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## THE PREPARATION AND DELIVERY OF THE SERMON.

The ideal sermon is the most sublime and impressive discourse of which the human mind is capable. It is the embodiment of the Divine will and thought concerning human life and destiny. It deals with the sanctity of conscience and duty. It brings under finite review the facts of God and immortality, the problems of time and eternity, and the realities of heaven and of hell. It defines man's relation to these great questions and defines the corresponding obligations growing out of such relation. It comprises doctrine, precept, admonition, comfort, and edification. Its motive is the correct interpretation of the Word of God, as contained in the Scriptures, and its aim is the salvation of the world. In its architecture it is a science, and in construction a perfect piece of finished mechanism. In its nature it is the legitimate outcome of close personal introspection, of reading, of experience, of observation, and of systematic thinking. In fact, such a sermon is the outward expression of the preacher's inner life and mental habit. His experience of mind and heart, his method of looking at the world, and his relation to men and to issues find disclosure in the ideal sermon. To produce a discourse of this character is the most magnificent triumph of intellect and spirit. It gathers into its structure the loftiest achievements of mind and soul; it calls into its subject matter the gleanings of the widest fields of literature, history, and science; and it brings into the style of its composition the simplest and most attractive embellishments of art. To prepare and bring forth this sort of discourse is no small endeavor. On the contrary, it levies a tax upon the entire stock of the preacher's mental and spiritual resources. It leaves nothing in reserve. Therefore, the preparation of a sermon is a hereculean enterprise. He who looks at the subject in any other light is a very foolish and incompetent sort of preacher. He has no rightful place in the pulpit of to-day. Just here we need an acute conscience. When the preacher enters his pulpit, he stands between God and men. God is to speak through him, and men are there to hear what the will of God is concerning them. He is to be the incarnation of well-digested truth, and his words are to be the power of God unto the salvation of every one that believeth. He is not to appear as the result of a little haphazard thought and reading, but he is there after mature and painstaking preparation, to meet the obligations of the hour. His utterances are not to be tentative statements, but dogmatic deliverances of truth. He is to speak the mind of God. A sermon then is not the product of the moment of an hour, but the matured outgrowth of days, and sometimes of weeks, of deepest thought and most diligent research and investigation. The preacher, then, needs to absolve himself from the dissipations of social life long enough to give his uninterrupted time to the closest preparation of his sermon. After he selects his text, he needs to study it in all of its bearings in such a way as to have a correct knowledge of the

mind of the Spirit contained therein; and then have before him a very clear definition of all of its terms, and of its inner meaning. The next question to be settled is the outline of the sermon and the object to be accomplished in its delivery. Does he want to instruct, admonish, comfort, inspire, and edify the children of God? Or does he want to convict and bring to a knowledge of the truth, the impenitent and the unsaved? This must be definitely determined in his own mind as to the object of his sermon, or the preparation will be aimless and for the most part useless. When this is determined, then the work of construction begins in dead earnest. He hunts up all the proof texts, and selects therefrom such as directly stand related to the subject in hand; and through them he turns the focalized light and power of the word of God upon the truth to be developed and brought into shape and beauty. As a rule, one text of Scripture is the key that will unlock a kindred text and bring out its meaning into the clear light of simple apprehension. Having brought the help of other texts into requisition, then he wants to draw upon his experience, his observation, and his reading. And from these fields of wealth he wants to gather the choicest thoughts and illustrations, and give to them their proper place in the sermon. Just here he needs to be very discreet and judicious. No skillful commander upon the field of battle needs to exercise greater care in the arrangement of his forces on the eve of conflict than does the preacher in the wise distribution of his thoughts and arguments and illustrations in the sermon to be delivered to his congregation. He must keep an eye constantly to the fitness of things, to the climax of force, and to the unity of purpose and design. Everything must be kept in exact line, from the initial thought to the conclusion, and the whole force must continue to grow in the volume of its majesty until, when the end is reached, there is the culmination of a strength and potency perfectly irresistible in the march of its influence and conviction. Moral and spiritual execution is the result, and the slain of the Lord is manifold.

But this sort of work requires great mental fullness. The preacher who undertakes it must have an accurate knowledge of his own powers, and place them under his complete mastery; he must be thoroughly conversant with the needs of men as they stand related to the great issues of life, and his understanding of the word of God, good books, and current literature must be well-nigh omniscient. In this mental and spiritual condition of things is found the genesis of an ideal sermon. It is not made out of any other sort of materials, and it does not grow out of any other character of soil. It comes out of the tragedy of the soul, in the death grip of intellectual conflict. It represents the solitude of the night watches, the unseen agony of heart struggle, the dissolution of brain tissue, and the consumption of nerve energy. All through it is seen the pale cast of thought, and upon it is the stamp of original discovery and invention. It has the imprimatur of high intellectual copy-

right. With such a possibility approximately in reach of the man of God, how can he do otherwise than invest all the available resources of body, mind, and soul in his effort to produce a sermon worthy of the pulpit and of the cause of Jesus Christ. God requires it, and the salvation of men demands it. Think, then, of a preacher going into his pulpit with a slipshod, poorly-digested mass of dull platitudes to deliver to immortal souls who have come to the sanctuary to get the bread of life? They beg for a fish, and he gives them a serpent; they are hungry for an egg, and he gives them a stone. Shame upon such a travesty on a sermon! And yet many of us are guilty right here before God and men. An indifferent and sparsely prepared sermon is not only inexcusable upon the part of the preacher, but it is actually hurtful to the people who depend upon it for spiritual nurture. It comes out of a barren heart and mind and it leaves no abiding impression for good upon the congregation. Nothing is more qualified to bring the pulpit into contempt than that sort of preaching. If there ever was a day for mental laziness and nonsense in the pulpit, that day has most assuredly gone by. People are becoming intelligent, and they are capable of understanding and appreciating a good sermon. It is a mistake to think otherwise. Therefore, to go into the pulpit without previously having made a painstaking preparation is a sin and a shame. No self-respecting preacher can afford to form such a sloven habit of sermonizing as this. It makes no sort of difference as to his attainments, or his fluency of speech, or his personal magnetism; these cannot take the place of wide reading and consecutive thinking. He must cultivate a passion for hard, mental work. Flippancy is a curse to the pulpit, and mere gab is not worth the breath that it requires to articulate it. It is the essence of truth, expressed in good, clean English that makes the pulpit a power in the community. Slang and buffoonery are pitiable in the man of God, called to preach the gospel of purity. Christ is the true model of the preacher of righteousness. When he spoke, the people heard him gladly. Since he lived and taught, the truth has had a new fascination for men. We ought to learn of him. But to make a sermon effectual in the accomplishment of results, there is another element to be taken into consideration. We have intimated it in what has gone before, but we want to bring it out and develop it a little more at length. The preacher who prepares the sermon must have a good heart and a pure mind. This makes it necessary for him to keep his soul in direct communion with God—the source of all spiritual power. This makes it incumbent upon him to be more than a simply moral man, standing well in the esteem of public sentiment. He must be a vital partaker of the divine nature, and thereby have living kinship with God. He must know the will of God through the indwelling presence of the Holy Ghost. Through this sort of knowledge he keeps his heart aflame with divine fervor, and his words sparkle with the touch of a live coal from off the altar. He feels in his own heart the full import of the

truth that he preaches to others. They take knowledge of him that he has been with Jesus. There is that in him which gives him power with God and influence over men. To maintain this condition of mind and heart, he must often resort to strict self-examination and frequent prayer. Out of this sort of experience he forms a spiritual habit, and he fixes the trend of his religious life in the divine direction. His thought, his desire, his purpose, and his feelings are toward the true, the beautiful, and the good. To that sort of mind and heart, God makes wonderful disclosures of his power and love. The mind and heart of such a preacher, working under the application of spiritual law, becomes a channel, through which the rich experiences of the higher life find outlet. A sermon conceived and prepared in such a mind as this possesses divine illumination, and carries with it a tremendous energy. It not only contains the highest expression of truth, wrought out under heavy mental pressure, but there runs through it a subtle current of spiritual force and momentum, which is wonderfully felt and observed, but not easily defined or described. It proceeds from the subordination of the human will to the divine will, and the contact of the human spirit with the divine spirit. It is the fullness of God operating through finite capacities and environments. This is the secret of great pulpit success. Without this unction from on high, however thorough the previous preparation may have been, the sermon will be a measurably dead production. It may impart instruction of a certain kind, but it will be minus the baptism of fire. And no intellectual gift, however brilliant, no scholastic equipment, however complete, no attainments, however full and lofty, no ethical quality, however pure and beautiful, no personal magnetism, however attractive, no accomplishment in the graces of elocution, however pleasing, and no pulpit-posing, however prepossessing, can supply the lack of spiritual dynamics in the delivery of a sermon. If divine power does not throb in every word, sentence and thought, the true aim of the sermon will be null and void. This is to be found in the soul of the man, or it can not be reproduced in the sermon. The early disciples did not get this peculiar power until the Holy Ghost came down mightily upon them, and then they spoke in other words as the Spirit gave them utterance.

This brings us to repeat, the man who prepares the sermon must be a preacher of pure heart and clean mind, for God cannot dwell in any other character of habitation. A human spirit emptied of self, and of the word, is ready for divine occupancy.

Therefore, we conclude that if the mind and heart of the preacher are filled with the power of God, and if he has the mental habit thoroughly developed, so that he can think consecutively, read and digest intelligently, and arrange his materials homiletically, then the preparation and delivery of his sermon will be the process and result of a master workman. He may sow in tears, but he will return rejoicing, bringing his sheaves with him.

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# Address of The Bishops

## To the General Conference Methodist Episcopal Church, South, Birmingham, Ala., May 3, 1906.

"Dear Brethren: We cordially greet you, the chosen representatives of the Annual Conferences and our fellow-workers in the kingdom of God, in the name of our common Lord and earnestly invoke the divine blessing upon your great quadrennial gathering. May you be preserved in health amid the exacting and responsible labors of the session, and be amply endowed with that wisdom which cometh from above, for all your varied and important duties! Assembling under circumstances so gracious and in a time so propitious, and with responsibilities so momentous we devoutly pray that the great Head of the Church may grant you "the spirit of power, of love, and of a sound mind." "And we have confidence in the Lord touching you, that ye both do and will do the things" that will make for the continued peace and larger prosperity of our beloved Zion. But as there can be no outpouring of the Spirit without a previous outpouring of souls to God, our prayer is that this General Conference may wait on the Lord for the manifestation of the Holy Ghost.

In all suggested modifications of our wonderful system we are sure you will exercise wise and prudent reserve. To meet the pressing needs and inevitable changes of the growing years, there must from time to time, be readjustment of our ecclesiastical polity. We will not hold to the theory, because it is old or continue a statute simply as a tribute of respect to the fathers. Efficiency as the test of value and the tenure of service. On the other hand, we will not, without wise caution and most patient consideration, radically modify a system of government that has contributed so marvelously to the almost unexampled success of a century and more. Not every change is a reform, and not all modifications are improvements.

We rejoice with you and "give thanks to God and the Father of our Lord Jesus Christ" for the manifold tokens of favor vouchsafed to the Church during the past four years, and for the large measure of success which attended the labors of faithful brethren throughout our widely extended Israel. There has been substantial and gratifying progress in every well-organized department of our connexional service. Revivals have been gracious and widespread, attesting the old-time power of the gospel and the witnessing presence of the Holy Ghost. In many places we have seen "the glory of the Lord, and the excellency of our God." There have been signal victories all along our far-flung battle line. In the homeland and in the distant fields a cloud of glory has hovered over our heroic legions. God has moved in a mighty and mysterious way. While results have not equaled our highest hopes and well-meant efforts, we have every reason for devout thanksgiving and renewed consecration. History is a mighty support to faith. Memory is an inspiration to spiritual courage. We may have looked forward with fear; we turn our eyes backward in perfect confidence. And when hope has found its fruition—when faith has suffered no disappointment—when Providence has been vindicated by the story of years—we enter upon a new quadrennium with steeper step and firmer trust and higher courage.

The last four years have been happily free from any disturbing or exciting questions of connexional administration. No great issue has occasioned heated discussion or sharp division or factional separation. We have had peace in all our Zion. Unity and harmony have prevailed throughout the entire connection. And we have possibly never known a period of more harmonious co-operation or ceaseless activity or aggressive enterprise.

The statistical returns are altogether encouraging. The increase of members during the past four years was 199,427, as against only 38,985 during the preceding quadrennium. We have now 1,614,648 members, 1,639,785 Sunday-school scholars, and 129,487 Epworth League members. The receipts of our Board for Foreign Missions for this quadrennium were \$1,659,941, an increase over the four preceding years of \$645,673. The collections for Church Extension were \$72,649.30, an increase of \$112,833.53 over the quadrennium ending in 1902. During the past year the Woman's Foreign Missionary Society received \$155,909 and the Woman's Home Mission Society \$107,728. If these amounts be added to the receipts by the General and Annual Conference Boards, we have a

sum total for home and foreign missions during the year now closing of \$955,773.

### Decreasing Supply of Ministers.

But while deeply grateful for so many tokens of divine favor, and cheered by the gracious results of a really great quadrennium, some things give us grave concern, and call for importunate prayer. First of all, we lament, with anxious fear, our decreasing supply of ministers. All the evangelical Churches are feeling a measure of alarm. New fields are opening and new demands for ministerial service are multiplying, but the laborers are few, and comparatively decreasing. All the Annual Conferences are in need of more and better qualified men. On every devout lip is the earnest question, "What is the matter?" Has the Church so dishonored herself as the Bride of Christ that she has lost power to bear and train prophets for the Lord? And this question comes not alone from constitutional proponents of woe. It is the burden of sincere souls, loyal to Christ and the Church, and who are, by nature and grace, ardent and enlightened optimists.

Various theories have been suggested in order to account for this meager response to the Lord of the harvest. Doubtless the answer is, a decline in the spiritual tone of our family life. It is much to be feared that a subtle, alluring, materialistic spirit is sneaking our homes and diverting the thoughts of our sons from the simple life and the blessed privilege of preaching the glorious gospel. The meager stipends of preachers, while other professions offer such large rewards, inundate the faith of some who may have heard the call of duty.

Our appeal to the ministry is that we make up for any lack of laborers by extraordinary diligence and singular consecration to our high calling. The conviction deepens with us that a revived ministry is the need of the times; a ministry rejoicing in a conscious salvation, walking and talking with a living Christ, whose growing and growing experiences accord with the blessed doctrines of revelation. We must know God if we would make God known. Let us preach a known and a felt Christ. Any man may well fear that he has lost the call to preach if he has lost the power to convert. In many churches of the East there is in the pulpit a crucifix, in full view of the officiating priest, and the figure of a dove with outstretched wings on the canopy just above his head. The idea was, that every minister who stood up as a teacher of righteousness should have the crucified Lord before his eyes, and the Holy Spirit hovering over him to inspire his words and kindle his ardor. What they have in image may we have in fact, the uplifted cross for the expiation of all sin and the informing and indwelling Spirit to inflame our desires!

### Local Preachers.

We also call to your serious attention the ominous and rapid decline in the number of local preachers. Whatever the cause or causes, this once potential ally of the pastorate is decreasing every day. In the early days of American Methodism local preachers were the "right arm" of the itinerant ministry, and without doubt made the marvelous triumphs of the Church a glorious possibility. It may be that the policy of subdividing circuits and multiplying stations, each under the care of a pastor, is largely responsible for this decline.

Ten years ago our General Minutes reported 6,724 local preachers; to-day we have only 4,718, a decrease of 2,906. Whether the office and work of the local preacher is ever to be restored to former efficiency may be a matter of grave doubt. If not, we certainly should consider how to develop a system of lay agency.

We find also in many parts of the connection, a desire with which we sympathize to restore to the Quarterly Conference the authority to license preachers. The matter is respectfully referred to your patient consideration.

### Certain Problems of Southern Methodism.

Certain grave problems that have been prominent, and more or less perilous, in other sections of our country, have only recently become acute in the South. The problems of the city, of rapidly increasing wealth, of the employer and the employed, of factory districts, of congested foreign populations, and of the forsaken rural sections, have been transferred to these parallels. We have been a rural and a pastoral people. But now condi-

tions are rapidly changing. Foreigners from Southern Europe are coming by the thousand, factories are multiplying, village and country neighborhoods are breaking up, and people are drifting into town and city. A wise, constructive statesmanship suggests that we now prepare for the inevitable to-morrow.

The amazing industrial development of the States where our Church is strongest and our responsibility greatest brings before us new and urgent issues. The whole of our vast territory in the South is feeling the tariff and pulse-beat of great industrial activities. A new commercial era gladdens and brightens the long prostrate land. But few harps now hang upon the willows. Every one is ringing out the notes of marvelous progress. Factories of various kinds are being built; railway lines, at the cost of many millions, are stretching out in every direction; lands, long unoccupied and bringing no revenue to the State, are being purchased by the hundred thousand acres. Crops have been diversified and industries multiplied to the enrichment of every section. Of our Southern country it may now be said: "Their land also is full of silver and gold, neither is there any end of their treasures." Hopeful is the spirit of our people and wonderfully bright the future of this section. The star of a new industrialism has turned Southward and lingers in the skies that bend over the lower Mississippi Valley. Within the near future there is sure to be a shifting of the centers of trade and manufacture. The completion of the isthmian canal will bring the Orient close to our very doors. Down the Mississippi and over the Gulf the products of the great Northwest will float at less cost over the steep grades of the Alleghenies to the Atlantic or the Rockies to the Pacific.

The South to-day has a population of 25,000,000, as against 33,855,000 for the rest of the country in 1880. The South has more money invested in cotton mills than all the rest of the country in 1880. The consumption in its own mills is 80,000 bales greater than that of all the rest of the mills in the United States twenty-five years ago. Its production of bituminous coal is almost twice as great—70,000,000 tons as against 35,000,000; its petroleum output, 42,495,000, against 26,107,000. It is freely predicted, and with reason, that this section, with its abundant stores of ore and coal and limestone in such close proximity, bids fair, in the next quarter of a century, to dominate the basic steel industry of the world. The total value of its farm products is \$200,000,000 greater than in all the rest of the country in 1880. New Orleans now ranks second only to New York among American exporting ports, and Galveston is third. Gulfport, Miss., leads all domestic ports in its shipment of lumber, Pensacola in sawed timber, and Mobile in cross-ties.

Now, in the midst of these activities the Church must be active. A new and larger programme of missions must be provided. Every toiler must be in the field, every sentinel at his post, every watchman on the wall. This amazing industrialism has developed a materialistic spirit hitherto unknown among us that menaces the very kingdom of Christ. Material prosperity may be the peril of the Church. The fiber of her strength, toughened through years of adversity, may be weakened by wealth. The patriarch's pillow was a stone, but he had visions of angels and the glory that should follow. Wealth, luxury, ease may enfeeble energy and dull the spirit of a divine compassion. "The smoothness of conventional routine" deadens the soul. Thus affected, the Church is in danger of becoming the priest and the Levite that pass by of the other side.

