures are to be entered against every delinquent at the direction of the board.

We have arranged to secure the official proceedings of the General Conference and will give our readers all items of news relating to the Epworth League. A number of memorials have gone up from the different sections of Leaguedom, and important legislation is looked for. The General League Board is to meet on the second of May, in advance of the General Conference, sitting at Birmingham, also. We have already given a summary of the statistics which are shown for the quadrennium.

The Secretary writes that remittances are coming rather slowly on the improvement fund. We think our people need no further exhortation in order to understand the importance of promptness in this matter, and we trust that every pledge will be met with the least possible delay. We have a great work in hand and only the fullest co-operation of our people will bring us the fruitage which well-directed effort will secure. Let us have liberal and prompt contributions to the improvement fund. G. W. T.

THE DALLAS NEWS WRITES UP ALLAN RAGSDALE.

A recent issue of the Dallas News contained the following item of news regarding our genial Secretary, Mr. Ragsdale, and in our desire to keep the craft posted in the official conduct of the members of the cabinet we reproduce the article. It will be in order for the brethren in Houston to explain which of their number remembered Mr. Ragsdale with the gift in question. This is the story as published, viz:

"Misteh Ragsdale's Socks."—Story About a Vividly Illuminated Pair of Hose.

"Hark!" said the traveler leaping out of his seat in the Cotton Belt depot, "I hear a panther squalling—hear that?" The porter leaned on his broom and smiled.

"Yessuh," he said; "on'y dat-ar ain' no painteh—no, sub. Dem's Misteh Ragsdale's socks."

The traveler tiptoed to the grilled window and peeped within. Mr. Ragsdale had seated himself and in doing so had released a view of an illuminated pair of hose, the color base whereof was a shrieking red, adorned with stripes and bars of black and white.

Mr. Ragsdale was questioned about his change of taste in dress. He blushed and admitted that the laundry wagon had failed to come.

"These," he remarked, pulling up his trousers, while the chairs danced about and the infstand rattled merrily, "were sent me by a minister in Houston. He suggested that I wear them at the meeting of the Epworth League at Corpus Christi. Do you suppose he has anything against the League by any chance?"

ABANDONED.

By Bayliss J. Fletcher.

A little more than a century and a quarter ago two boys were born on the island of Corsica. Their chances for renown seemed equal. Both were of obscure parentage; both were gifted by nature. Each had an iron constitution, an indomitable will and a vaulting ambition. The natural endowments of one were discovered by the Governor of the island, and the boy was sent to a military academy at Brienne at the royal expense of the king of France. There he received the highest training known in the science of war. Then he was promoted and sent to Paris, where in the very shadow of the Tuilleries he received a post graduate course in the use of artillery, in mathematics and military engineering from the greatest masters of the most martial nation on the earth. From a finished soldier he became a general; as a general he became a conqueror; conquering kingdoms, he became an emperor, and his fame rose until it was said by one, "At his touch crowns crumbled, beggars reigned, systems vanished. Nature had no obstacle he did not surmount, space no opposition he did not spurn." Thus Napoleon became the most renowned soldier known to history.

His equal birth-mate, the other Corsican, was hanged as a pirate. The genius of the one was cultivated; that of the other was abandoned.

One April morning I saw two fields

of cotton in the river bottom. They seemed identical in condition. The size of the plants, the preparation of the soil, its fertility, drainage—all were the same.

The season was rainy and both fields were sadly in need of cultivation.

In September I drove along the road that separated the two fields. On the right I heard the plantation songs of merry cotton pickers as they gathered the fleecy staple from the bursting bolls. Not a weed nor tie-vine, nor a blade of grass was visible in that field. Nothing but cotton plants, great tree-like cotton plants, bending with the rich fruitage of the Brazos bottom's red alluvium, and "white unto the harvest" with the world's greatest staple.

Across the road to the left, in the other field, the cockle-burrs, sun-flowers, tie-vines and Johnson grass formed a jungle of tangled vegetation tall as the fence posts, but not a cotton plant could be seen; not a pound of cotton could be gathered from the entire field.

The solution was simple. One field was cultivated thoroughly, in time and after the most approved methods. The other was abandoned.

A torrent dislodged two tiny dark pebbles from the side of an African mountain. They were just alike, and together they were swept into the bed of a river, where side by side they lay "diamonds in the rough" upon a pebbly beach.

A traveler tread upon one and pressed it deep into the quicksands. He picked up the other, sailed with it to Europe, sold it for a fortune. It was cut and set in gold, and became the richest crown jewel of an empire.

One was rescued from oblivion to glitter in the palaces of kings, the other in the quicksands of Africa was abandoned.

Two baby girls were born in Texas. Both were innocent, beautiful, talented by nature and respectable by birth. In their early womanhood I saw them again. One was a cultured, refined, happy, Christian mother. She reigned a queen, enthroned in the hearts of her family. To her husband she was an inspiration, ever pointing him onward and upward. Conscious of her own worth, she knew there were no heights to which he might aspire where she could not stand with dignity beside him. To her children she was a benediction, calling down the blessings of heaven. To her neighbors she was an angel of mercy, bringing sunlight to many a darkened home.

I saw the other abashed and trembling as she stood arraigned before a court of justice. Her story was short and sad. Mistaking indulgence for kindness, her mother had tried to gratify her every wish. Selfishness and ingratitude, two rank weeds that always spring from indulgence, took deep root in her heart. When at last the mother became alarmed and attempted restraint it was too late. Defying parental authority, the spoiled child eloped with a young man who proved to be a scoundrel. He married her, then took her to a disreputable neighborhood where he soon deserted her. Her home was locked against her. Drink, cocaine and wicked associates completed her ruin. With tears streaming from her eyes she begged for a place in any good home to work as a slave the remainder of her days to escape the life she lived. The Judge wept, but every home was closed and bared against her.

Why the contrast in these two lives? The heart of one child received early and tender training in a home regulated by Christian discipline. The heart culture of the other was abandoned.

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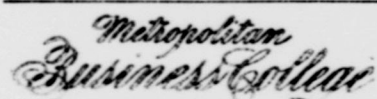
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V. F. PACE, Candidate for Representative (Place No. 2.) Dallas County. Subject to Democratic Primary Election, July 28, 1906.

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HARVEY Serves the meals.

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. G. C. & S. F. GALVESTON

Drink TEXAS CARLSBAD WATERS, Mineral Wells, Texas.

THE MEMORIAL

Asking the Creation of a New Annual Conference to be Called Panhandle Conference.

I have generally contented myself in the past by reading from the pen of other men, and I have often thought that silence was golden. But I see from a write-up of the Clarendon District Conference in a recent issue of the Advocate that there was an effort to memorialize the General Conference to create a new conference, embracing the State of Colorado, Territory of New Mexico, Beaver County, Oklahoma, the Clarendon, Colorado and Abilene Districts, and Matador Circuit of the Vernon District of the Northwest Texas Conference, to be known as the Panhandle Conference. I was pleased to see that the conference refused to pass said memorial, it being defeated by a vote on the conference floor. But it is further stated in this write-up that some who were not satisfied to abide by the action of the conference are circulating a memorial asking for the creation of a new conference, and at the same time asking for a missionary appropriation to make it possible for this newly-created conference to live. Now my apology for this note is that I have given five of the best years of my life to the work of our Church in the Panhandle country. I am acquainted with the Northwest Texas territory mentioned in the memorial, and have some idea of Colorado and New Mexico, and from my standpoint the whole movement is without one practical feature.

If some of our brethren of the Clarendon District desire to emigrate to Colorado or New Mexico, I suggest that the Bishop might take the matter in hand and accommodate them. And furthermore, if Colorado and New Mexico desire to be connected with Texas, and if in the wisdom of the General Conference a suitable plan could be inaugurated by which that vast missionary territory could be attached to some one or more of the strong Texas Conferences, and thereby receive strength both in the way of men and money, it might assist in the solution of a very serious problem.

But the arrangement sought in the memorial now being circulated in the Clarendon District will serve to multiply rather than solve the problems, from the fact that it asks for what has been, is now and may be for many years in the future the missionary territory of the Northwest Texas Conference to be added to Colorado and New Mexico—a territory which has been under the care of our Board of Missions in all the years of the past, and which will doubtless continue to be missionary territory in all the future, so far as the work of our Church is concerned. I should rejoice to see a proper arrangement made by which to strengthen our brethren in those territories. They are making a hard fight under very uninviting conditions. They are to be commended for their effort to better their condition. But as I see it there is only one way to give them the relief they need, and that is to bring them to Texas. The memorial is impracticable in that it does not strengthen, but rather multiplies weakness.

Now for one I very heartily concur in the action of Clarendon District Conference by which it refused to memorialize the General Conference to form a new conference, and join in a rising vote for the substitute which was passed by the conference asking that the General Conference leave the boundaries of the Northwest Texas Conference as they are.

J. G. MILLER, Brownwood, Texas.

SOUTHERN CONFERENCE FOR YOUNG PEOPLE.

A conference for leaders in young people's work will be held under the auspices of the Young People's Missionary Movement at Asheville, North Carolina, June 29, July 8, 1906.

It is not possible at this time to give a complete list of the speakers who will participate in the program of the conference. Assurance can be given, however, that the Secretaries of the leading Missionary Boards of the United States and Canada, prominent returned missionaries from nearly all of the principal mission fields, well-known speakers on missionary and devotional themes, prominent clergymen, and a number of expert leaders of mission and Bible study classes will be present.

The program of the conference is so arranged as to combine the largest possible benefit from Bible he might attain the largest possible opportunity for the out-of-door recreation that is so essential in the vacation plans of the average Christian worker.

The first hour of the day will be spent in mission study under the leadership of a number of trained teachers. The new text-books in the Forward Mission Study Series, "The Christian Conquest of India," by Blah-

op James M. Thoburn, and "Aliens or Americans?" by Dr. H. B. Grose, will be used in these classes.

This will be followed by an institute hour, which will afford an opportunity to consider approved methods of missionary work in the Churches, Sunday-schools and young people's organizations. The third hour of the day will be given to addresses by returned missionaries. The afternoons will be devoted entirely to recreation, with exceptionally favorable environment. The evening will be occupied with Bible study classes followed by a platform meeting. The institute hours will be in charge of a group of expert missionary workers.

The purpose of this conference is to enable missionary Secretaries in charge of young people's work, and leaders in Sunday-schools and young people's organizations, to spend a week or more in uninterrupted conference and prayer, outlining under the guidance of the Holy Spirit, plans of missionary work for the ensuing year. The conference is also intended as a training school for leaders in the work of local Churches and Sunday-schools.

It is expected that the missionary Secretaries for young people's work of the leading Missionary Boards will be in attendance. In addition to these, an invitation is extended to leaders and workers in national, State, district and local Sunday-schools and young people's organizations. Similar conferences will be held during the summer of 1906 under the auspices of the Young People's Missionary Movement as follows:

Lake Geneva, Wisconsin, June 26, July 4.
Whitby, Ontario, Canada, June 5, 15.
Silver Bay, on Lake George, New York, July 20, 29.

Additional information concerning the above conferences may be had by addressing the denominational Secretaries or the Young People's Missionary Movement, 156 Fifth Avenue, New York City.

FROM NORMAN, OKLAHOMA.