Along with these rapidly accumulating fortunes there must develop a loftier appreciation of the stewardship of wealth. Bitter prejudice, born of poverty, can be removed only by the redemptive agency of the gospel and the slow processes of education on the one hand and the beneficent use of wealth on the other. If the vast triumphs of commercial genius are converted into means for the betterment and not the oppression of the poor, hostility will cease, and the spirit of brotherhood prevail. The courageous application of the fundamental laws of righteousness and love to every great social and industrial problem is the chief duty of the Church.

Another factor has entered into the problems that demand the attention of our Methodism—the question of foreign immigration. During the year 1905 the immigration records show that 1,026,499 immigrants landed on our shores, 700,000 of whom were from Southern and Eastern Europe. Vast numbers were totally illiterate and alien to our national customs and ethical standards and public spirit. This enormous and miscellaneous mass of foreign ignorance and poverty severely strains the assimilating power of our social institutions, and con-

stitutes a perilous menace to our Christian civilization. Until very recently the South has been but slightly affected by foreign immigration. The vast thousands coming annually from Southern Europe have been distributed over the North and West. Now, however, the tide has turned Southward, with Galveston and New Orleans as popular ports of entry. The Italian Ambassador at Washington has endorsed an organized movement to turn Italian immigration Southward, as agricultural and other laborers; and certain legislation is pending in Congress looking to the distribution of immigrant populations over the entire South. Near Tampa, Fla., there is a "Little Italy" with 6,100 inhabitants. Already in some of our States there are large foreign communities, as yet ignorant of our language and unacquainted with our national genius. To meet these coming thousands with the educative and redemptive agencies of the gospel is the urgent duty of the Christian Churches of these Southern States. When the Lord saw the multitudes who were as sheep without a shepherd, it is said that "he was moved with compassion." That same compassionate love for neglected peoples and the Christless multitudes must stir the energies of the Church to-day.

And with these come the enormous problem of the city. We can scarcely appreciate the tremendous significance of the city in modern life. There is an old saying: "What Lancashire thinks to-day, England will do to-morrow." With an undreamed-of emphasis it may be said: "What the city determines today, the country will do to-morrow." After all that may be said about the moral value of country life and the virtues of the rural gentleman, the real rulers of the nation are the men of the city. They control not only the prices of the stock market, but establish the ethical standards of the nation and determine its political destiny. A discriminating and philosophical student of conditions obtaining in this country has said: "If America does not remake its cities, they will remake America." That is not the statement of an alarmist or the evil prophecy of an enemy but the timely warning of a faithful friend.

The overcrowded populations of the city are compelled often to live under conditions that produce moral stupor, which becomes practical heathenism. And nothing can cleanse and purify these breeding grounds of anarchy and vice but the ethical and vital principles of the gospel.

A few figures will indicate the ominous growth of cities in the United States:

Of our total population in	Per Cent
1820 they constituted.....	4.9
In 1840 .....	8.4
In 1860 .....	16.1
In 1880 .....	22.5
In 1890 .....	30.9
In 1900 .....	Over 33.33

And within recent years a full share of this amazing growth of cities is found in the South. Long a peaceful, pastoral people, living on farms and in villages, we are now rapidly becoming a manufacturing and commercial population, residing in busy towns and crowded cities.

Years ago a distinguished minister of another Church made this public statement: "The frontiers of modern civilization are in the great cities, and America expects Methodism to man the frontiers." The rugged faith of the spiritual frontiersman and pathfinder that made so brilliant the history of our itinerant fathers is the demand of these strenuous times. The forces that confront and menace the Church are not tyrannous and bloody, as in the days when martyrs died in flood and flame, but are none the less dangerous and dreadful. Our prayer is that Methodism will not disappoint the expectations of Christian America.

And this drift from country to city has in many sections so seriously weakened the circuits as to constitute the gravest embarrassment to the Conference Boards of Missions. Strong pastoral charges have become dependent upon missionary aid. How to provide for those thinly populated districts without practically abandoning the entire field, is often a supreme question in Annual Conference administration.

All these stupendous facts suggest the wisdom of considering what changes in our missionary organization are necessary in order to adequately meet conditions that are growing more urgent every hour. You may find it best, in view of the limited resources of Annual Conference Boards, to make missionary organizations in cities of twenty thousand inhabitants and more auxiliary to the Parent Board, and provide that the missionaries there employed shall be under the missionary rule as to qualifications and tenure of service.

### Foreign Missions.

The past quadrennium has been the

greatest in the history of the missionary operations of our Church. In sermons and in addresses at missionary institutes, and the survey of the fields and the facts in the numerous mission study classes held by your young people, have deepened conviction and intensified interest to such an extent that the Church has responded as never before. Seventeen Annual Conferences, 121 districts, and 3,227 pastoral charges have paid their assessments in full for foreign missions; and yet less than one-third of our people give to this cause.

During the quadrennium just closed the total receipts of the Board of Missions for foreign missions have been as follows:

1902-03 .....	\$ 366,180
1903-04 .....	389,056
1904-05 .....	436,859
1905-06 .....	467,902
Total .....	\$1,659,997

During this quadrennium one who was always a princely giver, left the Board largest bequest—\$25,000. All honor to the blessed memory of Richard M. Scruggs!

### China.

China is at once the greatest and most difficult of mission fields. We have been working there for over half a century and the numerical results seem meager. But it must not be forgotten that an immense amount of preparatory work had to be done in mastering the language—in the preparation of a literature—in the provision of an adequate equipment of churches, schools, and hospitals. The work is now well organized and is making progress beyond anything we have known in the history of our mission.

The establishment of the Sochow University and the Laura Haygood Memorial for the higher education of women, the enlargement of our medical work, the opening of two walled cities—Inchow and Changchow—as evangelistic centers, and the establishment of the Union Publishing House in Shanghai are fair indications of the aggressive policy which is being pursued.

The empire is in a state of unrest, due probably more to the heaven of new ideas than to the existence primarily of anti-foreign spirit. We are humiliated, however, to confess that much of the recent agitation in China against American commerce, and which, of necessity, affects more or less all missionary operations, has been largely occasioned by the unsympathetic and sometimes vexatious, if not vicious, administration of the Chinese Exclusion Law. The Chinese government and people make no complaint against the exclusion of coolie labor from America, but they do resent the hardships to which the merchant and student classes have been subjected. We cannot make too strong a protest against the infliction of personal indignity upon the representatives of any nation, and sincerely hope the measure recommended by President Roosevelt will lead to the amelioration of present conditions.

In April, 1907, there will be held in Shanghai, a General Conference of Missionaries in commemoration of the opening of Protestant missionary work in China, by Robert Morrison, just one hundred years ago. An invitation has been extended our Church to send one or more representatives to this great gathering.

### Japan.

Marvelous changes have been wrought in Japan. She has turned her back rather scornfully upon the dead past and is facing an ambitious future. She has welcomed the mighty stir and energy of Western civilization, without its Christian religion. She has appropriated the enterprise of the West without its ethics—its utilitarianism without its faith.

It is the sublime opportunity and mission of the Church to challenge this eager thought, and, while not arresting its movement, direct it into divine channels. When the mind is most alert the Holy Spirit can more speedily and savingly work. So as the island kingdom is emerging from the rigid, stolid conservatism of the past, and is feeling after the power and thrill of a new life, the Church must act promptly and vigorously, or superstition will give way to rank infidelity. That a wonderful change has been wrought, the faded shrines and weather-worn temples of the country amply and eloquently testify. The old faiths have largely lost their grasp upon the national mind, but the true light has not yet shined upon it. Japan is in the eye of the world, and must command the special concern of the Church of Christ. As goes Japan, so will be the Orient. The increasing influence of Japanese in China and their dominion in Korea give almost perilous significance to Japan as a field for missionary endeavor. The times will not wait. We must move quickly and with increasing force. Hesitation now may mean a long postponement of that

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# Devotional and Spiritual

## THE BRIGHT SIDE OF GROWING OLDER.

And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.—Job 11, 17.

I suppose nobody ever did naturally like the idea of getting older after they had at least "left school." There is a sense of oppression and depression about it. The irresistible, inevitable onward march of moments and years without the possibility of one instant's pause—a march that, even while on the uphill side of life, is leading to the downhill side—casts an autumn-like shadow over even many a spring birthday; for perhaps this is never more vividly felt than when one is only passing from May to June—sometimes earlier still. But how surely the Bible gives us the bright side of everything! In this case it gives three bright sides of a fact, which, without it, could not help being gloomy.

First, it opens the sure prospect of increasing brightness to those who have begun to walk in the light. Even if the sun of our life has reached the apparent zenith, and we have known a very noonday of mental and spiritual being, it is no poetic "western shadows" that are to lengthen upon our way, but "our age is to be clearer than the noonday." How suggestive that word is! The light, though intenser and nearer, shall dazzle less; "in thy light shall we see light," be able to fear much more of it, see it more clearly, see all else by it more clearly, reflect it more clearly. We should have said, "At evening time there shall be shadow;" God says, "At evening time there shall be light."

Also, we are not to look for a very dismal afternoon of life with only some final sunset glow; for he says it "shineth more and more unto the perfect day;" and "more and more" leaves no dark intervals; we are to expect a continually brightening path. "The future is one vista of brightness and blessedness" to those who are willing only to "walk in the light." Just think, when you are seven, or ten, or twenty years older, that will only mean seven, or ten, or twenty years' more experience of his love and faithfulness, more light of the knowledge of the glory of God in the face of Jesus Christ; and still the "more and more unto the perfect day," will be opening out before us! We are "confident of this very thing!"

The second bright side is increasing faithfulness. Do not let us confuse between works and fruit. Many a saint in the land of Beulah is not able to do anything at all, and yet is bringing forth fruit unto God beyond the busiest workers. So that even when we come to the days when "the strong men shall bow themselves," there may be more pleasant fruits for our Master, riper and fuller and sweeter, than ever before. For "they shall still bring forth fruit in old age;" and the man that simply "trusteth in the Lord," "shall not be careful in the year of drought, neither shall cease from yielding fruit."

Some of the fruits of the Spirit seem to be especially and peculiarly characteristic of sanctified older years; and do we not want to bring them all forth? Look at the splendid ripeness of Abraham's "faith" in his old age; the grandeur of Moses' "meekness" when he went up the mountain alone to die; the mellowness of St. Paul's "joy" in his later epistles; and the wonderful "gentleness" of St. John, which makes us almost forget his early character of "a son of thunder," wanting to call down God's lightnings of wrath. And "the same Spirit" is given to us, that we too may bring forth "fruit that may

abound," and always "more fruit." The third bright side is brightest of all: "Even to your old age, I am he;" always the same Jehovah-Jesus; with us "all the days," bearing and carrying us "all the days," reiterating his promise—"even to your old age, I am he;" "I will carry and will deliver you," just as he carried the lamb in his bosom. For we shall always be his little children, and "doubtless" he will always be our Father. The rush of years cannot touch this!

"Fear not the westering shadows, O Children of the Day! For brighter still and brighter, Shall be your homeward way. Resplendent as the morning, With fuller glow and power, And clearer than the noonday, Shall be your evening hour."

—From "Royal Grace and Loyal Gift."

## IS YOUR REVIVAL OVER?

Not the revival in your Church, or your pastor's revival, but your very own revival in your very own heart. You floated on seas of glory some of those nights during the revival meetings. It was a new sensation. You felt "good." So did we all. We had been dropping a little gospel seed now and then; we had asked the good Lord to corral some of those wild young men, and bring them down on their knees, and it made us feel ever so glad when at last they came, especially when we saw how glad they felt. We rejoiced, not because God, like the unjust judge, yielded to their importunities in order to get rid of them, but because out of a heart full of love he turned the power of love upon their hearts, and made white what had been black. We're glad, oh, so glad that they have left the "barren mountains of sin!" What prayers we have heard, what hallelujahs, what singing of the glory song, what warm and loving testimony, what hand-shaking, what shoutings in the camp!

What now? The tide is going to recede, has receded. Winter always follows summer; ebb-tide comes surely after high tide. Reaction is a sure sequel to action. Steam will go down in the boiler. It's not "good" meetings always that make good Christians. When the net is full of fish all hands turn in to get it to land. The good fisherman is the one who keeps on landing one fish at a time, when the other fishermen are sleeping. The editor of the "Sunday-School Times" had an article recently on "Taking Men Alive." He began: "It is well for every confessed follower of Christ to face two facts, and to face them squarely: First, that unless he is personally seeking to win individuals to Christ, there is sin in his life; second, that the winning of individuals to Christ is an art, and is the most difficult art in the world." Let's think that over. I wish we might read the whole article again. Whatever we do, let's not depend for spiritual food on the good meetings we had this winter. We'll be as lean as hyenas next July if we do. I never could understand why winter must be the only time for catching fish—gospel fish, I mean. And why is winter the only time that warms us up and melts our starch? It's starch that's the whole trouble, anyhow. We're too starched to talk to people about Christ, or to cheer them up after they are Christ's.

I've got to feeling sure that religion isn't just good meetings or good feelings, or even fine speeches, or giving away loaves of bread or turkeys. It's bringing men to Christ, and I'm beginning to shake, seeing how little I have, judging it that way. If you can keep up trying and praying, you can have a revival all

the time. I don't believe there ever was a successful revival without somebody praying the right way, and somebody, with a tongue warmed by love, pleading with another somebody to come home.

Here's another paragraph by the editor of the "Times," on "Keeping Up Spiritual Tone:" "Many Christians complain of difficulty in keeping up their 'spiritual tone;' and most Christians leave undone the one thing needful, by deliberately disregarding the chief duty which Christ lays upon them. That duty is the daily, persistent offering of his invitation to those who need him. No one expects to maintain good health by continuously breaking the laws of health. Yet that is what we do with our spiritual health when we fail to make the spread of the kingdom our chief business. We are in the world to serve Christ by bringing the world to him. Prayer, church-going, Bible-reading, pursued faithfully for half a century, will not necessarily bring a single needy soul to the Savior. Need we wonder that our spiritual tone is on the ebb if we are not life-savers? Hard to live up to, is it? But I believe it will do the work. Let a body of Christians live up to that, and they will have a revival twelve months in the year.—The Evangelical.

## THE UNUSED SPICES.

It was the morning of an Easter Sabbath, and she lay on her bed in the Deaconess Hospital—a minister's wife of middle age, stricken with an incurable disease. Even if she rallied from this attack, she was told that her days of active work were over; she must henceforth go very softly and carefully, and be content to wait God's will, rather than do it. She had been an active worker, with general good health, and had never been used to sparing herself either in family or Church-work. Her children found her at all times ready to share their joy, help in their perplexities, or work for their comfort. Her husband was satisfied with the wife he had chosen, and the people of the parishes under his care always seemed pleased to welcome her to their homes, many confiding to her their cares and worries, feeling sure of sympathy.

She was not naturally patient—she had an extremely nervous temperament. To be in action was her delight. She was willing to minister, but not greatly desirous of being ministered unto. In fact, she was now being tried where she was weakest.

Laid aside, and life henceforth to be a dependence and a care! As she lay there and thought of a future, whether long or short, of inactivity and dependence, she felt in sore need of the comfort she had so often tried to administer to others. Then it was that God himself came to soothe and help in the very early morning, by reminding her of the unused spices. Mary Magdalene and the other women had prepared sweet spices with which they had thought to embalm the body of the Master they loved. Dead they believed him to be, and lying in Joseph's tomb, to which place they came, bringing their spices in the early dawn of that first Easter day. The spices were ready—love had prepared them—but, "He is risen as he said!" greeted their astonished ears, and the spices were not needed.

Were they wasted? Were they unneeded? Was their preparation all in vain? No, surely no! They had joy and satisfaction in getting them ready. They were making manifest their love, and, although unused, the love which prompted the act was as surely acceptable as was that which showed itself in the spilled spikenard not long before.

The sick one was comforted. The Master knew. Her spices—her acts—were ready; her heart was willing; she would still show her love by

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deeds, if so permitted; but if the spices must be unused, she would be willing to have it so, and would wait the will, if she could no longer do it, content if he should be glorified.

She knew there were many struggles ahead, many times when the enemy would "come in as a flood;" but she knew that Peter was not the only one whom Jesus meant when he said: "I have prayed for thee, that thy faith fail not," and this gave courage.

There were many other lessons taught and learned by the unused spices; and many who work, as well as those who wait, may find still other help. Only let us be sure our spices are ready, even though the Master may not need them in just the way we have hoped and planned. —Zion's Herald.

## THE OVERCOMING LIFE.

I knew a lady who was a Christian, but a very uncomfortable and unhappy Christian, and who made everybody unhappy around her, and had the special peculiarity that, while she kept good enough in her own room, when she went out into the family all her prickles came out, and she was exceedingly disagreeable. She knew it was wrong, but she did not know what to do, and thought she would lose her reason. One day she had been as cross as she could be all day, and in the evening she met a gentleman friend, who said to her: "If you will only take the sixth chapter of Romans, and kneel down with the open book on the chair before you, and read it verse by verse, and ask the Lord to show you what it means, and if you understand it and believe it, you will get deliverance."

She promised to do so, and when reading in her chamber that night she came to the eleventh verse: "Likewise reckon ye yourself dead unto sin," she could not understand that. "I am not dead," said she; "it would be telling a falsehood if I said that. When I go out of my room I know that I shall just do the same as I have been doing all day." But the blessed Spirit would not let her rest, and at last she made up her mind to obey this command, and to "reckon" herself on that authority "dead to sin."

She turned to Galatians 2:20, where Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." She repeated it over and over, and although she could not understand it, she claimed it by faith continually, and asked the Lord continually to enable her to understand it. She went to sleep doing it, she got up in the morning doing it, she did it as she went down-stairs. "But how will it be," she thought, "when I get into the dining-room?" But she went into the dining-room saying it, and went through her breakfast saying it, and the Lord made it true—she was "dead" to her old temptation. After the breakfast was over, her mother said to her: "What is the matter with you? Has anything happened? You seem to be so happy." She replied that it seemed as though her soul had sailed out into heaven. Since then, for three years, she has been living the overcoming life, reckoning herself

dead to sin and alive to God in Christ; and not for one moment has the old temptation troubled her. Any Christian can do that, no matter what his present condition may be. At the very moment when he is in the worst possible condition, he stands most in need of it.

## SALARIED PHYSICIANS.

As many know, the Chinese physician receives a salary from his patients as long as they are well, and as soon as they get ill his pay stops. Some American families, not disdain to learn something from the other side of the world, have partially adopted the same plan; that is, they pay the salary whether they are sick or well; and it is, of course, the interest of the doctor to keep them well as much he can, so as to save himself the trouble of attending them.

When the Chinese method, or the American modification of it, comes into general practice, it will be to the interest of the physician who has charge of a family to study each member of it—physically, mentally, spiritually; to prescribe for them correct environment, proper diet and healthy habits, and to labor with the view of inducing them to keep in touch with all these.

We have known of two instances in which a prominent Boston merchant and a prominent Boston ship-owner have adopted the Chinese plan with great success, the last-named paying his doctor to keep himself, wife and six children in good health, a thousand dollars a year.

The sooner this wise practice of the Chinese is widely adopted in this country the longer will be the lives, and the better will be the health of those who adopt it.—Will Carleton's Magazine.