We have had a revival of the genuine sort in Norman. Dozens and hundreds of people have been converted. The young, the old, the stalwart men and women, gamblers, saloon keepers, drunkards, have been swept into the kingdom. I have never seen a greater meeting in my life. It has reached every class and condition of business and society, from our great university to the saloon. We have waged an aggressive warfare for four solid weeks, with three to five services each day. It has been a strenuous campaign, but a victorious one. Hundreds of persons attended the Bible readings at 8 o'clock a. m. The last week of the meeting the business houses, including saloons, closed for this service. The afternoons, for three week, were given to the children, in which services the gospel was so simplified by questioning, by illustrations, and other methods within the grasp of the children, that many were converted. The results of the meeting were about three hundred conversions nearly all of whom will go into some Church. Our Church will get its share. The life of the Churches was greatly quickened. The expenses of the meeting were about \$125, which were easily met. At the close of the meeting, a free-will offering of \$522 was made to the evangelists. Three Churches united in this effort—the two Methodist and the Presbyterian. The old citizens say that the town is stirred as never before. The work of the pastors has just begun. The leaders in this revival were Rev. R. W. Lewis, of Roswell, New Mexico, and Professor McClelland, of Pittsburg, Pennsylvania. Brother Lewis is well known throughout Texas, and is called the "children's evangelist," but he is a power with the old as well as with the young. The revival started where it ought to start—among the children. They are easier to reach, their hearts are more tender, and they have been taught in Sunday-school and League. The gospel was taken to many homes by the children, and parents were converted. I do hope that parents will quit saying: "They are too young; they don't know what they are doing." When a child is old enough to know when he does wrong, he is old enough to accept Christ. I can truly say that I do not know of a safer, sounder, better all-around evangelist than Brother Lewis.

Professor McClelland is a true yoke fellow in the work. He led the choir, talked to sinners, led meetings, visited from house to house, and in every way proved himself "a workman that needeth not to be ashamed."

W. J. MOORE.

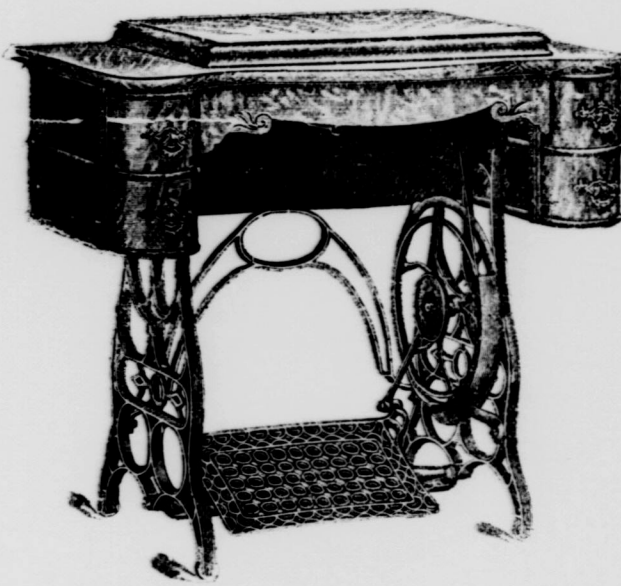
Languor and weakness, due to the depleted condition of the blood, are overcome by Hood's Sassaaparilla, the great vitalizer.

If life was as easy as we ask we would sleep all the way through it.

If the Baby is Cutting Teeth,

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

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



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

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

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

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

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

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

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

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

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

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

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No. 628-1. Top Buggy with Large Phaeton Seat and 1 1/2 in. cushion tires. Price complete, \$71.00. As good as sells for \$85. more.

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

We are the largest manufacturers in the world

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No. 41 1/2. Single Curved Breast Collar Harness. Price complete, \$10.75. As good as sells from \$5.00 more.

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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 B. Howell, 170 Masten St., Dallas, Texas.

ANNOUNCEMENT.

The 28th annual meeting of the Woman's Board of Foreign Missions, M. E. Church, South, will be held in Opelika, Ala., beginning Wednesday, May 23rd, 1906.

NOTICE.

To Delegates to the Woman's Board of Foreign Missions, Opelika, Ala., May 23-31, 1906:

Arrangements have been made with the Southeastern Passenger Association for rates of a fare and one-third, plus 25 cents, on the certificate plan, from all points South of the Ohio and Potomac, and East of the Mississippi River, for our coming Annual Meeting at Opelika, Ala., May 23-31, 1906. Delegates and visitors from points North of the Potomac and Ohio or West of the Mississippi River are instructed to purchase tickets to the nearest point inside of the Southeastern Passenger Association, and there re-buy to Opelika, Ala., procuring a certificate of the standard form, which will be honored to this point on the return trip for one-third fare. No rates can be expected officially from the Southwestern Passenger Association, as we have not the required number of delegates from their territory.

MRS. M. L. HARGROVE, Sec. Secy., W. B. F. M., M. E. Church, South, Kansas City, Mo.

A word to the Golden Links and Juvenile Societies, Woman's Foreign Missionary Society, North Texas Conference:

The annual meeting of the W. F. M. Society, of North Texas Conference, as before announced, will be held in Terrell, Texas, June 4-10. It was found expedient to change the place of annual meeting from Whitewright to Terrell and it is hoped that all officers and members have taken due notice of the change of place. Arrangements have been made for a railroad rate on the certificate plan, of one and one-third fare for all delegates and visitors, and all are requested to get a certificate from local agents in buying tickets, and this will entitle purchasers to one-third rate returning from Terrell. The time for holding the annual meeting of this Conference Society has been for a number of years early in May, but for the past two years has been held the first week in June. This change of time was made because it was found that by so doing a larger attendance of delegates from the Golden Links and Juvenile Societies could be secured, as the schools usually close by the first of June, thus giving opportunity for those to be in attendance, who, otherwise, would be prevented by school duties from being present. The time in June is not so pleasant as was that in May for the annual meeting, because of the increased heat of summer, making it more uncomfortable for all, and more especially for those, the kind entertainers, who open their homes to the visiting delegates and friends. But this discomfort will not be considered a matter of any importance, if by this change of time for holding the meeting, the presence of the young people and juvenile delegates can be secured at the annual meeting, for it is a matter of great importance to have them come—those who are the support for the progress and permanency of the work of the Conference Society in the years to come. These lines are, therefore, written to urge the lady managers and presidents of the Golden Links and Juvenile Societies, to see that each organization is represented by one or more delegates at the annual meeting, and let the lady manager and President each come, too, if possible. Each organization is entitled to one delegate for every 20 members, or fraction thereof so there are perhaps a number of societies which can send two delegates, instead of one. It is earnestly hoped that this annual meeting will see a larger number of young people and juveniles in attendance than at any previous annual meeting. The officers of the Conference Society, and the members of the adult auxiliaries, are hoping for this; let them not be disappointed.

NOTICE.

The annual meeting of the Woman's Home Mission Society, Northwest Texas Conference, will be held in Taylor, Texas, June 14-18, 1906, opening the evening of the 14th. We hope to secure good rates and a large attendance is earnestly desired.

MRS. A. B. HONEYCUTT, Pres. MRS. J. C. MIMMS, Rec. Sec.

NOTICE.

To Members of W. H. M. Society, Texas Conference:

Mrs. Lee Mike, of Bryan, Texas, is hereby appointed by your executive committee District Secretary of Huntsville District. We urge you to give her your hearty support and earnest co-operation, and thus make Huntsville one of the leading districts of the conference.

MRS. ALEX WOLDERT, Pres. MRS. GEO. CALL, Cor. Sec MRS. E. L. HILL, Treas.

Interdenominational Conference of Women's Board of Foreign Missions, in United States and Canada, held in Nashville, Tenn. (Extracts continued from last week's issue.)

The final session of the Seventh Interdenominational Conference of the Woman's Board of Foreign Missions in the United States and Canada took place at 9:45 o'clock this morning with Miss Maria Gibson presiding. The meeting like the previous sessions was spiritually very inspiring and the presence of many devoted missionaries, some of whom had labored many years in foreign fields, was a beautiful feature. One consecrated woman who has been for thirty-two years a missionary to China, and Miss Ellen Stone, of Macedonian fame, were greeted with acclamation, and there were many others to inspire the convention to increased mission efforts. The opening devotional exercises were conducted by Mrs. R. G. Calvert, of Indiana.

At 10 o'clock three sectional meetings were held in different rooms in the church. The meeting of the Foreign Secretaries was led by Mrs. Chas. N. Thorpe, of Philadelphia, Presbyterian. The question of bringing Orientals to this country for education was discussed, and several expressed sentiments adverse to this. The requiring of collegiate education for missionaries was endorsed, many ways being open to the securing of this education for candidates free. The question, "Does city mission work in this country furnish a good preparation for foreign service?" was decided in the affirmative by several returned missionaries. Plans for the physical well-being of the missionaries were discussed, and the leader emphasized the fact that it is not best to confine mission work exclusively to the lepers, blind and deaf and such unfortunates, since in the oncoming hosts of children is centered the future hopes of the world.

At the Treasurer's sectional meeting, presided over by Mrs. N. E. Atkinson, various matters were discussed, and at the third sectional meeting taking place at this time, that of Home Secretaries, Miss E. Harriett Stanwood presided. How to best interest our women in small Churches was discussed, and it was recommended that as many as possible be urged to attend the summer schools. Methods endorsed were the quarterly meetings, the sending out field secretaries to investigate the work, the cooperation of pastors, of each woman giving her time as well as money.

Many Denominations.

Many denominations were represented in this meeting, and the spirit of Christian fellowship was much in evidence. Many of the members asked for advice in regard to the method of conducting rural societies, and helpful plans for attractive programmes and limited hours of meeting strictly observed, were given. To arouse interest it was suggested that each member have a list of the women of the Church to be notified of the meetings, and to secure leaders for children, prayer and mission study classes were recommended. To retain interest personal letters from missionaries in active service were suggested. The annual reports of the various boards were discussed, and it was suggested that these be sent to the society officers and that they be published in the July number of the Mission Magazine each year.

Subsequently occurred an impromptu feature, which was very interesting. Numerous returned missionaries were introduced to the convention, as follows:

Dr. Francis Cattell, of China; Mrs. Stewart, thirty-two years in China missions; Miss Adams, China; Miss Waters, M. E. C. S., China; Miss Knipp, Japan; Miss Morton, China; Miss Glenn, Japan (Presbyterian); Miss Glenn, Brazil (Methodist); Mrs. Whorley, Japan (Cumberland Presbyterian); Mrs. Albert, West Africa; Miss Groenendhe, West Africa; Miss Brewer, India; Miss Hutchinson, Cuba; Miss Grace Todd, China; Miss Ellen Stone, Macedonia; Mrs. Barlier,

India; Mrs. Simms, China; Miss M. M. Farrant, China; Miss Amelia Elerding, Brazil; Miss Elizabeth Davis, Brazil; and Mrs. J. C. Worley, Japan.

"Young Women's Auxiliaries" was the subject of a bright talk by Miss Helen B. Colder.

She named several lacks in the operation of the work; first lack of time to consider missionary study which is not a legitimate excuse; second, lack of money, which can be remedied by giving young women different principles of spending money; third, lack of leaders, and the remedy for this lies in the propagation of missionary zeal; fourth, lack of knowledge, and that needs a readjustment of mission study; fifth, lack of prayer, the most serious of all.

The organization of the young women's societies needs the same incentives to success, prayer and faith in Jesus Christ, which are the requisites to all serious religious development.

Miss Martha Scruggs sang "Follow Me" with beautiful expressiveness.

Mrs. J. W. Conklin spoke on "The Importance of the Work in Sunday-schools." That the Christian Church may have a right to its name, she said, it needs more men and women fitted to carry by missionary work, and to be fitted they must be trained from childhood. The children of Christendom need the training of working steadily with older Christians. They must be informed as to the constant progress of the battle. In public day schools provision is made to supply pupils with information upon current events, but as religious instruction is barred from most day schools children can only receive spiritual nurture and development in the Sunday-school.

The study of missions in the Sunday-school is imperative. When children tire of the catechism they can be rested with missions.

Definite Giving.

Definite giving and definite prayer was advocated by the speaker, who declared that the Church and God need the children to carry on the work of his kingdom.

Miss Mary Clokey Porter made the final talk of the evening on "Sunday Classes for Children." The churches, she said, are making loud calls for intelligent and skilled workers in the mission fields, and these ranks can only be recruited from the bands of children who are now clustered in study classes of the world. Every child trained in missionary education gives an impetus to the evangelization of the world. But great is the need for educating the child. A plan of systematic study should be adopted. Today, when the study of missions is in the very atmosphere, the time is propitious. The mission of the study classes is to hold the boys and girls who soon grow too old for the junior societies.

She gave as hints in organizing study classes to begin with children from 11 to 15 years of age; have the study class meet separately from the juniors; every member of the class should be supplied with outline maps of the countries studied, text books and tablets; the leader should systematize the study in hand and study the class as individuals, and utilize all special talents that may be discovered.

After a violin solo by Miss Connor, the benediction was pronounced by Dr. Hubbert.

To-Day's Programme.

First Presbyterian Church—9:45, devotional service, led by Mrs. R. G. Calvert; 10, sectional meetings, Foreign Secretaries, Mrs. H. H. Forsyth, presiding; Home Secretaries, Miss E. Harriett Stanwood, presiding; Treasurers, Mrs. N. E. Atkinson, presiding; 11, reports of committees, unfinished business, round table, "Christian Stewardship, Proportionate Giving," Mrs. K. B. Shaffer; discussion: "Where Shall Children be Trained, in Junior Societies, Mission Bands or Sunday-school?" "How far Should Gifts for Specifics be Encouraged?" "Is it Expedient for Women to Carry on the Work of Publication in Their Own Boards?" "What Are the Advantages of Apportionment, and What the Methods?" 12:20, closing devotional service, led by Mrs. Charles N. Thorpe; theme, "The Mighty Touch of Your Personality."

Questions to be considered in the sectional meetings: Foreign Secretaries: "Is it wise to bring Orientals to this country to be educated?" "Shall we require a college education of our candidates?" "How can we best guard the health of our missionaries?" "Does city mission work in this country furnish a good preparation for foreign service?" "How often should our missionaries have furloughs?" "Should missionaries while at home receive the same salary as when abroad?" "Might not work for lepers and the blind in China and India be carried on under the boards without the existence of separate organiza-

Home Secretaries: "How can we best interest and help the women in our small Churches?" "How organize societies on a permanent basis?" "How secure leaders for children?" "How can news from the mission fields be kept before societies?" "What scope is given to annual reports by the various boards?" "What are the best methods of individual touch with superintendents of departments and auxiliaries?"

Treasurers: "How secure systematic giving?" "How secure remittances from the women in the early part of the fiscal year?" "Tithing."

W. H. M. SOCIETY.

Installation service of the officers of the Woman's Home Mission Society at Wellington, Texas.

Easter morning dawned bright and clear, being an ideal spring day, and our hearts went up in praise to God in keeping with the day.

At 11 o'clock a. m. we entered the M. E. Church, South, and found the house well filled with apparently joyous and happy people. The choir furnished us with some nice music. Bro. Curry, the pastor, opened the services with scripture reading and prayer. In a few well chosen words, he paid a very touching and much appreciated tribute to "Woman," speaking mainly of her work and influence in the Church. After a prayer of consecration by Sister Wells, I installed the following officers of the Wellington auxiliary of the W. H. M. S., which has recently been re-organized, assisted by Miss Annie Stall, who acted as escort for the officers: President, Mrs. Ada B. Curry; First Vice-President, Mrs. Linnie Kirby; Second Vice-President, Mrs. Nannie Harper; Third Vice-President, Mrs. Josie Wiles; Corresponding and Recording Secretary, Mrs. Anna L. Camp; Treasurer, Miss Estella Williamson; Press Correspondent, Miss May Godfrey. The officers installed seem to be duly impressed with the responsibilities which would devolve upon them through their several offices, and while each woman who assumed the covenant of office is a power in herself, as each one is known to be a woman of strong Christian character, they are also a united band, and the good they may accomplish only God can know. I feel sure that the pastor will find them a help in carrying out his church work.

The choir then rendered an anthem entitled "Go Forth," which was much appreciated, after which the President, Sister Curry, took charge of the meeting, and delivered in her own sweet way, an address to the auxiliary. The new auxiliary then proceeded to raise their "Deaconess Home" assessment, which was \$10. They did not stop, however, with that, but gave \$13.01. Should this not be a lesson to older auxiliaries?

After the services, we were invited to dine at the parsonage, and there we found Bro. and Sister Curry, little Ruth, and the baby domiciled in the very coziest house in town—a brand new parsonage. We attended a praise meeting at 8 o'clock p. m. The choir rendered some beautiful and appropriate music, which had been prepared for the occasion. Special mention should be made of the duet "Our Father's Care," sung by two little girls, Eva Camp and Lenore Sherwood. Bro. Curry told us of the first Easter morn, the old, old story, which is ever new.

Thus closes one of the most pleasant Easter Day services it has been my privilege to attend, and may the Wellington auxiliary of the W. H. M. Society, always be as consecrated, loyal and happy as on Easter Day, is the wish of Your District Secretary, FRANKIE HOUSSELS.

The ladies of the M. E. Church, South, at this place met on the evening of the ninth of April and organized a W. H. M. Society, with eleven members. The following officers were elected: Mrs. J. B. Blackwell, President; Mrs. E. E. Gardner, First Vice-President; Mrs. W. R. Saunders, Second Vice-President; Mrs. W. W. Edwards, Treasurer; Mrs. W. G. Gardner, Recording Secretary; Mrs. C. V. Miller, Corresponding Secretary; Mrs. R. C. Johnson, Press Superintendent; Mrs. W. B. Gardner, Agent for Our Homes. Our members are very enthusiastic and we hope to accomplish much for our Lord during the year.

MRS. C. V. MILLER, Forrester, Texas. Rec. Sec.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Bowie District. The district meeting of the W. F. M. Society was held at Bellevue, Tex., April 19, 1906. Meeting opened with devotional exercises conducted by our District Secretary, Mrs. W. W. Williams, after which the business of the society was entered into. Mrs. W. W. Barber was elected Secretary of the meeting. The District Secretary reported: Three auxiliaries out of 22 pas-

total charges in the district; total membership, 49; total life membership, 5; subscribers to Missionary Advocate 19; amount of dues to Conference Treasurer, \$52.45; Conference expense fund, \$16.75; Specials, \$87.39. Decatur Auxiliary—represented by Mrs. Moore, reports: Membership, 25; life members, 5; Missionary Advocates, 9.

Bowie Auxiliary—Rev. R. G. Mood reported: Membership, 13; Missionary Advocates, 5.

Bridgeport Auxiliary—Mrs. W. W. Barber reported: Membership, 11; Missionary Advocates, 5.

The following papers were read, viz.: "What are Southern Methodist Women doing for Foreign Missions?" by Mrs. H. H. Halsell. "Why Should We be Interested in Foreign Mission Work?" by Mrs. Moore. "The Unity that Should Exist Between Home and Foreign Mission Societies," by Mrs. W. W. Williams.

The claims of the Eliza Bowman School were very ably presented by our District Secretary.

Our otherwise very interesting meeting was at this time made much more so in the organization of a local auxiliary, with 19 regular members and one honorary member, from which the following officers were elected, viz.: President, Mrs. J. K. Gault; 1st vice-president, Mrs. W. C. Hodges; 2nd vice-president, Mrs. A. H. Douglas; treas., Miss Maud Russell; rec. sec., Mrs. Nora Ford, cor. sec., Miss Ella Manning, agt. for Missionary Advocate, Mrs. A. I. Douglas. Subscribers to Woman's Missionary Advocate, 5.

The good people of Bellevue put forth every effort to make the delegates and visitors have an enjoyable time, and in response all attending will ever remember this occasion as a happy event in their lives.

Adjourned to hold our next meeting at Boyd, Texas.

MRS. W. W. BARBER, Sec. Bridgeport, Texas.

Resolutions of Condolence to Mrs. I. B. Manly, from the W. F. M. Society, Crockett, Texas.

Whereas, our dear Sister Manly is in great sorrow on account of the loss of her precious mother, and Whereas, she is at so great a distance from relatives and old friends, therefore,

Resolved, First, that, as a society, and as individuals, we extend to her our love and tender sympathy in her great bereavement, and we would assure her of our prayers, and commend her to Him who said, "Blessed are they that mourn for they shall be comforted."

Resolved, Second, That we do all in our power to make her feel that she is among friends, and not a stranger in a strange land.

Resolved, Third, That a copy of these resolutions be furnished Sister Manly, a copy be sent to the Woman's Department of the Texas Christian Advocate for publication, and also spread on the minutes of our society.

MRS. J. B. SEARS, MRS. JOE ADAMS, MRS. E. M. Torrence, Cor. Sec.

W. H. M. SOCIETY, GRAPEVINE.

Our society has been organized two years. We have an enrollment of 44 members—ten of whom are honorary members. We have an average attendance of 18 to 20 at our meetings. We meet twice a month on Tuesday afternoons after our regular Church service days. First meeting business, second social. Our meetings are held in the homes of our members. Much enthusiasm has sprung up. From two to three new members are added each meeting. The following officers were elected for the current year: President, Mrs. B. H. Yancy; First Vice-President, Mrs. M. S. Leveridge; Second Vice-President, Mrs. J. N. Willis; Third Vice-President, Mrs. Sam Halton; Recording Secretary, Mrs. W. G. Turnage; Corresponding Secretary, Miss Mary Deen; Treasurer, Mrs. W. C. Hamilton; Agent for Our Homes, Mrs. A. M. Dye; Organist, Mrs. Joe Lucas. We have spent on parsonage furniture \$55, on church improvements \$51.85, dues paid in \$59.85, box sent to Methodist Orphanage at Waco, value \$35. Our pastor, Brother M. S. Leveridge and his good wife are both a constant help and inspiration to us and are in sympathy with us in all our undertakings. We expect to move forward in the mission work. Our prayer to God is for guidance and courage.

MRS. B. S. YANCY.

The three persons whom Christ raised from the dead were martyrs, restored to this inferior life that we might believe.—Wells.

Let the church keep her faith and her figures will take care of themselves.—Ram's Horn.

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

Sherman, Texas.

The "hit" of the Sherman Musical Festival was the Mendelssohn G. Minor Concerto played by Georg Kruger, Director of the Kidd Key Conservatory. This Concerto is so much affected by ambitious amateurs and hence so well known to the general public that it was a most happy selection on this occasion, and this magnificent rendering of it put the audience into an ecstasy of delight.

From the first note the trained musicians of the orchestra recognized the hand of the master and that the tempo taken meant that the final presto must go with the speed of the winds, and they were to be put on their mettle to follow. They did so with evident enthusiasm and real joy. Staccato, poetic lyric strains and stupendous, sweeping climaxes, every one was perfect of its kind, so that only listening to it experienced a kind of intoxication of joy and delight. Kruger was most enthusiastically recalled and gave the exquisite Henselt lyric, "If I Were a Bird," with much poetic feeling, grace and lightness of execution.

Miss Kate Bailey, a gifted pupil of Kruger, played the first movement of the Chopin E Minor Concerto, accompanied by the orchestra, with great success. Miss Bailey played with a modest confidence and ease that were all the more remarkable since she appeared without having had a single rehearsal. Her technique is faultless and her touch full of poetic feeling and refinement.

Miss Minnie Rosenthal, pupil of Mrs. Holt, sang the soprano solos of the "Atonement" with fine dramatic effect. Miss Rosenthal has a superb voice—a soprano of rich quality and large volume. The future is full of promise for her as an artist of the first rank.

Miss Bessie Butler, pupil of Mr. L. Versel, sang the solo part most admirably. Miss Butler has a lyric soprano clear and true and is an earnest, intelligent student.

Mrs. Key, the Commercial Club and the Oratorio Society are to be most heartily congratulated on the artistic success of their first Music Festival.