Very few people are good economists of their fortune, and still fewer of their time.—Chesterfield.

## REPAIRING BRAIN A Certain Way By Food.

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## EDUCATION

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

### A SURVEY OF PROGRESS IN THE EDUCATIONAL WORLD FOR THE LAST TWENTY-FIVE YEARS.

By Principal H. C. Pritchett, M. A., Sam Houston Normal.

Nearly four hundred years ago when Martin Luther, at Worms, had met in single combat the combined powers of Church and State, realizing the terrible condition of the oppressed German people, he decided that a system of universal education was necessary to the advancement of Christianity. He further realized that the Church would not do this work and insisted that the State should undertake it, and under the direction of this German monk and his co-laborer, Melancthon, was developed the Saxony school plan.

Later when Prussia was humbled in the dust at the feet of Napoleon, she laid the foundation for her future greatness by inaugurating the Prussian school system. Napoleon was too busy to see Pestalozzi, but when sixty years later the son of Frederick and Louise was crowned King of United Germany at Versailles, Von Moltke said, "It is not the German soldier but the Prussian school master who has conquered France." Illiterate France had been unable to cope with educated Germany, but she had learned her lesson, and with Gallic quickness, began that wonderful revolution in her educational system, until with her Mother Schools receiving children at two years of age, her Primary schools, her Secondary schools, Normal schools and Universities, she now gives to all her children the opportunity of an education with a system completely organized from the Mother School to the University; and to-day, except for the lamentable failure to recognize the right of every child to religious teaching, France has a more nearly perfectly developed system of public schools than any other country in the world; and all this has been accomplished within the space of twenty-five years. Japan within the same time has grown from a hermit nation to one of the great powers of the world. Conservative England has taken up the educational problem; and within the last five years, no other question has more profoundly agitated her than that of the education of the masses of her people.

I must pass by this work in other countries, simply saying that the Church has come to recognize the school as an indispensable adjunct to her work in the mission field. In the United States, and especially in the South, the growth of educational sentiment has been marvelous. Twenty-five years ago, none of our Southern States had any comprehensive, well developed system of public schools; now every one of them has a system more or less developed which proposes to reach every child within the school age. The details have not been fully worked out; but in the last twenty-five years, educational problems have been studied as never before. The views of Pythagoras, Socrates, Plato, and Aristotle, of Confucius, of Moses, of the Jewish Rabbis, of the early Fathers of the Church, of Luther, Erasmus, Ascham, Locke, Comenius, Francke, Pestalozzi, Herbart, and most of all, the teachings of Jesus have been examined, compared and criticized. The child has been made the subject and object of study by trained experts. The Physiology and Psychology of childhood have been critically worked out, and upon these subjects a vast literature has accumulated. A new point of view has been occupied which gives an entirely different perspective. The rights of the child rather than the rights of the parents, are now prominent. Even the father may not control a child to the injury of the child. Witness the

child labor laws, the compulsory education laws, the various societies, organized to protect children in their rights. The sacredness of the child and his right to an opportunity are being more fully recognized each passing day. The burden of the next quarter century will be the rights of the child. All over the land large sums of money have been given to found colleges and universities, while cities, towns, and villages are vying with one another in erecting school buildings and providing for the education of the people, until it is now true that a high school, nay even a college education, is within reach of every earnest, ambitious boy or girl. State, Church, and private philanthropy are all engaged in this enterprise. So rapidly is the work moving that any group of statistics is hardly compiled before it is out of date, and fails to express the present truth. In this short paper I will not quote these statistics, but will refer you to the various reports published by the Commissioner of Education of the United States, the reports of Superintendents of Public Instruction of the several States, and to the reports of the Boards of Education of the several branches of the Christian Church.

A part of this effort is lacking in the highest interest, in that it is merely seeking to answer the question, "What shall we eat, what shall we drink, and wherewithal shall we be clothed;" but I am glad that break of most of it, is a profound belief in the Fatherhood of God and the universal brotherhood of man, and a recognition of the relations and obligations that spring as corollaries from this doctrine. The idea of the dignity and worth of the individual, so clearly taught by our Lord, is surely making rapid progress. The world in a very practical way, is recognizing it and acting on it, and I believe that there will be found among Christian people, but few to controvert this proposition which I here announce, that every child born into this world is entitled to an opportunity to make the most of himself; a right with which even the parent may not interfere, and this whether he be Jew or Greek, Barbarian, Scythian, Lord or free; for Christ is all and in all.

If you ask me what is the most significant, the most important thing developed in this period, I shall answer, the recognition of the proposition I have just stated and the adoption of the means looking to its accomplishment. The very meaning of the word, "Education," has changed many times in the passing years until it now stands for the complete development of the whole man, such development as will enable him to fulfil the purpose of his existence. Hundreds of years ago, the greatest of Greek teachers, writing on Education, said that man must be educated physically, intellectually and morally. We have not yet attained the old Greek ideal of physical education. Many early Christians misread St. Paul and forbade to bathe, properly clothe, and care for the body, looking with great disfavor on athletic exercises; but we are rapidly coming to realize the necessity for careful physical training if the body is to become a fit instrument for the soul to work through. By another group of educators, intellectual education, learning and culture were regarded as the essential work of the school; but experience has shown that physical and intellectual, unless coupled with moral development, does not make for righteousness, does not make for character, does not make for good citizenship, but is a menace to our Christian civilization. It is not sufficient to train the physical and intellectual man; the emotions and the will must be developed and trained to fit the human being for the highest

usefulness.

Some years ago a strong movement developed against religious instruction in the public schools. The idea was promulgated that these schools, being supported by persons of all shades of religious belief or unbelief, must exclude religious instruction; that this was only doing what was fair and just. This specious argument, born of sectarian bigotry, joined with agnosticism, failing to consider the rights of the child, drove for a time even the Bible from many of our public schools, until it was clearly demonstrated that this sort of education was incomplete, one-sided, ineffective in that it failed to develop all the powers of the individual, and that it did not produce a high character of citizenship, that it failed to develop a child for the highest service to his country. It produced men lacking lofty aims, lacking high ideals, men without noble aspirations. The reason was not far to seek, but the question, how to meet the argument, was perplexing to the philosophers and theorists. Thank God it did not greatly trouble a multitude of godly men and women, who were resolved on the complete education of the children; and who cut the Gordian knot, Alexander fashion, and who showed the world that it was both lawful and expedient to do that which was for the best interest of the child, teachers who took this common sense view, that the right of the child was the paramount consideration, that religious teaching may be roughly divided into sectarian teaching and ethical teaching, that sectarian teaching, being relatively unimportant, may be wisely left to the Church and to the home; but that the ethical element, that which makes for righteousness, for character, for good citizenship, being of supreme importance, may be made prominent in every school without infringing on the rights of any American citizen.

When you recall that within the past five years a society for the promotion of religious teaching has been formed in this country, when you recall the recent meeting at Nashville of thousands of students from nearly all the great educational institutions of our land, when you consider the more significant fact that at the recent meeting of the Departments of Superintendence of the National Educational Association at Louisville, Kentucky, the morning of the first day was devoted to the reading and discussion of a paper by Superintendent Mott, of Indiana, on the subject, "Means afforded by the Public Schools for Moral and Religious Training," and another by Dr. Thompson, President of the Ohio State University, on the subject, "The Effect of Moral Education in the Public Schools upon the Civic Life of the Community;" when in this remarkable gathering of school men for all over the United States and Canada, there was heard only one word of dissent from the opinions expressed in these papers, I think you will realize that we have practically solved the problem; that the common sense American citizen has concluded that, after all, this country, while it intends to be just to all men, does not labor under any great burden of obligation to the Chinese, the Turk, the anarchist, nor the devil, and that he does not need and does not propose to surrender that which is noblest and best in his civilization at the dictation of any or all of these. But it is with the religious zealot with whom we find it most difficult to deal. I am often annoyed at hearing Christian men say that we have no right to read the Bible, to pray, nor, in other words, to teach religion in our public schools. Such persons certainly have not read the decision of the Supreme Court of the United States in the Girard will case in which it said, "It is also said and said truly, that the Christian religion is a part of the common law of Pennsylvania;" nor do they know that the Supreme Court of the United States has said in the case of the Church of the Holy Trinity, that "this is a Christian nation." Surely they do not know that the Supreme Court

of Kentucky has decided that "the Bible is not a sectarian book." Assuredly they have not read the following extract from Harper's Weekly of date March 10, wherein it says, "An enormous majority of our people think in terms of the Christian religion. \* \* \* and it is an entirely justifiable use of language to call the United States a Christian Nation." or they would recognize that we have passed that mile post. Neither did they know that all of the Superintendents of Public Instruction of Texas, from the time of Superintendent Baker to the present have held with the Supreme Court of Kentucky that the Bible is not a sectarian book and that there is no law in Texas which forbids the reading of the Bible in the schools. The absolute necessity for this position is now admitted, at least, by most public school men.

Brethren, has not the time arrived when all citizens, whether they be Church men or no, must take a lively interest in all that pertains to the education of the children of our land, whether the work be done in public, private, or Church schools?

In this paper I cannot mention the educational work done by private schools or by other branches of the Church, but I wish to say that it has been of great service to Texas, and I hope it will increasingly flourish. I have been requested to tell you whether our Southern Methodism in Texas has kept pace with other Christian Churches in this work. To this question, I answer yes and no, but cannot undertake to discuss it in the short time allotted me, however, I will say that the Church has not kept pace with the State. If the Church does not know this, if the Church has not taken note of the great public school movement, it is unobservant. If Christian men do not ally themselves with this movement; if they do not help, guide, and direct it, which as citizens of the State is their right, they will fail to do their duty. If the Church demands that these schools shall be Godless; if she insists that religion shall be banished from these schools and shall succeed in this, then she will not only have lost a great opportunity, but will have committed a crime, the foolishness and wickedness of which is beyond comprehension. Yet, in a recent discussion of this subject, I was shocked to find that a prominent teacher, in a prominent Christian university, took the extreme position that a teacher could not lawfully even tell Bible stories to children in the lower grades of the public schools, while most of the public-school teachers present were insisting on the necessity and right to develop the religious element in education by any means that were not sectarian. I am sure that our Church schools have made great progress in the past twenty-five years; but if you will note the number of Church and private schools in the South that have died within that time, and how the public schools of all kinds have sprung up and grown within the same period, you will see that as Christians, and especially as Methodists, we have done very little in comparison with the State and in comparison with what ought to have been done. I rejoice in the broad philanthropic Christian spirit growing in our public schools, I rejoice in the development of the great educational system of our State, I rejoice in the great State University which Texas is so rapidly developing. As Texans we should be proud of it, help, aid, and assist it to the extent of our powers. It is ours, we are responsible for it, but I wish that I could say that our Church schools were developing pari passu.

What our own Southwestern University has done, after such continuous struggles and heroic efforts, is due not so much to the awakened interest and liberality of the Church, nor because of her recognition of her duty to it, but largely to the self-sacrificing spirit of her Christian teachers. What shall we say of these devoted servants of the Church, who stood by the University though tempted by offers of larger salaries, and by that which appeals

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even more strongly to men of learning, culture and ability, offers promising larger opportunity for self-development, larger leisure for self-culture and larger means for accomplishing a great work in their chosen fields of labor? And what shall we say, on the other hand of the Church which in Annual Conference assembled refuses the urgent request of the Curators of the University for increased assessments, when it is manifest that without such aid the University cannot properly do its work nor hold its men? What shall we say of that blindness which refuses to look the situation in the face, and to recognize the opportunity and call to higher service? It is often asked why Methodist young men go to the State University rather than to Southwestern. Various reasons have been assigned, but is not the chief reason that the Methodism of Texas has not come to the aid of Bourland, of Hayes, of Sines, of Kilgore, and Nelson and has not so endowed and equipped the Southwestern as that she may be a worthy peer of our great State institution in all departments of educational effort? I trust that I shall not be understood as undervaluing the work of the Southwestern nor the ability of the members of her faculty. Nothing is further from my thought. The marvel is that, with such slender means, they have maintained so high a standard and done such excellent work; and as I have said before, the thanks are due to them rather than to the Church, whose interests they have served. Neither would I be understood as opposing the State University. I am proud of its growth and pray for its abundant success, but I should so much like to see on the banks of the San Gabriel, built and endowed with Methodist money, a worthy rival of our institution on the Colorado; each growing in usefulness and provoking the other unto good works. We Methodists cannot plume ourselves overmuch on what we have done in the last twenty-five years here in Texas for Christian Education. It is to Mood, Brice, Cody, McLean, Sanders, Young, Allen, Hyer, and their co-laborers that praise is due for what great things have been accomplished.

Now, in conclusion may I ask what are we going to do about it? Shall this Convention meet and adjourn without some call to action? Or shall we go to our several conferences this fall with a definite plan, a well defined purpose, resolved in the first place that Coronado Institute, the Polytechnic, Alexander Collegiate Institute, Clarendon, the North Texas, San Antonio, Chappell Hill Female Colleges, and all the other schools of the several conferences shall be properly cared for; but especially shall we resolve that we will join hands to do great things for our Southwestern University? Shall we so plan here and now that its income shall be doubled, and that it be



otherwise equipped and endowed to the end that it shall in aftertimes take its rightful place among the greatest in the land? What will the next twenty-five years witness? Either a great forward movement or else the University idea will be given up, and our conference schools sink to the level of private institutions. Save Coronal Institute and Chappell Hill Female College, but few of the conference schools are more than twenty-five years old. McKenzie, Rutersville, Soule and Wesleyan have passed away, but from their ashes has sprung the young Southwestern, largely developed during the last twenty-five years, already heroic with sacrifice and big with the possibilities of service. Shall it, too, die with the men who made it? When Hyer, Cody, Allen, and Young shall follow Mood and Sanders, worn out with the struggle and that hope deferred which maketh the heart sick, will the Church expect to find others of like character to assume the heavy responsibilities while she, still lagging, refuses to do her duty? Or will she awake and aid in bringing about the day when the knowledge of the Lord shall cover the earth as the waters cover the sea by giving to Texas a great institution whose mission shall be to sanctify all knowledge, all culture, all service; and for this, and this, and this, let us devoutly work and pray.

**DON'T FORGET, BROTHERN.**

That the Summer School of Theology opens June 5, and that no Methodist preacher in Texas—old or young—can afford to miss it. The lectures of Dr. Shailer Mathews alone are worth the time and money spent in attendance on that occasion. His general subject is the "Life of Jesus," and the following are his divisions, each of which is the theme of a separate discourse:

1. The land in which Christ lived.
2. The people to whom Christ came.
3. The record of Jesus' life.
4. The chief periods in Jesus' ministry.
5. The method of Jesus.
6. The personage of Jesus.

J. W. HILL.

# ECZEMA AFFLICTS WHOLE FAMILY

**Father and Five Children Suffered for Two Years With Terrible Eczema—Home Remedies and Medicines Gave No Relief—Mother Expresses Joy at**

## WONDERFUL CURE BY CUTICURA REMEDIES

"My husband and five children were all afflicted with eczema. They had it two years. We used all the home remedies we could hear of, without any relief, and then went to a physician and got medicine two different times, and it got worse. It affected us all over except head and hands. We saw Cuticura Remedies advertised and concluded to try them. So I sent for \$1.00 worth, consisting of one cake of Cuticura Soap, one box of Ointment, and one vial of Pills, and we commenced to use them. I do not know how to express my joy in finding a cure, for two of my children were so bad that they have the brown scars on their bodies where they were sore. If it will be of any benefit to you, you can publish my letter with pleasure. Yours truly, Mrs. Maggie B. Hill, Stevens, Mason Co., W. Va., June 12, 1905."

## CUTICURA A BLESSING

**To Skin-Tortured Babies and Tired Mothers.**

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless curatives for birth humors, milk crust, scalded head, eczemas, rashes, and every form of itching, scaly, pimply skin, and scalp humors, with loss of hair, of infancy and childhood. Guaranteed absolutely pure.

Sold throughout the world. Cuticura Soap, 25c. Ointment, 50c. Resolvent, 50c. In form of Chocolate-Coated Pills, 50c. per vial of 50. May be had of all druggists. Cutter Drug & Chem. Corp., Sole Props., Boston, Mass. See "Mailed Free," "How to Cure Every Humor."

### Notes From the Field.

#### Wayland.

H. H. Windham: Our second Quarterly Conference embraced Saturday and Sunday, April 28 and 29. Our beloved presiding elder, Boone, was on hand as usual and preached us four as fine sermons as we ever listened to. Good interest was manifested from start to finish. The stewards brought up good reports. All the interests of the Church were closely looked after. All in all, the business session was a success. Sunday was a day long to be remembered. After Brother Boone had preached us one of his soul-stirring sermons, the Lord's table was spread and line after line of our people came and knelt and partook of the sacrament. We saw strong men weep with joy when they saw children come to the Lord's table. After the sermon that night the conference came to a close with a good, old-time Methodist handshake. Wayland Mission is all right. We have six Sunday-schools; all use our literature. Have organized four of them since we came on the work. We have built a new parsonage. Now don't some of you preachers come around here wanting to get into this new parsonage. We are not ready to move yet. Received into the Church this quarter, seven; dismissed, three; net gain, four. The revival season will soon be here.

#### Greenwood Circuit.

Charles P. Martin, April 28: Last Sunday night we closed a protracted meeting at Greenwood. Rev. John R. Smith, of Chisholm, did the preaching. One rarely ever hears as able preaching as he did. In every discourse he went "back to first principles," and laid his premises down on a solid and impregnable foundation. His sermon on the baptism of the Holy Ghost was a gem, and thoroughly orthodox. If Gulliver succeeds in pushing his tract measure through at General Conference, that sermon should be published for free distribution. He regards the baptism of the Holy Ghost not as a second work of grace or cleansing, but an endowment for power. Owing to the inclement weather, we were deprived of holding six services during the week. So the visible results were not what we had desired. However, there was one conversion. The Church membership and pastor were greatly strengthened and encouraged to press onward to greater conquests for the Lord Jesus. God bless Brother Smith. Long may he live to preach with boldness and simplicity the unsearchable riches of Christ.

#### Breckenridge.

George G. Hamilton, May 2: The second Quarterly Conference for this charge was a record breaker. Reports showed every department of the work to be in first-class condition. There is nothing small about the people of this charge. The stewards are men who believe that a preacher should be allowed a liberal salary and that it should be paid. The conference year is not yet half gone, yet salaries are nearly half paid. Breckenridge, with an increase of one hundred dollars over last year in her assessment, is already more than half out. Her big-brained, big-hearted, and wide-awake stewards adopted the plan of monthly payments at the beginning of the year. The people saw the advantage of this plan, both for themselves and their pastor, and the result has been most pleasing to all concerned. The plan works because there are men behind it who make it work. Our conference collections are provided for, and we expect to report at District Conference the assessments for foreign and domestic missions paid in full, also all the smaller assessments paid. We expended during the quarter, \$110 for improving our parsonage premises, and other improvements are to be made at once. We are going to make everything look so well around this old ram-shackle, out-of-date building, that folks will decide that they do really need a new parsonage. Breckenridge Circuit is all right. If any fellow wants it, he would do well to see E. F. Boone, or Bishop—. I am not offering to swap it off.