The Chicago Symphony Orchestra and its able conductor, Adolph Rosenbecker, are so well known that it is unnecessary to say that they were most heartily applauded after every number and are to be with us again next year. M. W. B.

of these students attend our church. Our church is in fairly good condition. All departments are organized and doing right well. Bishop Candler, who was holding the Mexican Border Mission Conference in this city, preached for us the first Sunday in February. He is a great favorite in this section, and as usual, he on this occasion, delighted the splendid audience that greeted him. Following the Bishop's sermon the congregation readily and cheerfully subscribed \$1400 on the church debt. This reduces the indebtedness to \$800 and this will be paid when due. We closed a two weeks' meeting April 8. Rev. A. B. Davidson of this city assisted me the first week. He is an acceptable preacher and efficient helper. Rev. J. J. Clark, of Gainesville, did all the preaching and directed the meeting during the second week. We were all greatly pleased with his preaching and work. He preaches the gospel plainly and with force and earnestness. Many were saved; how many I don't know. Forty-five gave their names for membership in the various Churches. About two-thirds of this number joined our Church. Most of these are non-resident students. The ultimate results of this work no one can estimate. In the eighteen months I have been here, nearly one hundred of these bright young people have been converted and brought into the Church. These came from as far north as St. Louis, and as far south as the central part of Old Mexico, and as far west as Arizona. By far the larger proportion of them, however, are from the small towns and ranches of this borderland of our own State. To send these boys and girls back to their homes trained in mind and at the same time saved to God and righteousness, means much to the future of the kingdom of our Lord in this section where the Church has to confront peculiar conditions and peculiar difficulties. Our situation here gives us a far-reaching influence, and too much can scarcely be said in commendation of our rather small local congregation. They are not rich. Scarcely one of them has an income aside from what he creates by his daily toil, yet with unflinching loyalty and a marked liberality they have equipped and are maintaining the splendid little church in this influential center. We are honestly striving to do what we can toward extending that kingdom which is to extend to the uttermost parts of the earth.

NOTES FROM THE FIELD.

Continued from page 5.

but so far as we have gone, we find them very helpful to the student of the Bible. They are not the result of recent work upon the part of the author; but the garnered fruits of a lifetime of toil and study. He is now an old man, and he has spent his life in studying the Bible, and in preaching from its texts. Now, in his old age, he is gathering these results and putting them in the form of a commentary on the scriptures. While he does not pose as a technical critic of the text of the Bible, yet Dr. McLaren gives a wholesome and evangelical exposition of the great salient points, consecutively, of the Bible, and puts his exposition in such a way as to make it instructive and wonderfully attractive. The student who follows him will get a correct idea of the meaning of God's word, and he will be better prepared to instruct others out of this wonderful volume. When the entire work is completed, it will be a fitting climax to the long and useful life of Dr. McLaren.

AMEN.

I rise to second Brother A. L. Scales' protest against the skating rink. The accidents improperly exposing the persons of the girls—accidents liable to occur at any time; the manner of the assistance given to the girls, going so far as to be called hugging by the boys; the promiscuous skating of men with other men's wives; the effect of helping the ladies off and on with their skates; the tendency to racing and betting; and all this shows the skating rink to be not only demoralizing and destructive of spirituality, but as tending to gross immorality—an evil that is far from being unknown around many rinks. I believe that the time has come for all preachers to speak out in no uncertain tones against this evil and for our people to withdraw whatever patronage they have given to the rink. I say amen to Brother Scales' protest.

SAMUEL J. RUCKER.

CORSICANA DISTRICT CONFERENCE.

This body met in Blooming Grove, Texas, April 26-28. The entertainment was most hospitable. Fifty-one officials answered to roll call the first evening, and twenty-one came in afterward, making a total attendance of seventy-two, not counting visitors, of whom quite a number were present. The citizens of Blooming Grove attended well, so that the business of the conference was conducted before a full house. This was largely due to the admirable presidency of the presiding elder, Reverend John M. Barcus. He had a varied and interesting program, fully covering all the ground. He is finishing a very successful quadrennium on this district, and will be given up with genuine regret. Appropriate resolutions concerning his four years' labors were passed.

The distinguished editor of the Advocate was present one day and preached an excellent sermon and represented the paper in a forcible speech. Other sermons preached were by Revs. J. A. Whitehurst, A. L. Moore and N. E. Gardner.

The conference gave good attention to our Training School located at Blooming Grove. Professor B. E. Crofford and his excellent wife have the school well in hand and will have charge another year. The conference readily subscribed \$250 to buy furniture for the boarding department. They are rallying to the school, and altogether its prospects are brightening.

The following were elected delegates to the Annual Conference:

- C. A. STONE,
 - J. R. COLLINS,
 - REV. H. B. LANEY,
 - J. A. SHIPP.
- Alternates:
- J. M. Grant,
 - H. J. Loui.
- The next conference goes to Rice. Altogether, the Corsicana District was reported as being in good condition. Some good revivals have been held and careful arrangements are being made for a thorough summer campaign. Not a discouraging note was sounded and progress was reported in nearly every department. Finances are in better condition than at any corresponding date in previous years, and we have all resolved to be present with a good report at Brownwood next fall.

SAMUEL J. RUCKER,
Secretary.

RESOLUTIONS.

The following resolutions were unanimously adopted by the Corsicana District Conference, and ordered published in the Texas Christian Advocate:

Whereas, According to law of our Church, the Rev. John M. Barcus is now serving his last year as presiding elder of the Corsicana District; and whereas we are now assembled for the last time as a District Conference under his presidency; therefore, be it

Resolved by the Corsicana District

Collection Plates, Baskets and Hymn Boards

(COST OF DELIVERY EXTRA.)



- COLLECTION PLATES.**
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- Wicker Basket, 3 inches deep, 9 inches in diameter, price...\$0 50

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Made of chestnut, 1/2 inch thick, 29 inches high, and 12 inches wide, with 6 spaces. With each board there are furnished cards as follows: Hymns, Psalms, Day, Ps., Pro., Rec., with six of each figure from 0 to 9, price...\$2 50

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Conference, now assembled at Blooming Grove, Texas, April 28, 1906.

1. That we heartily express to you our appreciation of his careful, intelligent, business-like management of the affairs of our beloved Church, and our confidence in his ability as an executive officer.
2. That in his pulpit ministrations his sermons have proven a source of comfort and inspiration; and with profound thankfulness to Almighty God we bear testimony to the enrichment of head and heart through our brother's instrumentality.
3. That by his uniform kindness, unselfishness, his unpretentious but genuine sympathy and Christ-likeness of spirit, he has greatly endeared himself to us all.
4. That we pray God's richest blessings upon him and his family, and that the light of God's life and truth may shine brighter and brighter upon his pathway unto the perfect day.

Signed:

W. C. HILBURN,
A. L. MOORE,
J. H. WALKER,
J. M. WYNNE.

OF INTEREST TO TEXAS PASTORS.

Having had Brother W. J. Ramsey with me in several revival meetings, I am prepared to say to my brother pastors that I have found him to be the best leader of song and personal worker in a revival with whom I have ever been associated. Brother Ramsey will assist in revival meetings to be held by Brother Webb, at Mineral Wells, beginning April 29, and thereafter may be secured for meetings in Texas during the summer. I feel that I am conferring a genuine favor on any brother who may need a singing evangelist by making this announcement. His kind of a Christian worker is a much needed factor in our revival work. Any one desiring to use Brother Ramsey may address him at Waco in my care, or at Mineral Wells in care of Rev. L. A. Webb.

JEROME DUNCAN.

MARRIAGES.

Laster-Lynch.—At the home of the bride near Roston, Texas, on the evening of April 6th, Mr. T. H. Laster and Miss Bessie Lynch, Rev. W. R. McCarter officiating.

Heizer-Elder.—At the residence of the bride, in Sweetwater, Texas, April 11, 1906, Rev. R. S. Heizer, P. C. M. E. Church, South, in Sweetwater, and Mrs. Leona Elder, Rev. C. A. Evans officiating.

McCaum-Stewart.—At the residence of Mr. A. T. Stewart, the bride's par-

ents, April 30, 1906, Mr. J. E. McCaum and Miss Maud Stewart, all of White Rock Station, Rev. J. B. Adair officiating.

Corrie-Howell.—On the evening of April 27, 1906, in Roston, Texas, Mr. J. B. Corrie and Mrs. L. B. Howie, Rev. W. R. McCarter officiating.

Dickerson-Graves.—At the residence of the bride's mother, Mrs. Graves, in Goldthwaite, Mills County, Texas, April 23, 1906, Mr. Neal Dickerson and Miss Margie Graves, Rev. G. W. Templin officiating.

Geestlin-Queen.—At the residence of the bride's father, Mr. W. Queen, in Goldthwaite, Mills County, Texas, April 22, 1906, Mr. Ben F. Geestlin and Miss Birdie H. Queen, Rev. G. W. Templin officiating.

McCaleb-Brown.—At the Methodist parsonage in Haskell, Texas, April 23, 1906, Mr. J. H. McCaleb, of near Venus, Texas, and Miss Carrie Brown, of Haskell County, Texas, Rev. J. H. Chambliss officiating.

Collier-McConnell.—At the residence of the bride's father, Judge H. C. McConnell, in Haskell, Texas, April 21, 1906, Mr. Killebrew Collier and Miss Elsie McConnell, Rev. J. H. Chambliss officiating.

Sloneker-Sash.—At the home of the bride, near Plainview, Texas, April 18, 1906, at 3 p. m., S. W. Sloneker and Miss May Sash, Rev. C. M. Shuffler officiating.

Bartley-Farmer.—At Agnes, Parker County, Texas, April 13, 1906, Mr. Arthur W. Bartley, of Cleburne, and Miss Marian V. Farmer, of Ft. Worth, Rev. J. D. Crockett officiating.

Sledge-Young.—At the home of the bride's mother, Kyle, Texas, April 18, 1906, Mr. Oliver D. Sledge and Miss Mary P. Young, Rev. W. A. Dunn officiating.

Adams-Hetherwick.—At the home of Mrs. Lula Dudley, Moscow, Texas, April 4, 1906, Mr. S. H. Adams and Miss Flavilla Hetherwick, Rev. A. Nolan officiating.

Swearingen-Saxon.—At the parsonage, Corrigan, Texas, April 18, 1906, Mr. B. M. Swearingen and Miss Nancie Aniese Saxon, Rev. A. Nolan officiating.

Clardy-Adair.—In the County Treasurer's office, Goldthwaite, Texas, April 14, 1906, Mr. L. C. Clardy and Miss Maggie Adair, Rev. G. W. Templin officiating.

Pardue-Cox.—At the home of the officiating minister, Goldthwaite, Texas, April 14, 1906, W. E. Pardue and Miss Dora Cox, Rev. G. W. Templin officiating.

Duggan-Riggs.—At the home of the bride's parents, Dr. and Mrs. J. F. Riggs, in San Angelo, April 17, 1906, at 1:15 p. m., Mr. Edmond Duggan and Miss Julia May Riggs, Rev. John Adams, of Tyler, Texas, officiating.

Mrs. L. A. KIDD-KEY, President

RESOLUTIONS OF RESPECT.

Whereas, it has pleased our Heavenly Father to call from our midst on March 26, 1906, our cherished friend and co-worker, Johnny Graham; therefore be it

Resolved, 1. That the Harris Chapel Sunday-school has sustained a great loss in this the death of our brother, but that we bow in humble submission to His will, trusting implicitly in Divine Providence.

2. That our Sunday-school extend to his loved ones our sympathy and point to his Savior for consolation.

3. That a copy of these resolutions be sent to the family, The Texas Christian Advocate for publication in its columns, and that a copy be spread upon the minutes of our Sunday-school.

EDWARD FRANCIS,
J. H. FLEMING,
ARTHUR MERRITT,
JOHN MANNING,
LARONIA MERRITT,
Committee.

Cancer of the Face Cured—Left No Scar.

Baxter, Ark.

Drs. Bye & Leach, Dallas, Texas.

Gentlemen—I think I can safely say that the cancer on my face is entirely cured and has left but very little scar. Words cannot express my thankfulness for your wonderful cure and I will always recommend your treatment to all those I see suffering with cancer and other malignant diseases. I will be glad to answer all letters of inquiry.

The sore on my face never had that itching and crawling feeling after the first application of your treatment and if myself or family should ever be afflicted with such a disease I will apply to you at once.

May God ever bless you in your good work is my prayer.

Thanking you for your kindness, I will close.

Respectfully yours,
MRS. IDA ELLINGTON.

There is no need of cutting off a man's cheek or nose, or a woman's breast in the vain attempt to cure cancer. No use to apply the burning plaster and torture those already weak from pain and suffering. Cancer is a combination of essential oils, is soothing and balmy, safe and sure and has been employed successfully in most every situation in the body. It is essentially a home treatment and is therefore a great boon to those in limited circumstances. Doctors, Lawyers and Ministers endorse it. A book containing valuable information in the care of the patient will be sent free to those who write for it.