#### St. Paul's Methodist Church, Houston.

George S. Sexton, May 21: We have recently closed a revival meeting conducted for our new St. Paul's Church, by Rev. John E. Brown and his singer, Professor C. P. Curry, both of Siloam Springs, Arkansas. Judging from every standpoint, we had a truly great meeting. Brother Brown does not preach like, nor use the methods common in modern to-day evangelistic meetings. He preaches more like a pastor than a professional evangelist. It has not been my pleasure to hear any preacher who honors the Holy Spirit or who depends upon the power of the spirit and the preached gospel to reach and move men, more than Brother Brown. His series of sermons upon the Holy Spirit, and his sermon upon Regeneration and Consecration, were sound and cannot be surpassed

in the clearness of statement and effect upon the people. Brother Curry has no superior as an evangelistic singer; his songs are sermons set to music. Some one speaking of him said, "he has the finest meeting voice I ever heard." One hundred and two have been received into our Church as a result of our meeting, while a large number joined other Churches in this city. The new charge—St. Paul's—recommended by Presiding Elder Hay, and instituted by Bishop Key, is succeeding right well. Starting the fourth Sunday in December without a member, we now have four hundred members, a Sunday-school of three hundred and fifty, a Woman's Home Mission Society, with seventy-five members, and a society of young women—"The Gleaners"—with fifty-five members. We have also recently organized a Woman's Foreign Missionary Society, and we are now getting ready for an Epworth League. Two hundred of the four hundred members in the Church came mostly by profession of faith. In the organizing of this new church, every Methodist church in Houston has been strengthened. The facts are, Methodism in Houston is succeeding on a grand scale. On Easter Sunday, two hundred and forty-seven persons were received into the different Methodist Churches. I believe I would be safe in saying that we have had a gain in membership, since last conference, approximating one thousand.

#### Gatesville.

J. W. Story, April 29: We closed a gracious meeting here the 22d inst. Rev. Russell J. Birdwell was with us from the opening service to the close. He is all right. His preaching is clear, forcible and powerful. He uses pure, chaste wit and humor to a good advantage. His illustrations are apt, striking and very effective. The rain interfered seriously with the meeting and yet great crowds attended every service, and great good that will surely endure was accomplished. There were about fifty professions, and to date we have received eighteen members into the Church, with ten names still to receive. A goodly number will join other Churches. Besides, great good was accomplished in uplifting and strengthening the entire Church.

#### Pittsburg's Great Revival.

J. T. Smith, April 29: The revival at Pittsburg has taken a deeper hold and new interest. The people reached at first were Church goers and Sunday-school people in a large measure, but now the entire town and community is being reached in a manner that surprises the faith of the most faithful. The strongest men and hardest sinners and hopeless drunkards are being converted at every service. The ten o'clock service in a vacant store, which a few years ago was a saloon, is now a scene of most indescribable spiritual power. The bankers, lawyers, merchants and their wives and daughters to-day mingle their shouts of praise with the voice of their returning sons and daughters. The evening and night services held in the church are vast throngs that can hardly be accommodated with the auditorium and Sunday-school room of this great church. Between one hundred and one hundred and fifty conversions and reclamations, and about eighty accessions to the Church, and the interest widens at every service. Brother Cameron, the pastor, led by the Spirit, has been the sole leader to date, and has proven himself a workman that needeth not to be ashamed. No evangelist in Texas has been the leader of a greater spiritual movement than this in Pittsburg. The oldest inhabitants say that it is one of the greatest meetings, if not the greatest, ever held in this city.

#### Lubbock.

Charles E. Brown: I have spent a couple of weeks on the plains and had a delightful meeting at Lubbock, and one that will bear fruit in days to come. The people are in high spirits about the present prosperity and the wonderful outlook for the future. This is indeed a great country, and no one can now believe what will be the actual outcome in the near future. The lands are rich, dark sand, with an occasional stretch of red sand; all of it very rich and easily cultivated. The crops the past year were abundant. Corn, cotton, milo maize, etc., and these lands are advancing rapidly in price. Lubbock is in the midst of a vast level prairie stretching over one hundred miles in each direction, all tillable and rich, and they are getting ready to be the central city of that marvelous region. All arrangements are perfected for a railroad in the near future; the subsidy depot and switch grounds all raised and arranged. The Methodists have a neat little church, and the spirit of enlargement and expansion is among them. They are remodeling the parsonage, and will enlarge their church. Brother J. P. Calloway, the pastor, just fits the place, and they love and respect him. He is an active, aggressive man

and a good preacher. To him belongs the credit of our success in the superannuate home work in his charge. I am glad to report that Lubbock stands head. One of our noble laymen and wife gave us a home to be built on a large lot convenient to the church, to be known as the "Carlisle Home," of Lubbock, Texas. This home is the gift of one of our large-souled cattle-men of this section. Brother W. A. Carlisle and wife are both enthusiastic on this new movement of the Church, "making homes and caring for the superannuates and their wives," and they intend to devote the main part of their future income to this and one other noble cause. Besides this gift, Lubbock gave an offering for the general work, of \$283.50, which puts them ahead so far in our work. I predict a great future for this country and for Lubbock. Brother Calloway is in full sympathy with all the movement of the West. He travels over a great belt of fine country, rich and beautiful, and many of his old friends are writing him and inquiring about the country, and he takes pleasure in setting it forth to them, and he thereby benefits them and helps to build up his section. Hundreds are pouring into the west, and homes are being made that will make Texas yet greater still. I mention your great paper in every congregation, and urge them to read and keep up with the advance guard.

#### Alba Circuit.

G. M. Fletcher, May 1: Well, we held our Fifth Sunday meeting at Alba. It being the first we named it the Preachers and Leaders meeting. The program was carried out to the letter. Our crowd was small on account of an all-day singing, but we had a good time and it was very instructive. One brother said it was almost equal to the convention at Dallas. Our next is at Golden.

#### Montague Circuit.

S. M. Black, May 1: Perhaps it is now not too early for a "first year man" to write a note to the Advocate. We are not turning the world upside down, nor have any great things to write about, yet, though beset with cyclones without, and smallpox within, we are moving along nicely in our work. Our people received us very kindly, and not even yet has their kindness abated. Our second Quarterly Conference has now long since passed. Our financial condition is hardly up to what it might be on account of the conditions under which we have been placed, but we are hoping and expecting to come up next fall with a full report. The good people of Montague have by heroic efforts and self-sacrifice, erected a beautiful and substantial church building on the ground made vacant by the destruction of our church in last July's cyclone. This church is modern and is finished up nearly in every way; walls being papered, ceiling and trimmings being hard-oiled, pews of finest grade oak, with opera chairs for choir, new church organ, and oak pulpit furniture. This will soon be lighted with acetylene gas, and is all paid for with exception of about \$300, which we owe to the Board of Church Extension. Our one other church building on the work at Stoneburg, is in a wrecked condition by reason of the recent cyclone at Bellevue and Stoneburg. It will be replaced on its foundation and repaired soon. We have had none of our meetings as yet, but have planned for three and will hold the fourth at some convenient time. We are praying for, and expecting gracious revivals at all our points. The good people of Montague overlook nothing. On the 22d of April, in an hour when we thought not, they broke upon the parsonage and its occupants with all the suddenness of an earthquake shock, and gave us a generous pounding. It was a success, as is everything undertaken by Montague people. They never half-way do anything. In all, we are working hard and getting along well and trusting in God for the harvest by and by.

#### Houston Heights Station.

S. S. McKenney, May 5: As many already know, this is one of the new charges created at our last Annual Conference to meet the growing demands of Houston Methodism. I was appointed to "a possibility." There existed, at the time, no organization of our peculiar order in this rapidly developing field and yet the field itself was "already white to harvest." I found a refined and cultured population of about five thousand, who, for the most part, live in neat and comfortable homes. Many Methodists people were to be found among them whose memberships were in various States of the North and the South; many in the several Churches of the city, and not a few "in trunks." It was under such circumstances as these that I began my work immediately after conference—December last. Though I have been full of faith and hope and courage since that hour, yet the success that has come to us has surpassed our fairest visions and fondest dreams.

Early in the year I selected a band of representative men whom I called together for the purpose of organizing an official board. These brethren (on their faith in the enterprise) liberally assessed the pastor's salary at \$1000 and at once proceeded to make arrangements for raising and paying the same in a systematic manner. Our second Quarterly Conference, just passed, gave a creditable exhibit in all lines of our work. During the year we have received into our Church 211 members. Of this number 171 were received by letter and 40 on confession of faith. Also sixteen adults have been baptized. We have organized the Senior Epworth League, which is doing good work with sixty-two members; also the junior department is flourishing with fifty-six members. Our Sunday-school is well equipped, having ten officers, nineteen teachers and two hundred and forty-six scholars. Our Woman's Home Mission Society is worthy of special mention. About two years ago they organized and began work in the face of such difficulties as would naturally confront them without a Church organization in their midst. Yet, they faithfully and persistently labored to permeate their society, and in this time they have raised and paid on our church lots \$200. They are flourishing with twenty-seven members. Our lots are located in the geographical center of the Heights, and on them we are planning to erect a temporary structure which will soon give place to a handsome church edifice.

#### Estelline.

M. D. Hill: Our first Quarterly Conference was held in Estelline February 1, and though it came on Thursday, every official of the charge was present except two, and about one-third of the salaries were paid for the entire year, and the assessment was raised seventy dollars over last year. Our Second Quarterly Conference was held at Union Chapel April 29-31, and all the appointments were represented. We had dinner on the ground and all fared sumptuously. A goodly audience was present Saturday at 11 a. m. to hear our new presiding elder, and we heard him to our delight. The pastor ministered at night to an attentive congregation. The house was filled Sunday morning with anxious listeners, and surely our presiding elder measured up to the expectation of all. One of my stewards, who has lived here for twelve years, said that it was the best Quarterly Conference that he had attended in the Panhandle. The salaries are paid in full and over to date, and we have every reason to be encouraged. We have had forty-six additions so far and only lost four. Four have been converted and four infants baptized. We have organized another W. H. M. Society at Newlin, and we licensed Brother J. H. Pierce, of Newlin, at our last Quarterly Conference to exhort. We have secured nine new subscriptions to our Texas Christian Advocate and eight of our Epworth Leaguers are reading "Go Forward." Our W. H. M. Societies, through the efforts of our 1st Vice-President, Mrs. T. C. Delany, have improved the parsonage to the amount of \$81. Our presiding elder came for the first Sunday, and at 11 a. m. he preached at Bethel, and at the close of the service he dedicated our Church. Though the weather was damp and cold, a large assembly greeted him; and our hearts were made glad, for he preached in demonstration of the power of God and the Holy Ghost. The Lord is with us, and by his grace we shall press onward. We have supplied our Church in Estelline with our Methodist Hymnal, and our Bethel Church with the Young People's Hymnal No. 2. We are expecting yet greater things of our dear Lord. Let every body say "Amen!"

#### Weston Circuit.

Leonard Rea, May 5: We are well into our third quarter on Weston Circuit. Our presiding elder, Brother Clark, did not get to preach at either of our Quarterly Conference occasions on account of rain and mud, but he came over and preached us a very fine sermon at Liberty on April 15, for which we are thankful. Come over again, Brother Clark, and help us. We have been almost mudbound ever since we came on this work, but have not failed to be at every appointment. However, rain kept us from holding service several times; but in spite of all this we are going forward. We have good people and we have already felt the warming influence of the Holy Spirit, and we feel sure that our people are waking up to the great need of a revival. My people are talking about the meeting, and when you get the people to talking about and praying for a meeting, then the revival work is nearing. We are praying that God will bless us with a great revival of religion this year on Weston Circuit; and I believe He will, for we have already received a foretaste of his grace in our own hearts. We have organized

Continued on page 16.

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ADDRESS OF THE BISHOPS.

Continued from Page 2. Orient morn when those fair lands shall know Christ.

Hardly greater emphasis could be given to the preceding statement than by the fact that we have just been offered a great temple grove, adjoining the campus of our college in Kobe, with a Shinto shrine in the midst of it. This center of worship has probably been in existence for over a hundred years. Our people have not been slow to appreciate the strategic importance of Japan, and through their liberal gifts the beautiful Branch Memorial Chapel crowns the hillside where Kwansai Gakuin is located, and a main building for our Hironshima Girl's School is in process of erection.

There is no more significant event in the history of our missionary operations than the adoption, on the 15th of March in Baltimore, of a basis of union for the two Episcopal Methodisms in Japan, drawn up by the commissioners authorized by the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Korea.

Korea has proven one of the richest mission fields of the world in immediate and large results. Every year has marked an epoch and each decade has become an era. The missionaries have less cause for discouragement than in any other field. Their only embarrassment has been the eagerness of the people to hear the gospel and seek instruction.

Cuba.

The growth of our work on the island to the south of us has been marvelous. Beginning with twenty-four members at the close of the war with Spain, and these huddled together for service in a little rented room in Havana, we now have 1,949 members and a large number on the list of candidates for Church membership.

Mexico.

Under the Presidency of that remarkable man Gen. Porfirio Diaz, the Republic of Mexico has enjoyed a long period of tranquility, and has grown with wonderful strides in the development of her resources and the upbuilding of her institutions. American investments are represented there by a sum hardly less than one billion dollars and numerous American colonies are springing up in the cities. It is said that there are 10,000 Americans in the capital itself. They should be included in our plan of evangelization.

Brazil.

The liberality of our Church in Brazil is beyond all praise. Something

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

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

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

over \$26,000 was contributed last year by our native members for all purposes, and much of this represents self-denial and heroic endeavor. Too much can not be said for the work done by our women in Brazil and in Mexico, who, through their schools, have been reaching every class, and in some cases the highest families in the land. One of the greatest needs is an endowment for Granbury College, which is our only institution for training young men for the ministry. And hardly second to this is that of a generous fund for the translation and publication of Christian literature. The meagerness of such literature is pathetic. Stalker's "Life of Christ" Binney's "Compend," and eleven of Wesley's "Sermons" are about the only available books in Portuguese for ministerial students, and the "Sermons" are out of print.

Mission to the Jews.

During the quadrennium a mission to the Jews has been opened, with the Rev. Julius Magath in charge. Eminent qualified for work among his own people, he has been given a cordial welcome in a number of Jewish centers in the South where he has found a decided drift from the religion of their fathers.

Statistics From the Foreign Field.

Table with 2 columns: Category and Value. Includes rows for Missionaries in our six foreign fields (251), Native preachers in the traveling connection (104), Bible women (146), Members (17,574), Increase (or 12.7 per cent) (1,973), Sunday school scholars (16,533), Schools and colleges (116), Pupils in same (9,969), Patients treated in four hospitals (40,678), Raised on field for all purposes (\$46,897), Property valuation (1,428,464).

The Missionary Training School.

The need of trained workers to meet the growing demands in our cities, mill towns, mining districts, and among the increasing immigrant population, as well as skilled workmen for our foreign fields has led to the establishment by the Board of a school which has already demonstrated the claim for such work. The lectures have been of a high order, and the publication of a number of these in pamphlet form, in an edition of 120,000, has greatly aided the cause of missionary education. We need to increase the circulation of such information as shall bring our people in sympathy with that wider evangelization which looks to the betterment of mankind socially as well as religiously.

The Young People's Department.

There is no phase of educational missionary work more far-reaching in its results than that among the young people. A helpful series of handbooks and pamphlets have been prepared, and are in circulation among our Epworth Leagues. These have so stimulated systematic study that whereas three years ago there were only forty-two classes organized, and four hundred and sixty-nine members enrolled, we now have over three hundred classes and more than four thousand young men and women engaged in the regular study mission. This will constitute a great reserve corps for re-inforcing our missionary work.

Recommendations.

We call your attention to the following recommendations, which will come before you in due form:

- 1. A reorganization of our missionary educational work which will secure the active co-operation of pastors of officers of Epworth Leagues, and superintendents of Sunday-schools in the formation of mission study classes and in a wider circulation of our missionary literature.
2. At the expansion of the work of translation of our choicest Christian literature into Spanish and Portuguese.
3. The development of the Young People's Missionary Department under the auspices of the Board of Missions which shall bring the Epworth League and the Sunday-school into closer cooperation in missionary educational work.
4. The holding of an annual meeting in Nashville, or some other central point, of Conference Missionary Secretaries and representatives of Domestic Boards of Missions, when, under the leadership of the Secretaries of the General Board, important questions of policy and methods may be discussed. This meeting would prove an important factor in the development and unification of mission work among our mining population, foreign immigrants in our mill towns, and in the downtown Church work in our large cities.
5. In view of the imperative necessity of strengthening our hold upon the city the establishment of a department of home and city missions, under the direction of the Board of Missions, with an Assistant Secretary in charge, who shall be elected and

salaries by the Board; the relation of this Secretary to the Domestic Boards of Missions and to the City Mission Board to be advisory and co-operative.

6. Candidates for City Mission work to be accepted by the Committee on Candidates of the Board of Missions, on the basis of candidates for foreign work as to fitness and tenure of service, and when accepted to be nominated for an appointment to the Bishop in charge of the conference in which they are to work.

7. The union of the Woman's Home and Foreign Missionary Societies of the Methodist Episcopal Church, South.

Woman's Foreign Missionary Society.

At the close of the seventh quadrennium of the Woman's Board of Foreign Missions there is cause for genuine rejoicing. In the providence of God, and under his guidance, with the zeal, faith, and hope of a devoted constituency, the Woman's Board has grown in intelligence and spirituality as well as material prosperity. No new countries have been entered during the past four years, but some new nations have been occupied. A much larger per cent of conversions has been reported from the foreign fields, notably from Korea, China, and Mexico. Wonderful revivals have characterized these countries, both among the adult natives and the pupils of our schools. Fifteen additional missionaries have been sent out, and only a comparatively few have retired. New school property has been acquired in Korea, China and Brazil, and the property on the Mexican border which was destroyed by a cyclone in April last has been adequately restored.

Collections during the past four years amount to \$494,871.69. There are sixty-eight missionaries, who, with helpers, native and foreign, do school work and evangelistic work, carrying the gospel into the native homes and training the young for God's service. The periodicals issued are more and more prized by the women of the organization. The Woman's Missionary Advocate is more than self-supporting, because of the increased circulation, and the Little Worker is doing much for the children. The demand for missionary literature was never before so great. Study circles multiply, and an eagerness to know is marked. Many societies support individual missionaries, and the demand for such special services grows.

Woman's Home Mission Society.

The Woman's Home Mission Society has had a quadrennium of phenomenal success. The membership has more than doubled, and the income has increased fully threefold. The parsonages helped by the Conference Societies and the General Board have exceeded in number and amounts any previous period of the Society's helpful history.

The Home Mission Society now cares for fifteen educational centers, ranging from industrial to normal schools, with a pupilage of more than five thousand. A night school and day school for Italians at Tampa are among the new institutions of the quadrennium.

On the Pacific Coast the struggling night schools for Japanese have been housed, and at present there are three homes for these foreigners, constructed on the co-operative basis. They touch more than two hundred of the Japanese annually who come from the provinces of Japan, where the General Board has established missions. As a direct result of these homes and schools two regular Japanese Churches have been established, with a membership of something like forty, who have learned to know of our Christ either through Methodist mission schools in Japan or in the night schools here. The work done by the Society for negro women at Palm Institute, Augusta, Ga., has certainly been for their industrial and religious betterment.

The Society has twenty-three City Mission Boards in active operation, employing twenty-six trained workers forty salaried workers, and a voluntary force of more than two hundred. These voluntary workers come from the rank and file of the Church, who are able to give one evening a week to a reading club, or a mothers' club, or some other phase of work that looks toward social and industrial betterment. The growth in this department has exceeded that of any other, due no doubt to the fact that our Church women are more and more aroused by the knowledge of social and industrial conditions about us, and also to a growing sense of responsibility.

The deaconess movement has perhaps caused wider interest than any other one department in charge of this Board. The whole development of the work was committed to the Woman's Home Mission Society by the General Conference, with no provision for the funds necessary to prosecute it. Plans had to be made for its government, and printed matter calling the attention of the Church, especially of young women, to this new field of service had to be made and scattered abroad, and ways and means devised to bear the cost of

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any who might be willing to become deaconesses.

During the quadrennium the Home Mission Society has been the recipient of several generous donations. Among these were the Homer Toberman Deaconess Home at Los Angeles, Cal., valued at \$10,000, the Rebecca Sparks Deaconess Home, at Waco, Texas, Deaconess Home, at Thomasville, Ga., valued at \$3,000; also a donation of \$10,000 from Mr. and Mrs. J. N. McFadden, of Atlanta, Ga., upon condition that the children of the Church will raise a like sum for a deaconess hospital.

Church Extension.

Substantial and gratifying progress has been made during the quadrennium in the work of Church Extension. As shown by the report of the Board, which will be submitted to you, the congregational collections have considerably increased, the Loan Funds have been wisely administered and the comparative number of new church buildings enlarged. We have built one new church for every sixteen hours during the past four years. The Board has also become an educator of taste and style in church architecture. The character and appointments of houses of worship have vastly improved.

The importance of this great organization can not easily be overestimated. It is vital to our largest success. As has been aptly said: "No city, except the heavenly, is safe without a temple."

We call attention to the importance of erecting tasteful and representative church buildings in college communities. In some places they contrast very unfavorably with the stately structures built for academic purposes, and afford little attraction to students gathered from a wide area.

In recent years, the Board has enlarged its plans, and is giving timely and liberal aid to our cause in the great mission fields. Church buildings are absolutely necessary to any permanent success of the gospel in heathen lands. People, alienated from their ancestral faiths and heathen shrines, must be properly provided with temples in which to worship the true God. Open-air preaching may arrest attention but church homes are necessary for instruction and spiritual edification.

A memorial from the Baltimore Annual Conference in behalf of a representative church building in Washington, D. C., is indorsed by this Board, and has our heartfelt commendation. A few days ago, at the close of his second quadrennium as the efficient secretary of this Board, Rev. P. H. Whisner, D. D., entered into rest. An able preacher, a modest, refined Christian gentleman, and a conscientious, generous, tellsome servant of his Lord—the Church has sustained great loss in his death.

Sunday-Schools.

The Sunday-school department continues to grow with the growing needs of the times and the imperial demands of the kingdom of Christ. The remarkable success achieved is its own argument for your most sympathetic and careful consideration.

Large improvements were made on January 1 in the subject-matter arrangement, and make-up of the Sunday-school literature, bringing it squarely to the forefront of all such publications in the world.

The teacher-training work has been successful in a considerable degree. Ten thousand teachers have been enrolled in the Study Circles, numerous schools themselves among the young people for the study of the same course as a weekly lesson, and about thirty thousand volumes of the three books constituting the course have been sold. This work has been supplemented by a large number of Sunday-school Institutes, looking to a more complete organization of the school themselves, and to a better order of work within them, as well as to the stirring up of a more general popular interest.

The Sunday-school Board, at the recommendation of the Sunday-school Editor, passed a resolution two years ago in favor of the establishment in the Vanderbilt University of a full chair of Religious Pedagogy and Sunday-schools. Subsequently, the Theological Faculty of the University took favorable action, and the Board of Trustees at its last annual meeting, June,

1905, took action, establishing such a chair in the University on condition that the Church should properly endow it. The plan to be proposed for the endowment of this chair is one which will enlist the effort of all Sunday-schools for a short period, and become the means of acquainting them all the more thoroughly with this important work.

The object of this movement is that every young preacher passing through the theological course shall become thoroughly versed in the knowledge of Sunday-schools and the best methods of successful work. It is also contemplated that this course shall be made a part of the Correspondence School, and thus reach all that large and important class of young ministers whose chief theological education is derived through the conference course.

While some other institutions have a somewhat similar provision, the carrying out of this plan will put our Church clearly in advance in the fullness and thoroughness of its equipment for this class of work.

The Department has issued this quadrennium the Young People's Hymnal No. 3, which is fully up to the standard of its predecessors, and believed by many to be a superior volume to either in its songs and music. Nos. 1 and 2 have already sold, in the aggregate, to the number of 1,600,000 copies, and No. 3 is having a corresponding reception by the public. The Sunday-school editor is of the belief that the time has come for the preparation of an established body of Sunday-school hymnology by all the leading Protestant denominations, and would recommend the appointment of similar commissions from other Churches, and to confer with them fully touching this matter.

There has been a healthy increase in the attendance upon Sunday-schools and in the circulation of Sunday-school literature during the quadrennium.

The Epworth League.

The Epworth League as a separate department of our Church work has had a history of exactly twelve years. In view of our past experience in laying down the lines and perfecting the workings of great enterprises this must be considered altogether too short a time to have brought this movement to its best; and yet the results of these years have been such as must satisfy judgment and encourage hope. A very strong fellowship of young and ardent souls has been built up in the bosom of the Church and maintains a constant testimony and a growing zeal. All the other departments of our work have been helped by the material contributions of the League. This is especially true of the Mission Board, which expressly acknowledges the services of the League in an appreciable augmentation of its annual receipts. Every part of the connection, and especially those parts represented in the mission fields, has felt the help and stimulus of the League as an evangelic force. As a life school it is especially adapted to the needs of our missionaries in dealing with the converted youth of heathenism. But everywhere its plans and ideals are found to be beyond question as to their value and soundness. The organization harmonizes with every detail of our economy. It is, in fact, a part and parcel of the Church—a means set for the spiritual salvation and training of our young people, and for their protection against the temptations and perils which beset their social and intellectual lives. There has not been before devised in our Church anything which fills the place meant to be filled by the Epworth League. There are from one and a half to two millions of young people of proper age for membership in the League who are directly and indirectly under the influence of our pastors. This fact surely constitutes a sufficient ground for the existence of our young people's organization, and should inspire and spur us to the last limit of effort to make its plans effective.

These considerations make us feel that no appeal to be made to you is more insistent in demand than that which touches the young people's organization. If it be true that "the history of heroes is the history of youth," we need to put this arm of our service to larger use. The Epworth Era, the organ of the



Epworth League, has made during the last quadrennium a record which confirms hope in its future as an efficient instrumentality in ministering to our younger people. The circulation of the Era has much more than doubled during this time, and the paper has advanced to a place of commanding influence as a voice of the Church. The possibilities of its expansion are all but unlimited.

We heartily commend the Epworth League Department to you for such legislative action as in your judgment may strengthen and better equip it for its work.

**The Publishing House.**

The business of the Publishing House has been larger than during any quadrennium of its history. This increase has been progressive, each year showing an advance over the preceding year. This steadily growing business is attributable in great part to the general prosperity of the country, and in part, we trust, to the fact that more of our people are reading than ever before. The increase is in every department of the business—in sale of books, as well as in the circulation of periodicals.

The Quarterly Review continues to hold a foremost place among the publications of that class in America, and is rendering valuable service to the Church. Its circulation should be largely increased.

The circulation of the Christian Advocate is an increasingly difficult problem, which has caused the editor and publishers much concern. Cut off on every hand by conference organs which have first place in the efforts of the preachers to secure subscribers, the connective organ suffers, and the Agents have not yet discovered a way to overcome this difficulty.

The Texas Branch House has done well from the beginning, and, like the House at Nashville, shows a steady annual increase, both in volume of business and in profits therefrom. The fact that the business done is very much larger than was done in the same territory when operated from Nashville, evidences the wisdom of the Book Committee in establishing the Dallas House, and speaks well for the loyalty of our membership in Texas. We are paying a large rental in Dallas; and as the House there is no longer an experiment, we should buy a suitable lot and take steps to have a building belonging to the Church by the time our present lease expires.

The new building erected for the Publishing House in Nashville is one that will be a credit to the Church. It is of modern fireproof construction, six stories in height, and is planned for the manufacture and sale of our literature to the best advantage. The Agents estimate that the use of the new house will result in the annual saving of many thousands of dollars on the volume of business now being done. In the matter of insurance premiums alone not less than \$3,500 per annum will be saved.

**Education.**

The work of the Board of Education, conducted in harmony with the purposes of its organization, is more and more demonstrating its efficiency as a great connective agency. It has kept the great cause of Christian education before the thought of the Church, quickened the conscience of our people on this vital matter, stimulated liberal giving, and contributed not a little toward elevating the standards of teaching and unifying our entire educational work. Notwithstanding the attractive facilities and sharp competition of State institutions and great colleges endowed by private beneficence, the patronage of our schools continues to increase and their efficient work suffers no lack of appreciation. At the last General Conference the number of students attending our schools and colleges was given as 19,385; to-day there are 29,687. Property values have increased \$2,394,271, annual incomes have advanced \$419,348, and \$511,748 has been added to endowment funds. For detailed facts you are referred to the Twelfth Annual Report of the Board of Education, which will be submitted for your consideration.

Much of the commanding influence of Methodism is due to her institutions of learning. They have garrisoned the fields won by ardent evangelists and demonstrated the fact that Methodism has staying power. Charles Wesley, who always had a morbid fear of his brother's progressive statesmanship, unwittingly stated a great fact when on a visit to Kingswood School, and referring to the work of John Wesley in founding that institution, which has become so historic, he said: "I believe he is now laying the foundation of many generations."

The chapel at Bristol and the school at Kingswood were the first separating facts in the history of the Methodist movement. They led to the establishment of Methodism as an independent ecclesiasticism, and down through the wonderful intervening years the chapel and school have marked the growth of the Church.

Our colleges must have ample endowment. They are now struggling with the accidents and fluctuations of annual patronage, and, while accomplishing much for the cause of Christian education, they are doing it amid discouragement and at much personal sacrifice. The almost fabulous sums given for buildings, equipment, and endowment to certain great institutions, not dominated by the spirit of evangelical Christianity, are an appeal to the Church to strengthen her foundations, and that right speedily.

During the quadrennium there has been a re-classification of our institutions according to the standard prescribed by the Educational Commission. With disappearing to some very worthy schools, this classification is stimulating the educational ideals of the Church, and encouraging officers of administration to provide larger and better things for the institutions under their charge.

As directed by the last General Conference, special attention has been given to our work in the great West. The Board has rendered financial aid to two of the institutions established in that section, and sought in every way to foster and strengthen the enterprises that promise permanent success.

We call to your attention our relation to the negroes of the South, and invite you to consider, in view of present conditions, what other and wiser plans can be adopted for serving their spiritual and educational needs. Many years ago the General Conference declared that our missions to the negroes are "the crowning glory of Southern Methodism." The names of William Capers, James O. Andrew, Lovick Pierce, and other apostolic men are linked in undying wedlock to that great work. For the redemption and elevation of those people they withheld naught of Christian sympathy and evangelical toil. Though conditions have changed, and much sad history has been written, the Church has reiterated its desire to be of helpful service to our colored brethren. How very difficult at times it has been to render such Christian assistance has not been appreciated abroad or understood at home. But the work will be pushed forward, and in the spirit of our blessed Lord.

Opportunity for work may not always be inviting, and results of former well-meant labors may not be altogether encouraging, but we can not withhold every possible assistance without a measure of condemnation. We must not allow our political conditions, however acute, or racial prejudice, however intense, or industrial disturbance, however distressing, to absolve us from our Christian obligation to these people at our doors. They need and must have the pure gospel, and our Christian sympathy. Nothing else will redeem and elevate them. Not by statutes and constitutions—not by legislation, State or National—not by politicians, National or ecclesiastical—but by the Bible and the spelling book are these people to be saved, and this and every other social problem to be satisfactorily and finally solved.

As will be seen by the Secretary's report, the board has raised for the support of the colored work of the Methodist Episcopal Church, South, the following sums: During its first quadrennium, \$22,363.66; during its second quadrennium, \$25,999.65; during its third quadrennium, \$37,204.51. This last figure does not include the amount raised during the past two years for the rebuilding of Lane College.

For an account of the admirable work done at Paine Institute, whose endowment by Moses U. Payne is not included in the above statement, and the continued progress of Lane College, though embarrassed by a disastrous fire, you are referred to the report of the Board of Education and the catalogues of these schools.

**Vanderbilt University.**

The past quadrennium has been of special significance in the history of Vanderbilt University. In all departments some advance has been made, either in standards or in methods of work. In spite of this advance, the attendance has been well maintained, and during the present year reaches the highest point in the history of the university—about eight hundred and thirty. There has been a slow and steady increase in the finances of the university, but an increase that by no means has kept pace with the demands for the enlargement of the work.

On April 20, 1906, the university met its first great material loss in the destruction by fire of its main building and contents. This building had stood for thirty years, the center of university life and the home of its most important work. The destruction of the contents of the building involves the loss of the general university library, the magnificent scientific equipment that had been provided for the Departments of Physics and Chemistry, a large number of portraits, and other valuable material. The insurance on the building is insufficient to replace the loss. The alumni, especially those resident in the city of Nashville, were quick to come to the relief of the university. The citizens of Nashville have also responded in a way to call forth great gratitude. Mr. W. K. Vandrebilt, the leading representative of the family of our founder, has notified the Chancellor that he would in due time contribute his part. The burned building is being rapidly restored, and will be ready for the new session in September, 1906. Building operations also include Furman Hall, to be used as a chemical laboratory and to be erected largely of the funds provided in the bequest of Mrs. Mary J. Furman, formerly a resident of Nashville and a member of McKendree Church. Plans have also been projected for a great library building but nothing can be done in this direction with the funds now in hand. Only a special donation for this purpose will make possible this much-needed building.

The financial strain under which the university has been placed within the last ten years has never been fully appreciated. The great decline in the rate of interest has made it difficult to keep all departments in operation. All the increase in financial resources has been necessary in order to keep matters at a standstill. That the university has not progressed more rapidly is due largely to financial embarrassment. While it still holds a leading place among the educational institutions of the South, the relative importance of the university will grow less conspicuous as other institutions in the South come to the front, unless larger means are provided.

The work of the Literary Department has always been a central feature of the university, but the demands of this work have been very insufficiently met. In the first catalogue, issued thirty years ago, nine full professors are cited as working in this department. The catalogue of today enumerates this same number. All the advancement, all the numerous changes in work, have been provided for through instructors and others holding positions subordinate to that of full professor. Serious lack of funds prevents the proper manning of the work.

Professional education is also coming to be something of a burden. Whereas it was once profitable, it now calls for definite outlay. If professional work is to be carried on in the most approved manner, it can not be made a source of revenue, but must have special endowment provided for it.

The work of the Biblical Department has been modified more than that of any other within the last four years. This work is now divided into three terms of three months each, so arranged as to allow students to enter at the beginning of any one term. In this way many students are enabled to finish a Conference year and enter the university in January. The course of instruction has also been greatly enlarged, and the faculty increased. The total faculty now consists of nine officers, divided into five professors, three adjunct professors, and one instructor. Students are not held to a rigid curriculum, but are allowed considerable latitude in the election of subjects. The requirements for admission have also been changed with a view to increasing the attendance and opening the benefits of this department to a larger number of young men of our Church. Formerly it was required that the prospective student should have completed two years' college work before entering the seminary. This requirement is now waived in such cases as the faculty may decide worthy to be admitted without this attainment. This relaxation from the requirements for admission has probably brought into the department many new students during the present year, and has made the present junior class the largest in the history of the university.

The General Conference of 1902 instituted a Correspondence School for the benefit of young preachers of our Church. This school was promptly put in operation, and has been carried on under the joint management of the theological faculty and the General Board of Education. Funds for the school are provided partly by a small payment from each student enrolled, but chiefly by a general educational collection through the whole Church, which is paid to the Board of Education and by that Board appropriated to the uses of our Correspondence School. This school is in charge of Rev. J. L. Cuninggim as director, and with him are associated a number of instructors who give considerable time to the details of the work. Much of the work, however, must still be done by the theological faculty of Vanderbilt University. The number of students now enrolled in the Correspondence School is nearly or quite six hundred. These are chiefly Conference undergraduates, but some progress has been made in establishing advanced courses.

We are informed that memorials will be before you from certain Annual Conferences bearing upon the whole question of the university's relation to the Church. You will, of course, give them careful consideration. In the same connection we desire to call your attention to the action taken by the General Conference of 1898 on a memorial from the Board of Trust. If for any reason, or in any respect, that action has failed of accomplishing the end in view, it may be well for you to take whatever additional steps are necessary to give it due effect.

This great school, which has in it such potencies for good, deserves the serious thought, the earnest prayers, and the liberal support of the whole Church. We cherish the hope that you may have wisdom from God so to shape its affairs that it may have an ever-widening field of usefulness.

**The Ministry and Modern Scholarship.**  
We deem it advisable to call attention to the subject of biblical criticism, not so much to express a fear as to utter a word of caution. The unwarranted application of this historic method to Bible study has occasioned concern in some sections of the Church. While giving hospitality to reverent investigation and according all honor to sanctified learning, it is our judgment that ministers should observe great caution in discussing themes in the pulpit that do not minister to the spiritual life.

Methodism, by the circumstances of its birth, and the progressive spirit of its triumphant history, can not but be hospitable to all truth and the beneficent patron of sound learning. Its founders and many of their coadjutors were university scholars and men of varied culture. To clear and accurate scholarship, whether in the field of biblical criticism or elsewhere, it could not be unfriendly or intolerant. But many things may be brought out in the study that are not edifying in the pulpit. Confident statement, with the passion of constrained love, and not the raising of questions in critical scholarship, is the demand of the new. Congregations need the certitudes of faith, not doubts and day dreams. Those who look to the pulpit for spiritual guidance want the authoritative statement of infallible truth, and not the methods of critical research or the varied phases of theological inquiry. The conceit of fancied scholarship is scarcely less offensive than the arrogance of ignorance. A distinguished English theologian and Oxford professor clearly stated the case in this recent utterance: "Nothing involves greater danger to the cause of truth than rash, crude, defiant pronouncements on subjects which touch men's deep and sacred convictions."