Address Drs. Bye & Leach, No. 416 Main St., Suite Q, Dallas, Texas.

EXPOSITION OF HOLY SCRIPTURE.

This is a new set of commentaries, prepared by Dr. Alexander McLaren, the great English preacher and expositor; and published by A. C. Armstrong and Company. These commentaries are to be issued in installments of six volumes each until the entire commentary is completed. The first six books are before us, and we have only had opportunity to examine them in spots;

trict; total membership Ad- Conference lais, \$87.30. sented by ership, 25; ary Advo- t. G. Mood Missionary

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OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Particulars desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

KELLER.—Mary Falona Keller (nee Kiker) was born October 25, 1871, and died April 6, 1906. She professed religion at the early age of even years, but did not join the Church till she was eight years old. In this her parents, N. P. and H. L. Kiker, suffered her to act upon her own judgment without giving her any special advice upon the subject. They pursued this course from the fact that Mary evinced womanly traits in discretion and judgment even yet while she was a child. Thus she grew from a child to a matured and exemplary woman in the Church. At about the age of twenty-two she was happily married to W. M. Keller. Mary was so amiable, and so fixed in her Christian fidelity that she at once became the light of her husband's life, and he, too, gave his heart to God, and the M. E. Church, South. To them were born four pledges of love, but only two of them survive—Louise, a sweet little girl of about five summers, and precious little Ruth, only three or four months old. They are in the hands and home of Mary's parents, Brother and Sister Kiker. Already Louise is beginning to reflect the life of her sainted mother. Mary was brought up in a home where the Bible was read and the fire on the family altar burned from day to day. She was dedicated to God in holy baptism in her infancy, hence her early Christian habits and practice. She learned from a child to observe a stated time and place of secret prayer, which she kept up throughout her life; and it was manifest that the "Heavenly Father rewarded her openly." Mary's Mary's faith in God was beautiful, it never failed her even in the darkest hours, nor under the most trying conditions. Hence, although she was modest and retiring, yet her life was always tranquil, hopeful, sunny, and happy. For a number of years, in the recent past, only one shadow seemed to linger about her pathway. One of her brother, David Newton Kiker, while a dutiful son to his parents, and an affectionate brother, yet he has grown to manhood and is not religious. Speaking of his case, Mary said: "I would freely give my life for his salvation." O, how bitterly he wept as he stood by the casket in the church and looked for the last time upon her lifeless form and complacent face. Dying as she did, at the very meridian of her womanhood, it seems as if she had given her life for him. We all earnestly pray that as he stood there and wept, he gave his heart and life to God. Brother Keller is heart broken, but he has the unqualified sympathy of a host of friends, for everybody loved Mary, and delight to do honor to her memory. Mary lingered a couple of months or more with dropsy of the heart, and Sunday morning, April 1, about the time the people were assembling to worship God on earth, her glorified spirit was gathered with the "assembly of the first born." On Monday, April 2, at 2 p. m. the funeral was conducted in the Methodist church, on Green's Creek, by Revs. J. E. Morton and C. S. Cameron and the writer. Her body was then consigned to its last resting place, in the cemetery just west of the church to await the resurrection of the just. Death had no terror; it had been robbed of its sting, and in her last illness, in perfect consciousness, she talked calmly, and with discretion about her decease, and about the future care of her precious little children, commending them to her mother and to the grace of God. While she died without leaving a special parting message, yet she died with triumphant faith in God, and has left a husband, two precious children, a father and mother, one sister and five brothers, and a host of relatives and friends to mourn their loss. But blessed be God, they sorrow not as they who have no hope. While Mary cannot return to you, you can go to her. Her uncle, U. J. MORTON.

SANDERS.—Clarence Sanders, infant son of Judge P. D. and Mrs. R. Sanders, died, April 17, 1906, aged one month and twenty-five days. For a few days the little one stayed in its earthly home, bringing gladness to parental hearts. But the Savior has said, "Let the little one come unto me," and now heaven has one more treasure to draw the bereaved ones toward the heavenly mansions. Christ will cheer and bless the hearts saddened by this event. J. H. CHAMBLISS.

ALLEN.—Mrs. Virginia Allen, the daughter of Richard R. and Ann Royall, was born in Matagorda County, Texas, October 14, 1832; reared and educated in the town of Matagorda. When a young lady she moved to Austin, where in 1857 she was married to Colonel M. W. Allen, a member of the State Legislature. Since 1859 they have made their home in Denton and Collin Counties; the old homestead being located five miles north of McKinney. Sister Allen was left a widow in 1874 with six children, four of whom survive her. Departed this life March 20, 1906 from the beautiful home of her daughter, Mrs. Louise Allen Scott, of McKinney, Texas. The above few lines cannot tell to the world the story of her life. A daughter of R. R. Royall, who was a delegate from Matagorda to the "second convention of the people of Texas, which assembled at San Felipe de Austin on the first day of April, 1833," and one of the committee that framed the resolution which became the basis of the Declaration of Texas Independence; a motherless infant she rested upon a pillow in the arms of her father as he fled on horseback from the ravaging and rapacious Mexicans; a beautiful and cultured young woman, the wife of a worthy husband, who was District Surveyor of Fannin District and a member of the Legislature made famous for its suppression of the gigantic land frauds of that time; a widow with six helpless children, frail of body, but brilliant in intellect, she laid her life a willing sacrifice upon the altar of her home, and lived to see her children settled in life. From the pen of one who loved her I read these words: "No tribute ever paid in song or story to a mother's devotion could more than do justice to her life of sacrifice and love for her family. She was a woman of unusual literary attainments—was a great reader of standard literature and well versed in the current events of the day. For nearly half a century she had been a devoted member of the Methodist Church; was a splendid Bible scholar, discerning the most difficult passages with wonderful interpretation. Her implicit faith was the guiding star of her life; God's promises were a staff to her soul; she leaned on them and trusted implicitly. She wrought as he went in the name of her Master. Her life was full of beautiful thoughts and golden deeds. She has builded a monument to her memory that is crowned with a halo of sweet influences that will live till the end of time." For many months disease made her life a tender poem in blank verse; a song of sweetest melody in a minor key; an exotic of rarest fragrance; a character white as the new fallen snow upon the mountain's brow. But one day, Finis was written, and the poem closed; a string snapped and the song ended; an unseen hand plucked the flower and only its fragrance remains. Thus closed a life as courageous as Joan of Arc; as self-sacrificing as Grace Darling; as sympathetic as Clara Barton; as queenly as Victoria's; as gentle as God's kiss upon the flower. We are better for having known her. J. L. MORRIS.

LITTLE.—Robert P. Little, twin brother of George Little, was born in Morgan County, Georgia, January 29, 1855, and died in Day County, Oklahoma, near Texas State line, April 4, 1906. Was married to Mary Shoos, January 15, 1880. Of this union seven children were born—two girls and five boys. One girl and two boys preceded him to the better land. Brother Little was a good man, loved by all who knew him. His companion says she never knew him cold nor despondent religiously, but always hopeful. He died as he had lived, giving testimony of his acceptance with God. The country has lost a good citizen, the family a kind husband and father, and the Church its main support. May the Lord bless and comfort the wife and children, also the two precious children, twin brother and family, with the many relatives and friends who are left to mourn their loss; and may the Lord grant that each of the three boys may follow in the steps of their father, in the prayer of the writer. J. M. HOLT, P. C.

Roll, O. T. RITCH.—Albert, little baby boy of Bro. and Sister J. W. Ritch, was born May 11, 1904, and died April 12, 1906, and was buried at Asbury cemetery by the side of his mother, brother and sister who died and went home before him to welcome him home. Little Albert has left five sisters, one brother and his father to mourn his departure. Look father, sisters, brother to that Holy Land for little Albert, for Christ has said there will be no parting there. Weep not kind friends, for God does all things for the best. Little Albert is watching for you to come home. He is happy with his mother and our blessed Savior. Prepare to meet him. There will be no weeping there. His oldest sister died in 1904 and his mother in 1905 and he in 1906. The writer never saw any one suffer as he did. A. T. THOMPSON.

DOUGLAS.—Dr. Marshal Douglas was born in Georgia, July 8, 1830, came to Cass County, Texas in 1870, married Ophelia A. Frost in 1873, and finished this life March 5, 1906. He practiced medicine in his native state about twenty years and continued in the profession until about ten years ago, when his health began to fail and he was so conscientious he would not risk himself in the practice. There were four children born of his marriage, two sons and two daughters. Both his sons, Robert and Johnny, preceeded him to heaven. Johnny died at about five years of age, and Robert in 1901 (his wife having died 1900), leaving three small children to be cared for by Dr. Douglas and wife. Naturally kind and affectionate, Dr. Douglas applied himself diligently and earnestly to this sacred charge, but God has called him from them at the time from a human standpoint it seems most unfortunate. But He knows best. In all the relations of life Dr. Douglas was true. With a perceptive mind and a heart touched by the spirit of God he was always upon the side of right. He was truly one of God's noblemen, modest, refined, yet courageous. He joined the Methodist Episcopal Church, South, about twenty-five years ago and attended upon her "ordinances and supported her institutions." As a physician he was painstaking and successful; as a citizen, honest and patriotic; as a neighbor, kind and obliging; as a husband, affectionate and kind; as a father and grandfather, careful considerate, tender, yet firm, trying to lead those in his charge in the paths of righteousness and peace; as a Christian, devout and earnest, making no compromise with evil. Charitable and kind, he did not pile up money or lands but left a sufficiency for his loved ones' support. In every department of life a success, in death victorious, through that Savior he trusted and loved so well. Husband, father, grandfather, brother, neighbor and friend is not dead, but has just ascended the heights and is beckoning for us to come on. J. H. FROST.

CHISHOLM.—Sister Mary A. Chisholm, daughter of Samuel and Ruth Billingsley, was born July 22, 1822 at Clarksville, Montgomery County, Tennessee. She was converted in a Methodist camp meeting at the early age of thirteen and united with the Church. And in the separation of Episcopal Methodism in 1844 she came with the South wing and remained true to its doctrine and polity until death. Sister Chisholm had been married three times. First at the age of fifteen to Mr. W. K. Williams and after his death to Rev. Marcus C. Dupree and after his death to that grand old hero of early Methodism in Rockwall and Kaufman Counties, the Rev. Enoch P. Chisholm, who died more than thirty years ago. Sister Chisholm had two sons by her first husband and two daughters by her third husband. One son is an honored member of the Methodist Church at Colorado City, Texas, and one daughter, the wife of the present County Judge of Rockwall County, Honorable Joseph Chisholm survive her. Rev. E. P. Chisholm and wife located at Chisholm in 1856. Her husband donated the land, thirteen acres, and furnished the material for the first Methodist church at Chisholm. At his death Sister Chisholm took up her husband's spirit of liberality and invested largely in the new church which takes the place of the old one. For thirty years she has donated from one hundred to five hundred dollars a year to the cause of her Lord. She has taken her conference organ for forty-two years. Sister Mary Chisholm was intently religious. Though because of feeble health she was not able to attend worship for several years before her death, yet she kept in touch with her Church and often rejoiced aloud at home. Her death, which took place at Rockwall in the home of Judge Chisholm, March 24, 1906, was triumphant. Her funeral was preached by the writer from Rev. 14:13, after which Rev. O. P. Thomas and Judge Heath made touching remarks. She finds her last resting place in the Chisholm cemetery to await the great resurrection. Let us meet her in the city of God. J. R. SMITH, P. C.

BONTA.—Mrs. Aletha Bonta was born 1833 and died at her son's home near Salado April 19, 1906. She was first married to J. W. Cadwell, who was a life long member of the Methodist Episcopal Church South. She afterward married Capt. Bonta who also died, leaving her a widow the second time. She has one sister, Mrs. L. A. George Stephenville, Texas. Her brother, Rev. I. P. Jeffers, was one of the early pioneer preachers in Texas. Her son, is a preacher in the Holiness Church. Many relatives live in Ellis County, Texas, the Jeffers families, most of whom are known to this writer as being fervent Christians and loyal Methodists. Sister Bonta had been a member of the M. E. Church, South, for 68 years.

HOOVER.—Mrs. Susan Hoover was born March 21, 1863, died April 18, 1906. She joined the M. E. Church, South, when twenty-two years of age and remained a member until her death. She died like she lived—in sight of heaven. Her last words were an exhortation to her family to meet her in the better world. She leaves a large family of children and a husband, with a host of relatives. Death came not as a surprise, for she watched his

Cotton Gin Machinery See It All. Then do as 80 per cent of the people are doing. BUY CONTINENTAL Write for our 1906 Catalogue, tell us your wants Continental Gin Co. DALLAS, TEXAS.

The Johnston HIGH-SPEED Mower NO. 10. THIS GRAND MOWER COMBINES High Speed with Greatest Strength AND WEARING QUALITIES. Has Roller Bearing Self-Aligned Crank Box, Which Prevents Heating and Makes it the Lightest Draft and Most Durable Mower on the Market. Write about the Canton 2 Stroke the Admiral 3 Stroke Self Feed and Fast and Small Street Hay Press. Many other valuable features found in our Free Catalog containing Full Line of Haying Machinery. For Special Introductory Price address DALLAS, TEXAS. Parlin & Orendorff Imp. Co.

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She was loved and respected by all who knew her as a devout Christian, faithful wife and mother and a genuine neighbor to all who come her way. Her death came suddenly. She lingered a few minutes, then her pure soul winged its way to the home of the good and just. Her body was laid away in the old Salado cemetery to await the resurrection morn. God give grace to the bereaved in this sad hour of sorrow and help them to so live that there may be a happy meeting on the other side. G. W. SHEARER, P. C.

R. J. TOOLEY. SHEPPARD.—Mrs. Bates Sheppard (nee Leu Allen) was born in 1875, and had lived for twenty-seven years in Spring Creek, Taylor County, Texas. She was converted at the age of sixteen and joined the M. E. Church, South, and lived a consecrated life until the death angel came to claim her as its own, April 14, 1906. She was a devoted wife, a faithful and loving mother. She leaves a husband and seven children, a father and mother, two sisters and two brothers to mourn their loss. But our loss is heaven's gain. Weep not loved ones as those who have no hope, for she has just crossed the river to await our coming at the pearly gate. So, father and children, wife and mother has left you that which is worth more than all this world. May you emulate her godly life and example, and when you come to cross the river of death may it be as tranquil, and may you make an unbroken family in heaven. A. E. TURNEY. Wingate, Texas.

COWSER.—David A. Cowser, born October 26, 1849, and passed into rest April 19, 1906. He was married to Miss M. M. Rea, November 19, 1867. To this union were born nine children—six still living—the most of whom are religious. His wife died April 8, 1898. He was converted and joined the Methodist Church several years after he married. He was a good man and consistent Christian. His body was laid to rest near Reno, in the presence of a large number of relatives and friends, April 11, 1906. J. DAVID CROCKETT, P. C. Springtown, Texas.

HOOK.—Mrs. Sarah P. Hook, of San Marcos, Texas, died April 4, 1906. She was born in Sumner County, Tennessee, September 8, 1838, and removed with her father, Dr. Q. A. Browning, to Southwest Missouri, where most of her life was spent. But for a number of years past she has resided in San Marcos, where the aroma of her many deeds of charity, and her unswerving devotion to the cause of Christ will long be felt. From her earliest childhood she devoted herself unreservedly to the cause of Christ, and her praise is upon the lips of all who knew her. Her brother, REV. W. H. BROWNING, Pine Bluff, Ark.

approach with calm behavior. She had met all the enemies of life, and like the Duke of Northumberland, clad in armor, she fearlessly met death. She had an abundant entrance into life. Her last words were, "sweet rest." The great sermon of her life is written in the unbound volume and will be daily read by all who know her. May the Holy Ghost continue to guide the affairs of her once happy, but now sorrow-stricken home, to the praise and glory of God. G. W. SHEARER, P. C.

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HEAD.—Mrs. Susan Head was born March 21, 1863, died April 18, 1906. She joined the M. E. Church, South, when twenty-two years of age and remained a member until her death. She died like she lived—in sight of heaven. Her last words were an exhortation to her family to meet her in the better world. She leaves a large family of children and a husband, with a host of relatives. Death came not as a surprise, for she watched his

May... NORTH... George... Belton... Moody... Troy C... Rogers... Brucev... Color... Midlan... Distr... Lubbock... Clare... Canadi... Miami... Panhat... McLea... Bronch... Rowe... Tullia... Silver... Dub... Granbu... Carbon... Duffau... Carlton... Cisco... Bluffda... Desdin... Ver... Paduca... Mada... Turkey... Miss... 25, 8 p... Riddle... Distr... 27-29... Waxah... Ovilia... Red On... Forres... Bristol... Palmer... 21... Waxah... Milford... Italy, 3... Ferris... Ennis... Venus... Alvarao... Hillsbe... Lovelas... Midflor... Waxah... Bethel... Grandv... Itasca... Barde... Maypet... Ovilia... Red On... Palmer... Forres... Bristol... Gate... Brook... Distric... Quart... 3, p... Sunday... at C... Gate... Cranli... Cranli... Meridi... China... Evans... Turner... Dedicat... Crawfo... V. Mill... Pearl... Brookh... Oglesh... Gatsav... Hamilt... Jonesb... Killcen... McGre... Copper... Weath... Rangel... Palo P... Whitt... Peaste... Spring... Grahaf... May... Grahaf... Farmer... Eliasvi... Throck... Miss. 1... 20, 2... Distric... al, J... Abil... Asper... Truby... Nugen...

NORTHWEST TEX. CONFERENCE.

Georgetown District—Second Round.
Georgetown Sta., May 5, 6.
Belton Cir., at Leona, May 12, 13.
Belton Sta., May 11, 13.
Moody Sta., May 19, 20.
Troy Cir., May 21.
Rogers Cir., May 22.
Bruceville and Eddy, May 26, 27.
J. S. CHAPMAN, P. E.

Colorado District—Second Round.
Midland sta., May 5, 6.
District Conference will convene at Lubbock June 20, at 11 a. m.
J. T. GRISWOLD, P. E.

Clarendon District—Second Round.
Canadian, May 5, 6.
Miami, May 19, 20.
Panhandle, May 21.
McLean, Shamrock, 11 a. m., Jun. 2, 3.
Broncho, at Broncho, 8 p. m., June 3.
Rowe, at Rowe, May 12, 13.
Tulia, June 7.
Silverton, June 9, 10.
JAMES M. SHERMAN, P. E.

Dublin District—Second Round.
Granbury mis., May 5, 6.
Granbury sta., at G., p. m., May 6, 7.
Carbon, May 12, 13.
Duffau, at Charlotte, May 17.
Carlton, at Olden, May 19, 20.
Cisco mis., May 26, 27.
Cisco sta., at Cisco, p. m., May 27, 28.
Bluffdale, June 2, 3.
Desdimona, June 9, 10.
E. A. BAILEY, P. E.

Vernon District—Second Round.
Paducah, at Union Corners, May 12, 13.
Matador, at Cottonwood, May 19, 20.
Turkey, at Turkey, May 22, 23.
Missionary Institute at Quanah April 25, 8 p. m. Opening sermon by L. E. Riddle.
District Conference at Quanah April 27-29.
W. H. HOWARD, P. E.

Waxahachie District—Second Round.
Ovilla, at Onward, May 5, 6.
Red Oak, at Dixon's, May 11.
Forreston, at Falls, May 12, 13.
Bristol, at Bristol, May 19, 20.
Palmer and Boyce, at Garrett May 20, 21.
JAS. CAMPBELL, P. E.

Waxahachie District—Third Round.
Milford, at Hamlet, May 26.
Italy, May 27, 28.
Ferris, at Trumbull, May 31.
Ennis, June 10, 11.
Venus, at Barnesville, June 16, 17.
Alvarado, June 17, 18.
Hillsboro, First Church, June 24, 25.
Hillsboro, Line Street, June 23, 24.
Lovelace, at Rockwall, June 30, July 1.
Midlothian, July 7, 8.
Waxahachie, July 8, 9.
Bethel, July 13.
Grandview, July 14, 15.
Itasca, July 15, 16.
Bardwell, July 19.
Maypearl, July 21, 22.
Ovilla, July 27.
Red Oak, July 28, 29.
Palmer and Boyce, Aug. 19, 20.
Forreston, Aug. 22.
Bristol, Aug. 24.
JAMES CAMPBELL, P. E.

Gatesville District—Second Round.
Brookhaven, at B., May 12, 13.
District Conf. at Killeen, May 2-6.
Quarterly Conf. at Killeen, May 2 at 3, p. m.
Sunday-school and League Conference at Crawford, May 16, 17.
S. W. TURNER, P. E.

Gatesville District—Third Round.
Cranfill Gap, at Gap, May 19, 20.
Cranfill Gap, at Gap, May 19, 20.
Meridian, May 27, 28.
China Springs, at W. Chap., June 2, 3.
Evant, at Shive, June 16, 17.
Turnersville, at Harmony, June 23, 24.
Dedication of Evant church, July 1.
Crawford, at C. City, July 7, 8.
V. Mills and Clifton, at P. Hill, July 10.
Pearl, July 14, 15.
Brookhaven, July 17.
Oglesby, at Stockton, July 19.
Gatesville, July 22.
Hamilton, July 28, 29.
Jonesboro, at Sardis, August 4, 5.
Killeen and Nolan, August 11, 12.
McGregor, August 18, 19.
Copperas Cove, August 22.
S. W. TURNER, P. E.

Weatherford District—Second Round.
Ranger, at Mt. Zion, May 5, 6.
Palo Pinto, at Oran, May 12, 13.
Whitt, at Whitt, May 15.
Peaster, at Central, May 19, 20.
Springtown, at Goshen, May 23.
Graham Mission, at Upper Fork, May 26.
Graham Station, May 26, 27.
Farmer, at True, May 29.
Eliasville, at Eliasville, May 31.
Throckmorton, at Sibley, June 2, 3.
Miss. Inst., at Coutts Memorial, June 20, 21.
District Conference at Coutts Memorial, June 22-24.
E. F. BOONE, P. E.

Abilene District—Second Round.
Aspermont Mission, May 5, 6.
Truby, at Truby, May 10.
Nugent, at Zelo, May 12, 13.

Albany and Moran, at Moran, May 19, 20.
Haskell sta., May 24.
Haskell mis., at Roberts, May 26, 27.
Pinkerton, at Marcy, June 2, 3.
Roby, at Hobbs, June 5.
Loraine, at Champion, June 7.
Clyde, at Eula, June 9, 10.
Lavon, June 16, 17.
JNO. R. MORRIS, P. E.

NORTH TEXAS CONFERENCE.

McKinney District—Second Round.
Farmers Branch, at F. B., May 5, 6.
Princeton, at Blythe's Chapel, May 12, 13.
I. W. CLARK, P. E.

Gainesville District—Second Round.
Nocona, Dist. Conf., May 2-6.
Bonita, May 6, 7.
Aubrey, May 12, 13.
J. A. STAFFORD, P. E.

Greenville District—Second Round.
Kingston, at White Rock, May 5, 6.
Lee sta and Jones Bethel, at J. B., May 12, 13.
Commerce mis., May 19.
Commerce sta., May 20, 21.
Celeste and Lane, at Lane, May 26, 27.
J. M. PETERSON, P. E.

Bowie District—Second Round.
Iowa Park, May 5, 6.
Wichita Falls, May 6, 7.
Archer City, May 12, 13.
Holliday, May 13, 14.
Crafton, May 19, 20.
Gibtown, May 26, 27.
Decatur Cir., June 2, 3.
Decatur Sta., June 3, 4.
T. R. PIERCE, P. E.