**Superannuates.**

More adequate support of our superannuate ministers and the families of those who have died in the itinerant service should be the special care of the Church. If the nation has pride in liberally providing for the veterans who fought her battles on land and sea, the Church should feel joy in making provision for the comfortable old age of her brave itinerants who have made possible the Israel of today. No doubt many continue to toil when they ought to rest, because a surcease of labor means physical want. It is our earnest hope that the great connective movement in this interest, inaugurated by the last General Conference, may be a triumphant success. A fund of five million dollars (\$5,000,000), well invested, supplemented by annual collections in the congregations, will enable the Church to provide, in some measure of comfort, for her retired ministers and the families of those who have fallen in the field.

We are gratified to report the assets of the Superannuated Endowment Fund as follows:

In bank	\$ 2,731.67
Loans made	76,756.67
Notes on file	93,894.75
Open subscriptions	11,452.10
Present assets	\$184,835.19

**Deaconesses.**

The action of the last General Conference in providing for the office and work of a deaconess has met with general approval and cordial appreciation. The urgent demand for such trained workers, especially in our growing cities, evidences the fact that the measures adopted was not premature or ill-advised. You may find it wise, however, so to modify legislation on that subject as to more rapidly prepare such workers for active service and place them under the immediate direction of the pastors.

**Scarritt Bible and Training School.**

The Scarritt Bible and Training School for missionaries and other Christian workers, established by the authority of the General Conference, has, during the fourteen years of its existence, aided in the training of 350 young women. Of the 165 graduates, 62 are foreign missionaries, 58 are

trained nurses, and 38 are in the home mission field either as missionaries or deaconesses. Thus nearly all the missionaries in both the foreign and home work under the auspices of our consecrated women are graduates of the Training School. There has been a steady increase alike in its facilities and its efficiency during its entire history. Both as regards its equipment and its staff of capable teachers, it reflects great credit on our worthy women who have planned it and will still carry forward its great work. The growing demand for rooms to accommodate the increased number of students preparing for missionary work at home and abroad, and also as deaconesses, has led to the discontinuance of the Nurse-Training department and the Hospital. The early opening of the Barnes Hospital on a much larger scale means the continuance of this important part of the work. (Page 15.)

**Barnes' Hospital.**  
It is gratifying to be able to report that the large bequest left to our Church by the late Mr. Robert A. Barnes, of St. Louis, is being administered wisely by three laymen of our Church, under whose management the fund is now grown to more than a million and a half for the building and endowment of a great hospital. A choice site has been purchased with a frontage of nearly twelve hundred feet on Forest Park, on which it is contemplated erecting a thoroughly modern and well-equipped hospital as soon as can be done with the care needed for so great an undertaking. On its completion the Church will be able to extend greatly her work of usefulness, not only in the treatment and care of the sick and injured, but by the encouragement given to original research in its well-equipped laboratories. A training school for nurses is to be established in connection with the Barnes Hospital, and under its auspices will be afforded the best training for Christian young women who may wish to devote their lives to ministering to the sick and injured. Two vacancies in the Board of Trustees of the Hospital have been filled recently by the Bishop last presiding over the St. Louis Conference under the terms of Mr. Barnes' will.

**Wesley Memorial Hospital.**

We note with satisfaction the establishment of Wesley Memorial Hospital in the city of Atlanta. Valuable property has been purchased and adapted to hospital purposes at considerable cost, and the institution most efficiently organized. The wards have been crowded almost from the day of opening, demonstrating the timeliness and wisdom of the enterprise.

**Consolidation of Official Papers.**

We have noted the growth of a sentiment which looks toward the consolidation of our official newspapers. It seems to be generally accepted as true that the present number of official papers published in the connection is larger than is justified by the conditions of their fields of patronage. The power and usefulness of the press in their advocacy liehere in certain standards and qualities of excellence which can be reached and maintained only when corresponding resources have been assured. These resources must be found so far as our Church newspapers are concerned, in a large and healthy subscription patronage. We believe that if the official organs of the Annual Conferences could be substantially reduced and published in commanding centers of well-regulated territories the excellence of each might be greatly increased and the influence of the whole vastly augmented. We offer no suggestions as to how these ends are to be reached, but commend the matter to your consideration as one of much consequence to the Church.

**Fraternal Messengers.**

Acting under authority of the last General Conference, your Bishops appointed fraternal messengers to bear the greetings of our Church to the General Conference of the Methodist Church of Canada, to the General Conference of the Methodist Episcopal Church, and to the Wesleyan Methodist Conference in England. The Rev. W. B. Murrab, D. D., was accredited to the Methodist Church of Canada, the Rev. J. C. Kille, D. D., to the Methodist Episcopal Church, and Bishop E. Hoss to the Wesleyan Methodist Church. Their eloquent messages were received with every mark of cordial appreciation, and no doubt have contributed much to strengthen the ties that bind together the several members of our great ecclesiastical family.

**Christian Unity.**

Recent years have wrought a marked change in the relations of great Christian denominations toward each other. Ecclesiastical controversy has given way to the spirit of Christian unity and catholicity. A closer cooperative fellowship is the universal desire and earnest prayer. All evan-







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#### THE GENERAL CONFERENCE.

On Monday night, April 30, we boarded the Cotton Belt special for the seat of the General Conference at Birmingham, Ala. There was a large party of delegates and visitors, nearly all of whom were from the bounds of the North and Northwest Texas Conferences and a few from the Texas. It was 11 o'clock when we pulled out of the Dallas depot, and the most of us were asleep. We were in charge of that popular and most excellent layman and efficient railroad man, Allan K. Ragsdale, who made the whole trip with us and whose presence contributed greatly to the pleasure and convenience of the journey. He took all responsibility off us, and really made us his personal guests. No party of travelers ever was treated more royally by a host than were these delegates by Allan Ragsdale.

On Tuesday morning we woke near Texarkana, where we were joined by a goodly number of the Texas brethren and several from Arkansas. All day we swept through the latter State. We were a congenial crowd. We had a number of ladies with us and they added much to the delight of the journey. We had a fine dining car attached and the road put on a special man to look after its service, and right well did he do his duty. Everything good to eat and well prepared was furnished. The train was a fast one and made but few stops. We read, conversed and otherwise had delightful recreation. Gulliver, the irrefragable, was aboard and he enlivened all the dull moments. It had recently rained all along the way, and there was no dust. The air was genial and refreshing. As night came on, Rev. J. T. Smith was appointed to conduct evening worship. Rev. John M. Barcus led the singing. Several prayers were offered, a Scripture lesson was read, with comments, a good experience meeting followed, and as the train whizzed along at thirty miles an hour, we sang, prayed and talked of God, the Church and our experiences. The trainmen enjoyed the service with us. A more religious state of things we never enjoyed. It was good to be aboard such a gospel car.

After nightfall we came to the Father of Waters, which is now spanned by a great steel bridge. As we looked

down through the darkness far below we could see this wonderful Mississippi stream flowing silently beneath us toward the sea. Just on the other side the city of Memphis was seen under the flashes of a thousand arc lights. When we reached its confines we were at the terminus of the Cotton Belt system, and then our sleeper was picked up by the Frisco system. It has several other sleepers, and we found delegations from the Indian Mission, the three Missouri Conferences and from the White River and the Little Rock Conferences. Soon we were again asleep, and when we awoke we were near Birmingham. We went into the city on time, having been out one day and two nights. We had one whole day to adjust ourselves, get our rooms, shake hands and take in the city. The North Texas and the Northwest Texas delegations are quartered at the Hotel Morris, not far from the church. A great many others are here also; perhaps one hundred in all. The accommodations are very good and the meals are fine. The West Texas delegates are at the Birmingham Hotel, and the Texas delegates are at the Hillman. So the Texans are scattered.

Birmingham is really a progressive city of about 110,000 population. Its existence dates from 1870. There then was no town here and not a family lived here. Inexhaustible beds of iron and coal were discovered, and then the town was laid off. Now it is a great city, with trunk railways and great buildings. Its streets are paved, and some of them are beautiful. The shade trees are refreshing. It has a taxable property value of \$53,000,000. It has large mercantile establishments, extensive iron and steel manufacturing, and fine school and church buildings.

We have in the city and its suburbs nearly a whole presiding elder's district. Methodism is wide awake. Our principal church is First Church. It is a magnificent brown stone structure, with all modern equipments and conveniences. The house alone cost more than \$150,000. It is elegantly furnished. The auditorium seats from 1500 to 2000, including the galleries. Here is where the conference is in session. The conference occupies the auditorium, and the visitors the galleries. A better arrangement could not be devised. The several committees are laying themselves out in old Southern style to make the conference a huge success. In fact, the whole of Birmingham is giving the gathering the right of way. We are actually lacking in nothing. These good people have spared neither money nor labor nor social attention in their splendid efforts to make us all comfortable and pleasant. They appreciate the fact that the General Conference is with them, and they are showing it in all possible ways.

By 9 o'clock Thursday morning the great church was filled with as fine an audience as ever graced the pews of a church. The Bishops were seated on the pulpit platform. They were all present except the two supernumeraries—Bishops Granbery and Fitzgerald—and they are expected next week. Bishop Wilson is the seigneur in office, but Bishop Key is the oldest in years. So Bishop Wilson took the chair. He is looking more like an old man than four years ago, when we saw him in Dallas. Though his health is reasonably good, his beard is whitening and his voice somewhat tremulous, but his brain is as clear as a bell. He announced the hymn, "Holy, holy, holy Lord, God Almighty," and it was sung with a religious zest. Bishop Key led the opening prayer. Bishop Hoss announced a second hymn, and Bishop Smith read the lesson. Dr. C. W. Carter led in another prayer, and the business of the General Conference was launched.

Dr. J. J. Tigert was unanimously elected Secretary, and among his efficient assistants is our own Rev. John M. Barcus.

The first thing, and the only thing, done at the opening session was to hear the quadrennial Episcopal Ad-

dress. This was read by Bishop Galoway, and he prepared and wrote it. It consumed just one hour and thirty minutes in its reading. But it was listened to with unbroken attention from the time he began until he had finished. He was in good trim physically and otherwise, and his voice was strong, clear and musical. The Bishop is a superb elocutionist, and to listen to him when he either reads or speaks is a pleasure. The address covered a wide range of subjects—in fact, it comprised a review of all departments of our vast Church work, with suggestions for needed inquiry and improvements by the conference. It was one of the most complete and statesmanlike documents of the kind we have ever heard on a similar occasion. (It appears in this issue.)

Nothing was done in the afternoon except to draw for seats by the delegates. The chairman of each delegation did this for us. Dr. J. H. McLean drew for North Texas, Rev. John R. Nelson for the Northwest, Rev. J. D. Scott for the West Texas and Dr. Seth Ward for the Texas. All our delegations have fine places in the body except the Texas Conference brethren. They are rather to one side and somewhat under the gallery.

At night the occasion was given over to speeches of welcome. The first one was delivered by Governor W. D. Jelks, who extended a welcome upon the part of the State of Alabama. He is a modest, business-like man, and spoke after that fashion. He made many kind references to the mission of our Methodism and turned over to us the keys of the State. Rev. J. H. McCoy followed and welcomed us in the name of Alabama Methodism. It was one of the finest pieces of unique and tasteful eloquence to which we ever listened. He is one of the coming young men of Alabama, not to say of the South. Dr. Dobbs and Alderman J. R. Copeland put on the finishing touches for Birmingham. The response, in behalf of the conference was made by Bishop Hendrix.

Thus ended a very felicitous feature of the conference. G. C. R.

#### PERSONALS.

Rev. Frank Hughen, of Quail Circuit, passed through Dallas last week en route to visit his brother in Louisiana, and called to see us. Brother Hughen is one of our finest young men, and nothing that tends to the upbuilding of the Church is neglected in his charge—not even the circulation of the Texas Christian Advocate.

Rev. S. E. Wilson, of Portales, N. M., called on us the past week. Brother Wilson sojourned among us for a while before he went to the New Mexico Conference, and he still loves Texas and Texas institutions.

A card from Rev. I. Z. T. Morris states that he is now an inmate of the best house, having caught the small pox in the pursuit of his work. He asks the prayers of the brethren.

#### CHURCH NEWS.

The South Georgia Conference is now supporting forty-three special missionaries.

Dr. Goucher and his friends have raised \$100,000 of the \$500,000 necessary to pay the debt on the Woman's College by June 7th.

A conference for leaders in Sunday-schools and young people's organizations will be held at Kenilworth Inn, Asheville, N. C., June 29 to July 8, under the auspices of the Young People's Missionary Movement.

The General Conference of the Colored M. E. Church met in Memphis, Tenn., May 3rd, instead of Topeka, Kansas. The reason for the change was the greater expense of travel, nearly all delegates residing east of the Mississippi, and also the inadequacy of arrangements for entertainment.

By means of the telephone and multiphone, Dr. Torrey is preaching audibly in Philadelphia to hundreds who do not go to the great Armory, where the meetings are held. At Bethany Church, a mile and a half away, four hundred gathered at one service and through the multiphone heard distinctly the whole service then going on at the Armory.—Ex.

At the meeting of the Sunday-school

board of the Methodist Church, South, at Nashville, Dr. James Atkins, Sunday-school editor, submitted a report showing the number of Sunday-schools in the Church to be 14,898. Among the appropriations made for the work of the board, \$1,000 was for Sunday-school work in Mexico, \$50 for editorial work and \$150 for translation of books into Spanish to be approved by the Sunday-school editor.

#### VERNON DISTRICT CONFERENCE.

The Vernon District Conference met in Quannah, April 27. Rev. W. H. Howard, presiding elder, presided. Every pastor of the district was on hand with a goodly number of delegates, making in all about sixty. The business of the Church was looked after in a business way. Brother Howard presided with ease. His courteous, brotherly manner called forth a resolution of thanks. The reports of the brethren showed progress along all lines. While but few protracted meetings have yet been held, a number of conversions were reported, with a large number of accessions to the Church.

A number of new enterprises in way of church and parsonage buildings have been launched. The finances are all in fair shape. A few charges report more than half out. Rev. John R. Nelson, Commissioner of Education, was on hand. He preached two most excellent sermons, and took collection for Southwestern University. The brethren did themselves and their district great credit by subscribing over \$1700 to our central institute. This bespeaks the liberality of the west. Vernon District gave over \$800 to Polytechnic last year, and now nearly doubles that amount to Southwestern. Brother Nelson knows how to go to the brethren for money and he gets it. But you ought to see our presiding elder take a collection also. Brother Nelson sat down and gave him right of way. But don't get the idea that the above amount was extorted from the brethren. Brother Nelson and Howard simply exhorted and the brethren gave freely and cheerfully, calling out faster than the Secretary could record the amounts given.

A number of brethren preached during the conference. The preaching was strong and helpful. The following were elected delegates to the Annual Conference:

C. D. EDMONDSON,  
J. D. CAMP,  
WILLIAM CRUTCHFIELD,  
J. C. ROBERTS.

Alternates:

S. L. Page,  
L. D. Perry.

Munday was chosen as the place for holding the next District Conference. This was one of the most pleasant and successful conferences we have yet had. The presiding elder and a few of the brethren remained over Sunday. Brother Howard preached a splendid sermon at 11 a. m., and we would have had another at night by Brother Hicks, but for a down-pour of rain. We were glad to have these brethren in our midst. Their stay in the homes of our people, their godly conversation, their upright walk, with their earnest prayers and brotherly counsel will prove a blessing to our town.

ROBERT B. BONNER, Secretary.

#### BROWNWOOD DISTRICT.

The Preachers' Institute of the Brownwood District, Northwest Texas Conference, met in Coleman, April 26.

After religious services, led by Rev. B. R. Bolton, the Institute organized with all the preachers present except five.

Rev. B. R. Bolton, opened the discussion by showing the opportunities of pastors, and the many open doors awaiting their entry.

The following program was then observed: "The Positive Teaching of the Scripture Concerning Missions," J. W. Fort; "The Resources of the Church with which to Meet the Purpose of God in Missions," J. G. Miller; "What are the Needs of those Without the Gospel, and what does the Gospel do for them?" C. W. Macune, J. M. Baker; "To What Extent is the Pastor Responsible for the Missionary Spirit of his Congregation?" D. A. McGuire, G. W. Harris; "How can we Organize and Operate the Sunday-schools as Missionary Societies with the best Results?" E. T. Bates; "How can the Woman's Home and Foreign Missionary Societies be made the Greatest Benefit to the Church?" A. T. Stodgel, B. A. Snoddy; "What Missionary Literature should We Read and Recommend?" E. P. Williams; "Advantages of early Missionary Collections and disadvantages of late ones," W. J. Hendon, Mac. M. Smith; "Character of Preaching needed by the times," A. E. Turney; "Benefits of Missionary Mass Meetings and how to hold them," C. G. Shutt; "Resolved that we urge the stewards in the town to collect one-twelfth of the Salary monthly and those in the country one-fourth quarterly without exception," R. B. Young; "Duty of Pastor to Soltet

a Missionary Contribution from each individual member of the Church. Regardless of Assessment," J. W. Pattison, W. T. Jones; "The Imperative need of Churches and Parsonages and the Responsibility of Pastor in Securing them," T. W. Ellis, H. T. Mulkey.

The talks were interesting, thought-provoking and inspiring from the beginning. Many of the speakers deserved credit. The spiritual tone was marked throughout and the laity were drawn into the discussion. Among others not on program were talks by Rev. Austin and Mr. Henley. All felt inspired for greater usefulness. W. TAYLOR JONES, Secretary.

#### EL PASO DISTRICT CONFERENCE.

We have just closed one of the best and most helpful sessions of the El Paso District Conference. It was held in Las Cruces, New Mexico, just forty-two miles north of El Paso. Of the eighteen pastors in the district, eight were absent. The program for the conference was arranged by our presiding elder, J. T. French, and covered every department of Church work so thoroughly that it took five days of almost constant work to cover it. The first day was given entirely to missions. Brothers Bragg, Gibson, Ward, Hedgpeth and Lallance discussed such topics as "The Church's best preparation for missionary service;" "Best Methods for missionary training in the Sunday-school;" "The profit to the Church in being missionary;" "The need of the mission study class" and "The pastor's position on the missionary question." The morning session was closed with a strong missionary sermon by Brother Cochran. The afternoon was given to the W. H. M. Society. Mrs. J. T. Hedgpeth, our District Secretary, was present and succeeded in making their session instructive and entertaining. The reports of the ladies show the society in good condition and growing. A few spicy remarks on neglected parts of the work, by Sisters Gibson, French and Brown, added to the interest of the meeting. Quite an interesting paper on, "The Model Treasurer" had been prepared by Mrs. Mary Cobean, of Roswell, and was read by Mrs. J. T. French. The ladies also had charge of the evening service of the second day, and made special effort to impress upon the large number present the claims of their noble, Christian organization.

The reports from the charges in the district were hopeful. Good meetings have been held at Alamogordo, Deming, Dayon, Las Cruces and Marfa, resulting in an increased membership and a deeper spirituality in these charges. Arrangements are being made for similar meetings at the other points within the district. Since the last District Conference a new church has been erected at Hagerman and furnished, Brother Brooks having secured the amount necessary almost entirely from the people of that small town. Wilson has finished the church at Portales and added to the parsonage. Gibson has sold Trinity and has the foundation laid for a new \$20,000 structure in El Paso, and a new chapel will soon be up in Highland Park, El Paso. James is hustling to build a new church on the Eureka circuit, and reported a new parsonage well on the way. The finances of the district, with one or two exceptions, well up, and all claims will be met by conference. From the reports, this promises to be the banner year for the district on finances. The preaching during the session was stimulating and made a fine impression upon the hearers. The Sunday sacramental service was a feast long to be remembered, for God crowned it with the glory of His presence. The district memorialized the General Conference to so change the boundaries of the New Mexico Conference as to make all of that part of the conference lying within the State of Texas a part of the West Texas Conference. Brother C. T. Cummins and his people entertained us royally, and well deserve the vote of thanks tendered them. Our genial presiding elder, Brother French, was at his best and charmed us anew by his untiring zeal and urbanity.