Paris District—Second Round.
Shady Grove, at S. G., May 5, 6.
Emberson cir., at R. P., May 12, 13.
Roxton cir., at Atlas, May 19, 20.
Paris cir., at Palestine, May 26, 27.
Clarksville cir., at Liberty, June 2, 3.
E. H. CASEY, P. E.

Sulphur Springs Dist.—Second Round.
Mt. Vernon, at Mt. V., 1st Sun. May.
Lake Creek, at Br. M. 2nd Sun. May.
Yowell, at Jordan, 3rd Sun. May.
Birthright, at Tarrant, 4th Sun. May.
Purley Cir. 1st Sun. June.
Sulphur Bluff Cir. 2nd Sun. June.
Bonanza Cir. 3rd Sun. June.
Como Cir. 4th Sun. June.
The District Conference will convene in Como, June 21, 8 o'clock, p. m. The opening sermon will be preached on the evening of 21st at 8 p. m., by Rev. J. F. Holmes. The delegates will be elected this round.
C. B. FLADGER, P. E.

Terrell District—Second Round.
Royse sta., May 6, 7.
Kemp cir., at Wilson's Ch'l, May 12, 13.
College Mound, May 19, 20.
Chisholm cir., June 16, 17.
Kaufman sta., June 24, 25.
O. S. THOMAS, P. E.

Sherman District—Second Round.
Pilot Grove, at Cottage, May 5, 6.
Sadler, at Sadler, May 5, 6.
Gunter, at Dorchester, May 5, 6.
Southmayd, at Stanfield, May 12, 13.
District Conference at Pecan, May 20-23. Bishop Key presiding.
E. W. ALDERSON, P. E.

TEXAS CONFERENCE.

Beaumont District—Second Round.
Jasper Circuit, at Rogan, May 5, 6.
Orange, Wednesday, May 9.
Warren, at Midway, May 12, 13.
First Church, Beaumont, Wednesday, May 16.
Liberty, at Devers, May 19, 20.
Wallisville, at W., May 20, 21.
Saratoga and Batson, at B., May 27, 28.
Woodville, at Colmesneil, June 9, 10.
Call, at Cairo Springs, June 16, 17.
Corrigan, at Moscow, June 23, 24.
Leggett, at Leggett, June 24, 25.
Jasper and Kirbyville, at Kirbyville, June 30, and July 1.
District Conference at Kirbyville, June 27. Opening sermon by Rev. F. M. Boyles.
O. T. HOTCHKISS, P. E.

Calvert District—Second Round.
Centerville, at Redland, May 5, 6.
Rogers Prairie, at High P. May 12, 13.
Wheelock, at Harris Ch. May 19, 20.
Franklin Station, May 25.
Calvert Station, May 26, 27.
Petteway, June 2, 3.
R. A. BURROUGHS, P. E.

San Augustine Dist.—Second Round.
Burke, at Huntington, May 5, 6.
Caro sta., May 6, 7.
Gary mis., at Gary, May 12, 13.
Carthage sta., May 13, 14.
Tenaha cir., at Paxton, May 19, 20.
Minden cir., at Bethel, May 26, 27.
Cushing cir., June 2, 3.
District Conference will meet at Cushing, July 5.
E. L. SHETTLES, P. E.

Palestine District—Second Round.
Concord cir., at Price's Chap. May 4.
LaRue cir., at LaRue, May 5, 6.
Neches cir., at Pleasant G., May 12, 13.
Grace Ch. Pal. 7:30 p. m., May 13.
Elkhart cir., at New Pro., May 19, 20.
Grapeland sta., at 7:30 p. m., May 20.
Alto cir., at Adams C., May 26, 27.

Rusk Station, May 27, 28.
Jacksonville cir., at T., June 2, 3.
The District Conference for the Palestine District will meet at Alto June 21-24. The following are the committees: For License to Preach and Admission on Trial, W. K. Strother, T. H. Morris and Stuart Nelson. For Recommendation for Deacon's and Elder's Orders, Gus Garrison, F. A. A. Downs and I. B. Manly.
JOS. B. SEARS, P. E.

Huntsville District—Second Round.
Waller cir., at Monaville, May 5, 6.
Cleveland and Waverly, at W., May 12, 13.
Cold Springs, at Shepherd, May 19, 20.
Millican cir., at Alexander, May 26, 27.
Dodge, June 2, 3.
Prairie Plains, June 9, 10.
H. C. WILLIS, P. E.

Brenham District—Second Round.
Somerville, May 5, 6.
Giddings, May 12, 13.
Brenham, May 13, 14.
Rockdale, May 21, 22.
Cameron, May 28, 29.
CHAS. F. SMITH, P. E.

WEST TEXAS CONFERENCE.

Llano District—Third Round.
Marble Falls sta., May 5, 6.
Llano sta., May 12, 13.
San Saba cir., at L. O., May 26, 27.
San Saba sta., May 26, 27.
Burnet, at Strickling, June 2, 3.
Kingsland, June 16, 17.
Bertram, at B., June 23, 24.
Cherokee, at C., June 30, July 1.
Johnson City, at R. V., July 8, 9.
Blanco, F. C., July 14, 15.
Willow City, at P. O., July 21, 22.
THEOPHILUS LEE, P. E.

Austin District—Third Round.
Elgin, May 5, 6.
Walnut, at Walnut, May 12, 13.
Manor, May 19, 20.
Webberville, at Hornsby, May 26, 27.
Manchaca, at Cedar, June 2, 3.
McDade, at Beaulieu, June 9, 10.
LaGrange, June 16, 17.
West Point, at Muldoon, June 23, 24.
Columbus, June 30, July 1.
Weimar, at Osage, July 3, 4.
Eagle Lake, at Chesterville, July 7, 8.
Tenth Street, 11 a. m., July 15.
South Austin, 8 p. m., July 15.
J. M. ALEXANDER, P. E.

Cuero District—Third Round.
Ruge, at Cabesa, May 4-6.
Victoria, May 12, 13.
Hallettsville, at Hope, May 19, 20.
Pierce, May 26, 27.
El Campo, May 29, 30.
Ganado, at G., July 1.
Edna, June 2, 3.
Shaner, at Sweet Home, June 16, 17.
Leesville, at Liberty, June 23, 24.
Rancho, at R., June 25.
Clear Creek, at Helena, June 29, 30.
Palacios, at Dem. Brdg., July 7, 8.
Port Lavaca, at Traylor's, July 14, 15.
Nursey, at Mis. Val., July 21, 22.
Cuero, July 28, 29.
Dist. Conf. at Flatonia April 26-30. Let all attend who can. Friday p. m. is "Woman's Day," and Saturday "Epworth League Day." Send names of delegates to A. Y. Old, pastor at Flatonia, at once.
J. C. WILSON, P. E.

San Antonio District—Third Round.
Bexar cir., at Oak Island, 2d Sun. May.
Pearsall, at Buckhorn, 3d Sun. May.

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Devine, 4th Sun. May.
Utopia cir., at Leakey, 2d Sun. June.
S. Heights and Comal, 3d Sun. June.
Uvalde, 4th Sun. June.
Carrizo Springs and Batesville at B., June 26.
Rock Springs cir., at Montell 1st Sun. July.
Eagle Pass, 2d Sun. July.
Del Rio, July 9.
Moore cir., at Anchorage, 3d Sun. July.
Hondo, at Tehuacana, 4th Sun. July.
Laredo, July 23.
West End, July 25.
Prospect Hill, July 26.
South Flores St., July 27.
Travis Park, 11 a. m. 5th Sun. July.
Sherman St., 1:30 p. m., 5th Sun. July.
The place of meeting for the District Conference has been changed from Devine to Uvalde. The date of meeting will be June 21.
W. J. JOHNSON, P. E.

San Marcos District—Third Round.
Gonzales, May 5, 6.
Seguin and Mill Creek, at M. C., May 12, 13.
Dripping Spgs. cir., at D. S., May 19, 20.
Stapes cir., at Hunter, May 26, 27.
Buda cir., at Science Hall, June 2, 3.
Kylie, June 16, 17.
Pleasant Grove cir., at Martindale, 3 p. m., June 21.
Belmont cir., at Oak Forest, June 30, July 1.
Luling cir., at Soda Springs, July 7, 8.
Tilman cir., at McMahan, July 14, 15.
Waelder and Thompsonville, at Waelder, July 26, 27.
Lockhart, July 28, 29.
San Marcos, Aug. 4, 5.
D. K. PORTER, P. E.

Beeville District—Third Round.
Corpus Christi, May 5, 6.
Beeville, May 9.
Floresville, May 12, 13.
Kenedy, at Couch, May 19, 20.
Laverania, at Sandy Elm, May 26, 27.
Pleasanton, at Fairview, (2d) June 16, 17.
Kingsville, at Sunshine, June 23, 24.
Mathis, at Lagarto, June 30, July 1.
Stockdale, at Sunnyside, July 7, 8.
Alice, at Falfurrias, July 14, 15.
Middleton, July 21, 22.
Oakville, at Oakville, July 28, 29.
Rockport, at Aransas Pass, Aug. 4, 5.
F. B. BUCHANAN, P. E.

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THE REVIEWER REVIEWED.

You are always fortunate in a discussion of any question to have a thorough Christian gentleman to discuss the question with; and such I have in the person of Rev. G. S. Hardy. I am sure there is no man in our conference I would more delight to honor.

It might be well first to give a bit of history connected with this movement before attempting to reply to Brother Hardy's review.

Three years ago when Bishop Hendrix traveled through this district he said, "You brethren here in this country ought to absorb the New Mexico and the Denver Conferences." We did not fully understand him then, but this spring when I received a letter from Brother Chenoweth, of Rye, Colorado, the good Bishop's meaning fully dawned upon me. He also wrote to this same Brother Chenoweth advising him and the Colorado brethren to go down and "court" the Texas brethren on the subject; hence, Brother Chenoweth's visit to our District Conference. After receiving letters from Brother Chenoweth, we invited him to come and be with us in our District Conference. When he came of course we treated him like a Methodist preacher and brother. After he was introduced and made his speech, this scribe advised from the chair the conference to take no action on the subject. But later a paper was presented in harmony with the memorial of the Denver Conference only enlarging the territory, and it was carried by a good majority. Some of the brethren that ought to have been in their places at the conference were elsewhere. The next day a motion was made to reconsider the action of the body adopting the memorial and the memorial was defeated by two votes.

About ten days, or two weeks after, I was presented with a second paper to the same effect. I did not sign it and gave my reason for not doing so, but stated that I would do so if it were necessary to declare my position on the subject.

Another paper has gone the rounds, starting from Amarillo. I cannot say with what degree of success. But a good majority of the brethren in this district favor the new conference.

"First, it would not help the Denver Conference." Bishop Hendrix, who knows the entire field and all the conditions, says: "It ought to be done." Bishop Hoss said to this scribe, "The time may not be ripe for such action, but it is the only solution of the question." The brethren in these conferences say that it would help them. Our brethren in the Northwest Texas Conference who have served these conferences are in sympathy with them and not one of them will say abandon the field.

Secondly, the territory asked for in the memorial coming from the Denver Conference is too small. It would hurt us and not help them sufficiently, but give the territory outlined in my former paper and it would not hurt the Northwest Texas Conference, but it would make a good, vigorous, live, wide-awake conference. Space, mountains and hills do not make a conference! It takes folks, pastoral charges and a good, healthy body. Contrast the difference between a body of eighteen, or twenty-one men meeting as a conference in these smaller conferences, and one hundred and fifteen to one hundred and twenty-five active ministers with at least fifty godly laymen, and it does not take a prophet to see the added "life and snap" to the body; and then it is of sufficient strength and size to command the respect and attention of the public.

The great distances referred to almost make you smile. It is just five

hundred and eighty-five miles from Amarillo via P. V. R. R. to El Paso; four hundred and seventy miles from Amarillo to Denver, and these are about the two extreme points. But let us look at another fact that now exists in the Northwest Texas Conference. Rev. Leslie Robeson, of the Hansford charge will travel over seven hundred and fifty miles to get to Brownwood this fall going via Guyman, Ok. Rev. R. A. Hall, of Stratford, will travel six hundred and sixteen miles, and Charley Cartwright will travel about the same distance from Amarillo to El Paso. J. C. Carpenter, S. B. Sawyers and J. A. Laney will have some experience like the above getting to the seat of our conference this fall. But miles are not as long in the Northwest Texas Conference as they would be in the new one.

The poor, heroic preachers referred to—all that Brother Hardy said of these brethren is true; but there is another fact over against that, that some of the hardest trials and closest financial straits I have ever met with were on the small missions below. I have seen preachers down there not able to buy a postage stamp and pay for it.

The three districts in our conference paid for foreign and domestic missions last fall in clean cash \$255 more money than was appropriated to these districts this year. With a small assessment for foreign missions and an increased assessment for domestic missions, we can take care of ourselves. Has another fact dawned upon you? All of our domestic fund is not coming to the west. One district near the common center of our conference gets more missionary money than any in the conference. The \$2500 asked for last fall, that our board did not have, was to be largely used in the districts below and not in the west. Our requests are decreasing and their's increasing from year to year.

Rev. W. L. Harris has been in the Panhandle eighteen years, and he has lived in McClellan County and others, and he thinks the seasons here as regular as there and is decidedly in favor of the new conference. Rev. J. W. Hunt was reared on the plains and smiles at these dark forebodings, and he also is very much in favor of the new conference. This is not the only country visited by drouths, boll-weevil, and other pests.

Negroes, mixed schools, compulsory laws, this is an unfortunate statement and snags at the prejudices of the brethren rather than arguing the question. Neither of the four brethren referred to ever gave the above as the reason why they left that territory that I ever heard of. On the other hand, one of them told this scribe had it not been for his wife's health, he would have remained there. Now, let us go over to the Indian Mission Conference where the most conglomerate mess as to social conditions, mixed schools, and laws favoring the same already exist. No brother has ever argued that because of these conditions our Church has no mission in these territories. But on the other hand, our Methodism has wrought well there, and will continue to do so.

"Two Methodisms never prosper in the same place." To follow this proposition to its logical conclusion would drive us out of every mission field we now occupy except Cuba. And as it argues that the weaker ought to give way to the stronger, hence there are two great leading Methodists in the United States they cannot prosper in the same territory, the weaker ought to give way to the stronger that would drive the Southern Methodist Church out of existence. I do not believe we are just ready for that yet.

In the North where the M. E. Church has the field, we ought not to go now.

in the South where we occupy the territory they ought not to come. But this does not apply to the West. The West is ours as much as theirs. It is an open field and a fair fight, and we have as much right there as any Church under the sun. Our sainted Bishop Keener said in regard to it: "We surrender nothing."

"The numerous schools, etc." If I am correctly informed, we have no school at El Paso. In the list of Church schools in Texas it does not appear. The Abilene school is yet on paper. We will patiently wait until these come into existence and then will deal generously with them. All that was meant by any one in regard to Clarendon College becoming a conference school was that it would reap the benefit of an assessment for Christian education, supplementing its funds in a helpful way, and in no way violating our time-honored "system of education." And as far as this scribe is concerned, the present management will remain as it is in Clarendon College.

If the request of the Denver Conference in their original memorial is granted, we will be hurt and the brethren will see it when it is too late to remedy it. But grant the enlarged territory that ought to be ceded, and we are not hurt and can do a great work.

Go to our general minutes, go to the history of Methodism in Texas, and you cannot find a conference launched under so favorable conditions.

Whatever action is taken by our General Conference will be satisfactory to me. If we remain in the Northwest Texas Conference, I shall be happy. If the new conference is formed, we shall remain in it and do our best for the advancement of our common Methodism and the glory of God.

With love and kindly feeling for all my brethren, I close the matter so far as I am concerned with this paper.

J. M. SHERMAN.

THE CALIFORNIA STATE SUNDAY SCHOOL CONVENTION.

While visiting in the lovely city of Los Angeles I had the extreme pleasure of attending the three days session of the California State Sunday School Convention. The number of official delegates enrolled was 719, but on account of the large number of tourists who are visiting here the meeting took on more the appearance of a National than a State convention. At none of the meetings were there less than 3,000 people present and while the visitors could do no voting they enjoyed and took part in every way they could in the glorious work.

The convention was highly entertained by Dr. H. M. Hamill and Mrs. Hamill, of Nashville, Tenn.; Mrs. Mary Foster Bryner, of Peoria; Miss Alice Jacobs and Julia Austin, of Chicago. Mrs. Bryner's address on "Through Field Glasses" was not only interesting but very instructive. She gave us a good square look into the Sunday-schools in thirty-seven States, twenty provinces in Canada and throughout Mexico. She showed that in 1904 there were 1533 delegates to the convention in Jerusalem, and in 1905 more than 2000 in Toronto, and up to the present time more than 100 have enrolled for Rome in 1907. The addresses of Dr. Hamill and Mrs. Hamill, the experts of the International Association, were of the most practical nature. The California people are the most hospitable on earth. They take great interest in all visitors. We visited the Exhibit Hall and there saw practical demonstrations that were intensely interesting. The cold process of preserving fruits

and vegetables that keeps them just like fresh from the trees and gardens, and the method they have for keeping eggs without cold storage that cannot be told from fresh laid ones, were very interesting indeed. They are having a lot of these receipts and directions printed for free distribution. Anyone can get same by writing the Pacific Preserving Company, of this city. The Logan Berry was also an unusual sight to me. It is a cross between a black and a raspberry and it is a wonderful improvement over both. I almost forgot to mention one good point brought out in the Sunday-school Convention last evening. Mr. C. C. Chapman gave us a practical address on the Sunday-school as a business enterprise and recommended that every Sunday-school have a specially trained superintendent, employed on a salary to devote his entire time to it. He stated that the blood of the Pilgrim Fathers was running pretty thin in the rising generation and that giant efforts should be made for good citizenship.

Los Angeles is deeply grieved over the terrible calamity that has befallen her sister city, San Francisco. Flags are displayed at half mast.

E. J. ASHTON.

UNANSWERED LETTERS.

Apr. 19—W. I. Gray, sub. J. N. Vincent, sub. J. B. Gardner, sub. V. V. Boone, sub. G. W. Kincheloe, sub. W. A. Stuckey, sub. R. M. Morris, sub. R. S. Adair, sub. J. I. Weatherly, change. C. S. Cameron, sub. F. A. Crutchfield, sub. A. B. Roberts, sub.

Apr. 20—M. M. Beavers, sub. J. W. Kowlett, sub. K. S. VanZandt, sub. W. F. Bryan, sub. J. D. Odum, sub.

Apr. 21—W. A. Stuckey, sub. Apr. 23—P. R. White, sub. E. V. Cox, sub. John W. Stevens, sub. C. A. Tower, change. O. A. Shook, sub. R. B. Moreland, sub. G. W. Shearer, sub.

Apr. 24—P. C. Colfax, sub.

Apr. 25—A. R. Nash, thanks. R. S. Adair, sub. H. Hare, sub. M. M. Beavers, sub. J. T. Smith, matter will have attention. John W. Stevens, sub.

April 26—J. T. Fariss, sub. Jno. W. Goodwin, sub. H. L. Hare, sub. J. T. Bloodworth, sub.

April 27—M. S. Hotchkiss, sub. Thomas Gregory, sub. J. T. Weems, sub. F. L. McGehee, sub.

April 28—G. D. Wilson, sub. Jerome Duncan, sub. W. L. Harris, sub. J. W. Munn, sub. C. J. Oxley, sub. J. T. Bloodworth, sub.

May 1—C. R. Wright, sub. W. H. Craven, sub. W. H. Harris, sub. D. H. Aston, sub. M. C. Conaifer, sub. J. W. Bowden, sub. M. H. Hudson, change.

May 2—J. O. Peterson, sub. S. P. Brown, sub. B. W. Allen, sub.

BRO. DUNCAN ENDORSED.

I just want to add my endorsement to Bro. Duncan's article in a recent Advocate on the work of the General Conference. Especially do I want to endorse that part of it which refers to the matter of the ordination of pastors.

I think we have suffered long enough from this unseemly procedure, and I do sincerely hope that the coming General Conference will give us relief at this point, so that we will no longer embarrass our young preachers by sending them to missions, circuits or stations to be pastors and do the work of pastors with both hands tied by the law of the Church so that they must beg to be excused when called upon to do anything that a pastor is expected and required to do.

It is a pitiful sight to see the pastor of a congregation standing, with his hands in his pockets, while a justice of the peace, or it may be, a local preacher, says the marriage ceremony for two of his young people; or to see him back himself up in a corner, while his presiding elder administers the sacrament at the close of the Sunday morning service.

I am writing not of what may happen, but of that which I have seen and suffered myself.

But perhaps the greatest disadvantage an unordained pastor is in the matter of baptizing those who are converted under his ministry, and the children of his members. Only a few Sundays ago, I saw our pastor at this place put to shame, when at the close of the service, a lady came forward and asked him to baptize her children. He, being not an ordained minister, had to tell her that he would have it attended to soon. As I stood and looked at his embarrassing situation, I thought, "How long, O Lord, how long" will so great a Church as the Southern Methodist Church continue such a policy? If there ever was a time when such a law was for the best, that time has evidently passed.

I can see but one reason why this law has stood as long as it has, and that is, our lawmakers have usually been men who are well advanced in the work of the ministry (it should be so) and they have forgotten the trials and tribulations of those first two

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years, and are thinking about something that is troubling them now, and if a young man ventures to say anything in regard to the matter, some fellow who has a trail from one district to another that is worn so slick that it is known and read of all men, will cry out "better keep our rules, young man, and not try to mend them," and straightway the young man goeth and hideth himself for shame. But this scribe has been on hand too long to be bluffed by anything of the kind.

I propose to contend for what I believe to be for the best for our Church and especially for our young preachers.

Now I would like to see our law so changed that it would admit no man on trial who has not had at least one year's trial as a local preacher or helper in Church work. No matter what his education may be, though he be a college graduate, let him have one year in the school of practical experience, and then if he passes the required examination, admit him and ordain him, and give him full authority to do the work of the ministry. And let him take up the course of study and at the end of the second year, provided he passes an approved examination and his usefulness will warrant it, admit him into full connection. When he completes his four years make him a B. D. or a D. D., to which ever his grade will entitle him.
JOHN HELPINSTILL,
Shelbyville, Texas.

ATTENTION, COLORADO DISTRICT.

Brother George F. Fair, our District Colporteur, is now in the field hard at work. He is a worthy man in every particular, and I beg for him that every home be open to him, and every person be ready to give his work their consideration. Brethren of the lady, give Brother Fair an opportunity to do something for your families by putting some first-class literature in your homes. When you read these lines, make up your mind to buy a book when Fair gets there. Of course every pastor will encourage the selling of good books in his charges. We want to sow down this district with valuable books and tracts.
J. T. GRISWOLD, P. E.

OUR METHODIST MACHINERY.

The Methodist scheme for supplying Churches and employing preachers is the greatest in the world. The appointing power has picked this writer up and set him down several times, and he has always fit just like he had been made for the place.

At Sulphur Springs we were read out for Lone Oak. After several months' trial we are convinced that we could not have been better pleased if we had had the opportunity of "sampling" and selecting for ourselves.

We found the charge in good condition and composed of a splendid, loyal people. Our predecessor's footprints are everywhere in evidence. We have not tried to revolutionize the work, but have been doing some things in a quiet way.

First: Some time ago, we reorganized the Senior Epworth League which is now doing very fine work. We have here some as fine young people as are to be found in the Church.

Second: Not long since, Mrs. E. W. Harris, of Greenville, came down and organized a good W. H. M. Society, from which we are expecting great things.

Third: We have ordered the new hymnals, and when we receive them, we shall inaugurate the new form of service. Our congregations are good, and we believe that everything is on the upward trend. We are happy and hopeful. If the General Conference should remove the "time limit," we may stay here till we die—unless the people should desire a change.

W. J. HOLDER.

Lone Oak, Texas.

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