T. L. LALLANCE, Secretary.

#### AN APPEAL FROM BELLEVUE.

Last Thursday night a cyclone destroyed our town, sweeping everything before it. Our church and parsonage are entirely destroyed, and it will be impossible to build without help from the people outside of here. So we, the undersigned, urgently ask the people throughout the State to help us at once to rebuild our church and parsonage. All our people are living in tents furnished by the State rangers; and unless we get help we can not build. Send contributions to W. L. Manning, Bellevue, Texas.

J. P. RODGERS, P. C.  
T. R. PIERCE, P. E.  
W. F. MANNING,  
J. A. JONES,  
L. S. SPIVEY,  
M. J. WHITE,  
W. S. McCONNELL.



THE PROPRIETARY MEDICINES AND THE DOCTORS.

Almost all those who believe in physic or in doctors agree that it is better for a sick person to call in a good reliable physician. There are, however, certain ailments which the layman who shakes with them understands pretty well and which the intelligent and experienced patient is able to treat for himself. Not only so. There are in the regions in which such diseases prevail some large families of very poor people far away from any doctor, who must have the cheapest provision possible. Assuming that they really need a doctor every time a member of the family has a chill, still they certainly can not have said doctor if they must pay him for his long visits and prescriptions. Probably it should be otherwise; but it is not otherwise. It is a condition and not merely a theory that confronts us.

Some doctors are notoriously liberal and always ready to serve without charge in hospitals or in homes of the poor about the cities and towns, but to call upon them for free visits to remote regions of chills and fever is to call upon them for much more than they can afford to grant.

The result is a large sale of patent medicines—some of them good and some of them bad. They have been aptly referred to as "the poor man's medicines," but some proprietary remedies are generally known to be effective and excellent and the rich as well as the poor make it a point to keep them about the house. Of course, such proprietary or patent medicines must be used intelligently, just as staple medicines or the regular prescriptions of the best doctors must be used. The very best doctors sometimes prescribe medicines that must be used intelligently and cautiously. If they are used otherwise the result is fatal, whether the real fact about it is ever disclosed or not. It depends in the one case, just as in the other, upon the care of the person who administers the physic.

Certain of the doctors are broad enough to recommend and to prescribe some of the proprietary medicines, but there are others who are engaged in a bitter and indiscriminate warfare upon the makers of patent preparations. As there really appears to be a decided conflict of interests, the warfare is not astonishing; but, under the circumstances, the consumers of medicine can not be expected to destroy their opportunity to buy what they want at the lowest price, albeit in doing this they may sometimes actually get just what they would better not have.

The News is in receipt of an article from the National Druggist in which serious charges are presented against certain physicians of Chicago who are alleged to be engaged in "a conspiracy to establish a physicians' trust," and it is but fair to note that at least a few of the doctors are not moved by motives wholly unselfish in their efforts to taboo proprietary medicines. The Journal of the American Medical Association urges physicians not even to use one of those proprietary preparations that are especially made for them, and gives as its reason that "the patient will become acquainted with what the preparation is good for, and will then buy it direct." The California State Medical Journal in its issue for September, 1905, says:

"Ask any pharmacist what will eventually happen if you give a patient a prescription for one of these proprietaries. He will tell you that in due course the patient, or his wife or his mother or his children or his sisters or his cousins or his aunts or his wife's friends will come into the store and buy more of the same stuff—but without a prescription. In other words, you have lost a patient."

In an article in the Journal of the American Medical Association, March 18, 1905, page 894, it is charged "that the druggists are cutting the doctors' throats by selling patent medicines," and Dr. Horatio C. Wood makes a calculation of the amount spent only in advertising proprietaries, and says that that advertising "represents just so much as coming out of the pockets of the doctors." In the same publication doctors are told that it should be a rule that no proprietary medicine should be delivered to the patient in the original package—this precaution being taken to prevent the purchase of future supplies without a prescription.

Numerous other extracts are presented as a means of showing that it is business considerations rather than an abiding sympathy for the suffering public that are moving certain of the doctors in their condemnation of proprietary remedies, in their efforts to have patent medicines outlawed and thus to compel every man who needs a handful of quinine to first pay for a visit and a regular prescription.

The News is on pleasant business relations and friendly terms with both the practicing physicians and the patent medicine people, and is quite sure

that there are some good ones and some bad ones on both sides. The News would fain separate the sheep from the goats on both sides if it could do so; but this it is unable to do. It can not pass upon all the prescriptions of the practicing doctors and thus put the deadly blunderers amongst them out of business; nor can it pass upon the merits or demerits of all proprietary medicines. It is simply a case in which the public must be left to risk something whether it calls a doctor or buys its own physic at the drug store. It will be a long time before it can possibly be arranged otherwise. In the meantime the people must scrutinize cautiously the motives as well as the methods of the alleged "physicians' trust" and all other combinations supposed to be based upon trade or business considerations.—Dallas Morning News.

SUICIDE AND ELSE.

The willful destruction of human life in these latter days is truly appalling. The sacredness of life seems to have lost its hold upon the minds of men and women, and they throw away this priceless gift of God as if it were a useless bauble. Life is the gift of God, and no one has a right to take it from another unless their own life is in peril. Certainly no one is justified in self-murder, unless insane.

God, who gave us life, is the only one who has the right to say when and how it shall be disposed of, and when we usurp his place as the Supreme Arbitrator in the affairs of life and death, we incur his displeasure. It is written, "Thou shalt not kill," and "No murderer hath eternal life abiding in him," and whose sheddeth man's blood, by man shall his blood be shed also." And in defiance of these explicit declarations, these awful tragedies become so common we have ceased to be shocked by them. There is but little protest from the press or from the pulpit. The unborn infant is deprived of life by the unnatural mother before its eyes behold the light; the aged are destroyed by ungrateful children; the jealous husband shoots the mother of her babies to death, and tell it not in Gath, publish it not in the streets of Askelon, poor, frail, women are assaulted by human beasts and then slain to hide their awful crime. Societies are even formed which commit the members to self-destruction on certain appointed dates.

In keeping with this lowered estimate of human life is a bill recently introduced into the Legislature of one of the Northwestern States, to authorize the use of deadly drugs by physicians in bringing about the death of incurables. This is in keeping with the custom of the thugs in India who put to death their own parents in old age to relieve them of their aches and pains.

There is one form of murder so general, so shocking, and so destructive to national civic and religious life that France is alarmed, and our own President Roosevelt has sounded warnings to our own nation; a crime that he calls race suicide. Surely no woman has considered the enormity of the crime of destroying her own unborn infant. If she should awake to it she would cry with Lady Macbeth:

"Here's the smell of the blood still; All the perfumes of Arabia will not sweeten this little hand Oh! Oh! Oh!"

This subject has been impressed upon me afresh by a pamphlet containing an address by that big-brained, warm-hearted, I-armed physician, Dr. H. C. Ghent, of Belton, Texas.

It is an address delivered by him before the Medical Association at its meeting in Houston, April, 1905, and sent out with their endorsement. The subject is "Foeticide," and deserves a place in every home in Texas and throughout Christendom, as to that matter.

The crowded columns of the Advocate prevents any lengthy quotations, but you will allow one. "This solemn truth should be impressed, to extinguish the first spark of life is crime of the same nature, both against our Maker and society, as to destroy an infant, a child, or a man; that the willful killing of a human being at any age of its existence is murder."

If I may have the right of way, I shall follow this article by giving some of the causes leading to the reckless destruction of human life.

H. A. BOURLAND.

To the Preachers, North Texas Conference:—

A number have asked me to whom money for the American Bible Society should be sent. Send it to William Foulke, Esq., Treasurer Bible House, Astor Place, New York City. Keep his receipt, and turn it in as other receipts at conference.

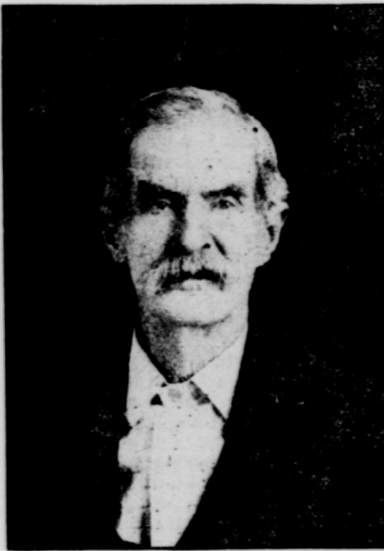
R. C. HICKS.

Royse City, Texas.

The people who swear like troopers often fight like rabbits.

J. A. HARGROVE.

J. A. Hargrove, son of Wm. D. Hargrove and Lottie (Chappell) Hargrove, was born in Pickens County, Alabama, November 4, 1825; lived on Big Lubbub; went to school until fourteen at Lubbub Academy; left school and went to work on his father's farm until 1841, when his father and family moved to Texas and settled in the prairie near where Chappell Hill is now located. He worked on the farm until he was twenty-one. His first work for himself was traveling for a pill company. His instruction was to put out pills in every neighborhood in Texas, from the Sabine to the Nueces, from the Gulf, as far as the country was settled. He saw all of Texas which was then settled. He was where Dallas now is two years before the town was located, and there was but one house, in which the ferryman lived. He was in that house on the day of election when it was made the capital of Dallas County. He happened also to be at Palestine on the day the first lots were sold. He quit the pill business and clerked in the



first store that was built in Chappell Hill in 1848. In 1847 he joined the Methodist Church, under the preaching of Robert Alexander, on probation and had to live a Christian life for six months in order to be admitted into full membership.

Bro. Hargrove adds the following remarks: "What a big fall we got when the class-meeting was abandoned and the old-time tunes that had some religion in them. Now we must stand up to pray in some churches and sing 'scip-ta-ma-lu' tunes. What would St. Paul say if he could be in such services?"

After leaving the pill company he clerked in a store until February, 1850, when he went to California with fifteen others. Frank Terry was Captain, or leader. Now, so far as he knows there is but one of that company alive besides himself—John D. Rogers, of Galveston. He was gone just one year, his father having died while he was gone. He came back to Texas, managed his father's farm two years; then he kept hotel in Chappell Hill until 1855, when he bought a farm and lived on it one year. He then sold out and went to Hockley, built a warehouse and stayed there one year; then he went to Hempstead. He sold out in 1859, in bad health, and went to Mexico. He got well and again went to farming in Lavaca County. He stayed there until 1862, when he went into the Confederate Army. He was mustered out on May 25, 1865, and came back home without anything, except his wife and four children and his little place. He made two crops. He sold his place in 1867 in Lavaca, and moved to Milam County and bought a place near Rockdale. He lost his wife in 1895, and is now living with his oldest daughter in Rockdale. He has been a reader of the Texas Christian Advocate since it first started as the Wesleyan Banner, published at Brenham.

By request of his pastor, Rev. S. W. Thomas, he furnished the above information. He says his desire is to live for heaven, and adds: "God bless the Advocate and all its connection."

THOUGHTS FOR PREACHERS.

A good, nice, comfortable, well-built earthly home should be the desire and purpose of every minister of the gospel. It may be the minister who may prepare such a home may never have the desire or opportunity to live in it, for the Lord may keep him in the regular work all his life and call him to a better heavenly home before he becomes worn out in old age in the ministry.

But even if this, being called away before becoming worn out in old age, should be his blessing, very likely his wife and some children, who are most

sure to be poor in this world's goods, will very much need such a home.

Yes, we are a strong believer in the Church getting and preparing homes for the superannuated preachers who have worn their lives about out in the itinerant service on poor pay, and are now homeless and not financially able themselves to get a home. And also a strong believer, where any preacher in these days receives sufficient salary to build and provide his own home, to do so, provided of course if he has none.

And where any preacher is not receiving sufficient salary to enable him in a few years to get and build a home. If possible, his salary should be raised. We feel very sorry for the preacher who does not own a home, and whose salary is not sufficient to enable him in a few years to get one. Jesus Christ taught the lesson of economy when he fed the hungry thousands. After they were though eating, "were filled," Christ said unto his disciples: "Gather up the fragments that remain that nothing be lost."—John 6: 12.

If a preacher has enough victuals on his table (sometimes there is not enough) he should eat enough, be "filled," for the Lord expects ministers to take care of their physical body. Money properly used is a great blessing. But extravagance with money is against economy, the lesson Christ taught and observed.

Preacher and your wife and family: If the salary is sufficient to have any "fragments" left, be sure to "gather" them up and take good care of them "that nothing be lost."

Cents make dollars. Dollars make hundreds of dollars. Ten hundreds of dollars make one thousand dollars. And one thousand dollars (may be less) will build most preachers a good, comfortable, earthly home. "Home Sweet Home!"

W. D. M. WARD.

RELIGIOUS IMAGINATION.

For several months past the readers of our connectional papers have been regaled with a number of proposed changes in our book of Discipline. A few of them appeal so strongly to the religious judgment and sound, common sense of the average, well-balanced Methodist that the reader feels as if it would be a reflection on the wisdom and piety of the General Conference to presume that it is necessary to say anything more. Many of them are so manifestly the frothy vapors of immature minds that no one is disposed to dignify them with serious notice. But when the editor in chief of our great central organ takes it on himself to empty a whole bucketful of second rate slush on the Church, it is high time for the rank and file to rise up and demand that the General Conference fill a certain editorial chair that has been vacant ever since Dr. Hoss was elected Bishop. Just read:

Alexander Campbell displayed an intuitive flash of genius when he put finger upon the Lord's Supper and made its celebration of Sunday morning a distinctive characteristic of his followers. There is nothing in our doctrinal attitude hostile to the making of the Lord's Supper as useful among us as among these other Christians. Let the General Conference rewrite our Ritual for the Lord's Supper in the interests of living and modern Christianity, free the ordinance from all its prelatial assumptions, and commit this sacrament to the local officials as the nucleus and rallying point of a simple, adequate, and devout Sunday morning service in each organized Church. Perhaps nothing in all the formal life of the Church has so powerful a hold upon the religious imagination as the Lord's Supper; nothing so binds together the membership of the Church. Wide apart as Romanism and Campbellism stand, they have in common their most powerful appeal to humanity in the Supper.—(Nashville) Christian Advocate.

"Nothing in our doctrinal attitude hostile to the making of the Lord's Supper as useful among us as among these other Christians." Is not that very refreshing? We understand now why it is we are not so prosperous as the Campbellites, nor as pious as the Catholics. The one great hindrance to our success is the manner in which we administer the Lord's Supper. "Modern Christianity" sounds well, or it would coming from the editor of a paper devoted to "ethical culture," or some other such foolishness, but in the columns of the Central organ of Southern Methodism! Shades of Wesley and Ashbury! Further on he tells us what modern Christianity is—"Religious Imagination." Decidedly modern, I should say. The mission of Methodism is, and has always been, to declare Christianity to be a great fact.

Methodists make, and have made, the Lord's Supper a means of grace and an occasion of spiritual joy and power as no other people have ever done just because while they have wanted it from apostolic hands and turned it over to the local officials of the Church; while they have perverted it in nature and use from a holy

A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions. Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent. Accept no substitute.

sacrament given by our Lord himself to chosen and ordained overseers of the Universal Church to a mere adjunct of sectarianism, by which they appeal to the religious imagination of their followers, we have kept it where Christ placed it—in the hands of the ordained ministry, to be given by them to the members of the Church. (See I Cor., 11th chapter.) Nothing in our doctrinal attitude hostile to this Campbellite foolishness?

Had it been a communication from some self-concocted boy on his first circuit, charity would plead that he be borne with. But as it is, we are forced to face the fact that in the office of Editor in Chief of the Central Organ of the Methodist Episcopal Church, South, is an intellect rattling around like a solitary mustard seed in a two-pound can. Put him out!

J. C. S. BAIRD.

GAMBLING IN COTTON FUTURES.

What is the attitude of the M. E. Church, South, in respect to her members buying and selling cotton futures? As there is nothing specific in our discipline on this question, this writer believes it is high time that the pulpit and press were being kept from with reference to this growing evil. That this is an illegitimate business, from a moral point of view, must appear at least to every spiritually minded man. And it is so considered by a majority of our most intelligent and pious laymen. We have heard men who belong to no Church whatever branding this business as a legalized form of gambling, and criticising very severely members of the Church who indulge in it. Present conditions demand the voice of the Church on this matter. Let it be discussed through the Advocate and otherwise. Let the world know the sentiment of the Church on this question. And if any one is of the opinion that the buying and selling of cotton futures is a business in keeping with honest, moral principles, let him speak out and give his reasons for so believing. If we believe to the contrary, as many of us do, we owe it to the cause of righteousness to take our stand firmly against it.

There is but little hope of reform as long as we keep silent on an evil. Every pulpit and press ought to condemn this evil until it is overthrown. This writer, for one, believes that if any member who is engaged in this business can not be persuaded to desist, he ought to be dealt with as in cases of immorality.

R. A. CLEMENTS.

DISTRICT CONFERENCE NOTICES.

Dublin District.

District League and Sunday-school Conference at Stephenville May 29, 31.

District Conference at Glen Rose, June 26-28. Opening sermon by J. C. Carter, June 26 at 8 p. m. Delegates and visitors will be met with conveyance at Walnut Springs June 26.

Committee for License and Admission.—M. W. Rodgers, W. H. Terry, C. E. Statham.

Committee for Orders.—C. S. Cameron, O. P. Kiker, M. H. Major.

E. A. BAILEY, P. E.

RATES TO CALIFORNIA WILL REMAIN IN EFFECT ON THE SANTA FE.

Owing to the recent disaster in San Francisco there will be no meeting of the National Educational Association in 1906.

In order that those who have anticipated the pleasure of making a trip to California, may not be disappointed, the Santa Fe has decided to permit their rates and arrangements for the above named meetings, as heretofore announced, to remain in effect.

For those that may not be familiar with these arrangements we give them below:

For National Educational Association Convention at San Francisco, to have been held in July, a rate of one fare plus \$2.00 for the round trip will be in effect, selling June 25 to July 7th, final limit September 15th.

As stopover privileges are allowed on these tickets, you may visit the Grand Canyon of Arizona, Petrified Forest and Moki Indian Pueblos.

Drop me a card for descriptive booklets and any other information you may desire regarding trip to California.

W. S. KEENAN, G. P. A., G. C. & S. F. R. R., Galveston, Texas.



**Epworth League Department**

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

**State Epworth League Cabinet.**

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

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

**RATES TO WHITESBORO.**

We are asked to give notice that an open rate of one and a third fare has been authorized by the railroads for the meeting of the North Texas Conference Epworth League at Whitesboro, June 15-17, 1906. This should insure a good attendance. The program committee is preparing a fine spread for the occasion and Secretary Jones is bending his energies toward a full gathering of reports. The cabinet of this conference is giving special attention to district organization, and expects to have every one officered by the time of the Whitesboro meeting. We believe the strength of our movement lies in thorough district organization, and it will be a gala day for Texas Leagueism when the forty odd districts are constituted into as many League Conferences.

**CHANGE IN DATE OF MEETING.**

A message reaches us just as this budget is ready for mail, to the effect that the date of the meeting of the McKinney District Epworth League Conference, to be held at Frisco, has been changed to May 17-19. The impassable condition of the roads occasioned by the continued rains, and the inconvenience that would be experienced in caring for a meeting under such conditions as result from rainy weather, induced the change. Delegates who expect to attend should advise Mr. O. L. Hamilton at once.

**NOTES.**

The Pacific Methodist Advocate comes to us this week a mere shadow of its former self, containing eight pages of double-loaded matter, all of which, except one, refer to the terrible catastrophe which rendered San Francisco a desolate waste on April 18. The date line of the paper gives Berkeley at the office of publication, and the editor states that the plant was entirely destroyed in San Francisco. League Editor, H. N. Caldwell, uses the disaster as an object to the young people of the Church, and urges them to "strenuous effort in missionary work" under the plea that "this shock on the dull sensibilities has made thousands ready to receive instruction."

The Associated Press reports that the General Epworth League Board, in session at Birmingham on the 2d instant, decided to recommend to the General Conference then convening, the consolidation of all young people's societies into one organization. This, as we understand, refers to the juvenile societies connected with the missionary organizations and the Junior League, among which the younger membership of the Church has been divided to their own detriment. We trust the recommendation of the General Board in this respect will receive favorable attention.

We received this week a splendidly written communication, full of interest and sparkling with newsy items about the League in a certain locality. We were congratulating our selves on such a spicily note for the League column, when our eyes caught the word

**Tutt's Pills**

**FOR TORPID LIVER.**  
A torpid liver deranges the whole system, and produces  
**SICK HEADACHE,**  
**Dyspepsia, Costiveness, Rheumatism, Sallow Skin and Piles.**  
There is no better remedy for these common diseases than DR. TUTT'S LIVER PILLS, as a trial will prove. **Take No Substitute.**

"Over." On the last page this was written: "This is only for the President, not for the column, as I do not wish any more notoriety yet." Now, dear readers, (and fellow editors, as well) what is a fellow to do under such circumstances? It is just like getting hold of a juicy red plum and not being allowed to eat it!

Brother Charles U. McLarty, pastor of our Church at Caldwell, writes under recent date to say: "I am planning to organize both a Senior and a Junior League at this place. Any suggestions or helps will be thankfully received. I want to organize one that will stick. I have been working to this end and think the time propitious."

The Epworth Era reports a Junior League organized at Mt. Vernon which is "doing well," and a Senior League at Junction, Texas, with a splendid devotional department. The name of Mrs. H. B. Anderson is given as Superintendent of the former.

Our convention calendar will appear again next week. Send us additional dates of League meetings at once.

G. W. T.

**ALL FOR CHRIST.**

As thy day so shall thy strength be.—Deut. 33:25.

Let him that thinketh he standeth take heed lest he fall.—1 Cor. 10:12.

Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

For thou hast been a refuge for me.—Ps. 61:3.

Offer unto God the sacrifice of thanksgiving.—Ps. 50:14.

Rejoice, and be exceeding glad; for great is your reward in heaven.—Mat. 5:12.

Commit thy way unto the Lord.—Ps. 37:5.

He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.—Ps. 91:11-12.

Remember the Sabbath day to keep it holy.—Ex. 20:8.

In all points tempted as we are, yet without sin.—Heb. 4:15.

So teach us to number our days that we may get us an heart of wisdom.—Ps. 90:12.

The Son of Man hath power on earth to forgive sins.—Mark 2:10.—League Column, St. Louis Advocate.

**SECRETARY'S NOTES.**

By agreement with President Thomasson, on my return from my trip with the General Conference delegates to Birmingham last week I stopped at Biloxi, Miss., to inspect the celebrated Sea Shore Camp Ground on the Gulf Coast of Mississippi in order to get the benefit of their experience in the conduct of affairs in our Encampment at Corpus Christi. These grounds are the property of the Methodist Church and directly under control of a Board of Trustees from three districts in Louisiana and Mississippi. They have a beautiful location on the Gulf Coast, fronting on a bluff 1600 feet and extending back nearly two miles, having something over a hundred acres under their control. The grounds are entirely covered with immense shade trees, and a number of fine summer homes of Methodist people. In the way of public utilities they have an auditorium, hotel, restaurant building, artesian well with storage tank for distribution, preachers' lodge, where all preachers of the various conferences are provided with lodging free, an Epworth League Chapel, two stories, with lecture room and eight sleeping rooms on first floor and about twelve rooms above with wide veranda on three sides, keeper's lodge and a number of two-room camps. These grounds have been occupied now for nearly thirty years and many of the buildings show signs of age and need of repair. I went into all matters of government, rules and regulations, revenue, etc. I find that we in our Texas League Encampment, considering our one year for development, are far in advance of the Sea Shore equipment. Our location is as good, if not better, and we have many public conveniences already completed that are superior to theirs. This is not to disparage them, but to encourage our League people in Texas. The only feature in which they are ahead of us is in the magnificent shade trees, and in this they have much to contend with, for it harbors mosquitoes, making life almost unbearable at certain hours of the day, and necessary to sleep under bars during the season. They have made a mistake, I believe, in permitting large two-story houses to be built on the front lots, as this has practically eliminated the lots in the rear by shutting off the breeze and the view, hence nearly all their buildings are confined to the front lots. They charge a \$10 registration tax and a yearly

lease of \$15 on front lots and \$12.50 on others. Their keeper, Mr. Price, and the pastor, Rev. H. W. Van Hook, who, by the way, both extended me every courtesy and gladly went over all features of the grounds with me, both stated that his sum was no adequate compensation for the privileges received by tenants. Their season opens April 1 and closes November 1. Every person over ten years old is charged \$1 for a season ticket or 50 cents for the ten days of the encampment, which sum, as stated in their By-laws, is regarded as a contribution towards meeting current expenses of maintaining the grounds. An admission fee of 25 cents for each day is charged for those not holding season tickets. It is hardly necessary to go into further detail of their methods, etc., as this can be better discussed in our committee. I feel sure that we have at Epworth an opening for a great Assembly, if we can carry it out on lines already planned and restrict it to a large degree to our young people for their religious instruction and recreation during the heated term and not permit it to be monopolized as a summer resort for a few wealthy people who are able to build fine houses on their own lots.

We need many things to complete our plant in order to accommodate the crowds that will be there this year. We must perfect our restaurant features, provide permanent camps and plenty of drinking water and sanitation. These things, with plenty of tents this season, will tide us over to a prosperous year for 1907.

Improvements at Epworth by the Sea are going on rapidly. Several cottages are going up and Bro. Beall, our pastor there, writes me that it is very necessary that those who contemplate building for occupancy this summer would do well to begin at once, as labor will be scarce later on and they may not be able to get houses done in time. We have plans for cheap cottages, costing from \$125 to \$250, and would be glad to arrange to build for you at once. Mr. O. W. Kendall, our keeper, will be glad to superintend the work and build for you at first cost. Please write me at once, sending me sketch of what you desire in the way of interior arrangement, and I will correspond with you as to style and probable cost. Several of our Leagues are planning to build cottages for their delegates.

As soon as we get our general public buildings completed we want to begin the erection of a moderate-priced hotel on the League Assembly Grounds, which can be run during the season and made a source of revenue, as well as a needed convenience for our people. We would be glad to receive aid in this in the way of lumber donations or cash. Every dollar is spent on the property to make it a place where we can be comfortable and add to the pleasure of those attending. Will no some layman advance the sum needed to erect this building and let the League reimburse him as we grow in strength. The financial part of our Assembly is on a sound basis—the present market value being more than \$12,000 and would be a good investment for any secular enterprise. Any funds put into improvements will be amply protected, but we need the cooperation of our people in order to perfect the plant and complete it. Our individual Leagues are taking hold of the enterprise and will do all they can but the immediate necessity of providing for this season's crowd is on us and we must act quickly.

A. K. RAGSDALE, Sec.  
Dallas, Texas.

**How This?**

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.  
We, the undersigned, have known F. 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.

WALDING, 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.

**TERRELL DISTRICT CONFERENCE.**

The Terrell District Conference convened at Mesquite, Texas, April 26-30, in its thirty-first session, with Rev. O. S. Thomas in the chair to guide the conference in its work. The attendance was good. A large number of laymen and all the preachers of the district were present. The conference was one of the most interesting, profitable and religious in the history of the district. The spirit manifested at all time in the conference was excellent. Special features of the conferences were the prominence given to missions and Sunday-school work. Besides a great sermon by Rev. C. A. Spragins, of Sulphur Springs, on missions, there was a fine program on missions. The Sunday-school work was given a promi-

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- GUS HOOVER, Traveling Passenger Agt WACO, TEX.
- R. C. FYFFE, Ass. Gen. Frt. & Pass. Agt. TYLER, TEXAS

ment place on Saturday. The preaching was of high order, and at some services there were conversions. The following brethren did the preaching: J. B. Davis, A. N. Keen, C. A. Spragins, J. R. Wages, L. S. Barton, R. C. Hicks, J. R. Smith, Dr. G. C. Rankin and C. T. Tally.

The conference passed very strong resolutions on worldly amusements, and sent a memorial to the General Conference, on the Relation of Infants to the Church, and other important points.

The following laymen were elected delegates to the Annual Conference:

- DR. SIDNEY BASS,
- H. D. HUMPHRIES,
- CARTER ANDERSON,
- REV. C. C. WILLIAMSON.

The people of Mesquite and their pastor royally entertained the conference with open hospitality, and the conference passed suitable resolutions of thanks. Just before the adjourn-

ment, Rev. W. F. Bryant, in behalf of the conference, presented the presiding elder, Rev. O. S. Thomas, with a round trip ticket to the General Conference.

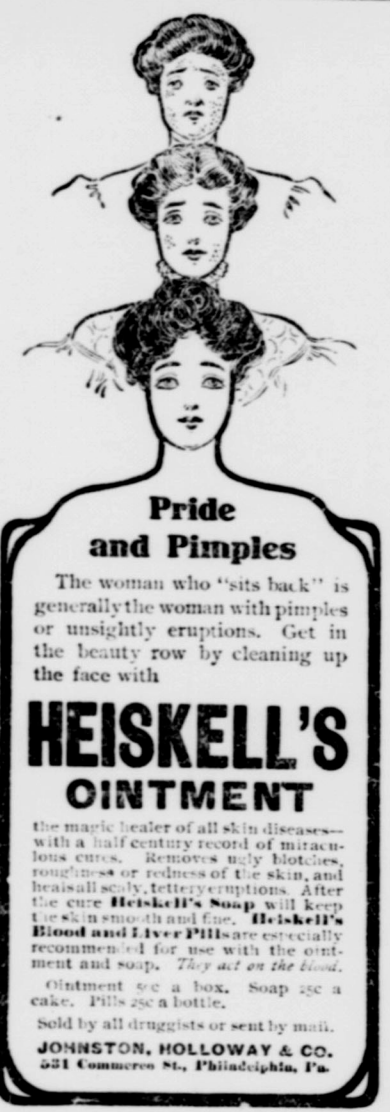
The reports from the preachers show the district to be in good condition, and the preachers are hopeful of great revivals all over the district.

C. T. TALLY, Secretary.

**A NOTRE DAME LADY'S APPEAL**

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





**Pride and Pimples**

The woman who "sits back" is generally the woman with pimples or unsightly eruptions. Get in the beauty row by cleaning up the face with

**HEISKELL'S OINTMENT**

the magic healer of all skin diseases... with a half century record of miraculous cures. Removes ugly blotches, roughness or redness of the skin, and heals all sores, tetters, eruptions. After the cure Heiskell's Soap will keep the skin smooth and fair. Heiskell's Blood and Liver Pills are especially recommended for use with the ointment and soap. They act on the blood.

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**Eggs For Sale** from pure blood Black Minorca, Large and Hardy. Everlasting layers. \$2 per 15. Satisfaction Guaranteed. Golden Rule Poultry Farm, Box 4, Collinsville, Texas.

**V. F. PACE,**  
Candidate for Representative (Place No. 2) Dallas County. Subject to Democratic Primary Election, July 25, 1906.

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Fort Worth, Texas

**ADDRESS OF THE BISHOPS.**

Continued from Page 7

gical denominations are purposed to remove as far as possible needless waste and rivalry.

**Inter-Church Conference on Federation.**

During the month of November, 1905, in the city of New York, an Inter-Church Conference on Federation was held, in which thirty Churches, with over twenty millions of communicants, were represented. By authority of the last General Conference delegates from our Church had seats in that body. It was held "solely for common counsel and as an expression of their oneness in the Lord Jesus Christ." The vast significance of such a conference cannot yet be fully appreciated.

The dominant note of the great meeting was that "the Church's one foundation is Jesus Christ, our Lord," and the ground of every appeal for a more perfect oneness was "that the world may believe that thou hast sent me." Its declared purpose was "more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service, and cooperation among them."

The plan of federation adopted by that conference will be laid before you for consideration and proper action.

**Union of Methodism in Japan.**

The rapid progress of Christian missions in the Japanese Empire and the marked change in the attitude of the Japanese mind have been such during the last decade that it seemed wise to bring the several Methodist bodies now working in that land into closer relation. This conviction, in the interest of unity, economy, and increased efficiency, led the representative missionaries and Japanese ministers of the six Methodist Churches in that field to the favorable consideration of organic union. The question was submitted to the General Conferences of at least four of the Methodist Churches represented in Japan, with the result that commissions were appointed by the respective Churches, and clothed with power to act when these commissions should be called together.

On the 3d of January, 1906, there met in Mt. Vernon Place Methodist Church in Baltimore, Md., commissioners representing the following Churches: The Methodist Church in Canada, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. The Evangelical Association of America and the United Brethren in Christ were not represented.

Two days of prayerful, painstaking consideration were given to the question before the said commissioners; but not being able to reach definite and final conclusions, it was decided to adjourn subject to call.

A second meeting was held in the Methodist Publishing House, Nashville, Tenn., March 1, 1906. After some hours of deliberation, being unable to agree upon a satisfactory basis of union, the following resolution was adopted: "Resolved, That the Joint Commission do now adjourn, subject to call as formerly provided leaving each Commission free to proceed with such action as may be thought wise to effect a union with one or more bodies in Japan, under the authority granted by their several General Conferences, praying that the time may soon come when all members of our Methodist family in Japan shall be one Church."

Upon the adjournment of the Joint Commission, the Commissioners of the Methodist Episcopal Church and the Methodist Episcopal Church, South, met for conference and resolved to proceed at once to effect the union of our Churches in Japan.

On March 15, 1906, the commissioners met again in the city of Baltimore and adopted a basis of union, unanimously agreeing upon every detail. The Methodist Episcopal Church of Japan, when organized, will be Episcopal in form of government, and conform in every essential element with the two great Churches in the United States. At the next session of the Annual Conferences in Japan delegates will be elected to a General Conference to meet in Tokio on the fourth Wednesday in May, 1907, for perfecting the organization of the new Church. The Church will begin its independent existence with more than one hundred American missionaries (including women, seventy-five ordained Japanese preachers, 7,000 members, 189 Sunday-schools and 12,000 scholars, 39 schools and colleges, with 3,056 students, one publishing house and \$200,000 worth of property. In order to perfect its work, the Commission should be continued.

**Federation.**

The last General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, adopted, without amendment the report of the Joint Commission on Fed-

eration. That report provided, among other things, that "where either Church is doing the work expected of Methodism the other Church shall not organize a society nor erect a church building until the Bishop having jurisdiction in the case of the work proposed shall be consulted, and his approval obtained. The Joint Commission was continued and will have a report to submit for your consideration.

The General Conference also instructed your Bishop to act in concert with the Bishops of the Methodist Episcopal Church in the work of preparing a Common Hymnal, a Common Catechism, and a Common Order of Worship. Members of the two Joint Commissions were appointed, their labors have been concluded and approved, and in 1905 the Common Hymnal was published, the Catechism prepared, and the Common Order of Worship adopted.

**Inter-Church Conference on Marriage and Divorce.**

The representatives of the fifteen Churches composing the Inter-Church Conference on Marriage and Divorce have held several meetings during the quadrennium and by means of published addresses and appeals have done much to stimulate National interest in this vital matter. Bishop Wilson, by appointment, represented the Methodist Episcopal Church, South. The one declared purpose of the conference was to emphasize, by reiteration, the great truths of the sacredness of marriage as not a contract lightly formed and easily broken, but an estate, first among the institutions of God for man, and foremost among the sanctities of life. The proceedings of that conference will be published for your consideration and such action as may be deemed wise.

**The Deaths of Bishops Hargrove and Keener.**

It gives us pain to report the death of two of our noble colleagues, with whom we took sweet counsel and held high fellowship. At the last General Conference Bishop Robert K. Hargrove, at his own request, was relieved from the active duties and responsibilities of the episcopal office. In this relation he continued to serve the Church with wise and helpful counsel, but was not able to render much public service. After months of failing health, he died in great peace, at his home in Nashville, Tenn., on the early morning of August 2, 1905. A man of apostolic spirit, an able preacher and well-furnished scholar, he was pre-eminently distinguished for the dignity and purity of his life, the firmness of his convictions, the genuineness of his Christian courtesy, and for his chaste speech and perfect sincerity.

On the 19th of January, 1906, from his home in New Orleans, La., Bishop John Christian Keener went up to his great reward. He was in the eighty-seventh year of his age. As pastor, presiding elder, editor, and Bishop he had served the Church long and with conspicuous fidelity. His was really a great life, and he will have a large but unique place in the history of his time. A man of brilliant gifts, prophetic vision, apostolic zeal, and singular consecration, he was in many respects, the most majestic personality in all our Israel. There was a royalty in his priesthood that commanded reverence while it inspired confidence.

**Episcopal Service.**

We record the fact with devout thanksgiving that during the quadrennium we have been able to attend all the Annual Conferences in the home land, as also in Mexico and Cuba, and to make biennial visits, as heretofore, to our missions in the Orient and in South America. So far as we are able to judge, there has been no lack of efficient episcopal supervision in any part of our wide connection. For the successful prosecution of our work during the next quadrennium it may be deemed wise for you to elect two Bishops.

**A Triumphant To-Morrow.**

And now, dear brethren, with this review of the past we invite you to look with cheerful faith upon a triumphant to-morrow, and gird yourselves for momentous duties.

Great changes have resulted in the past several decades, and mighty revolutionary forces are now at work. The geography of today is not the book we studied a few years ago. The map of the world has entirely changed. Deserts and dark places have been explored and found to be fertile regions, thickly populated. The ports of all nations have been unlocked, and missionaries permitted to enter with promised protection of person and property. On the wings of the morning the light of our Christian civilization has well-nigh reached every habitable shore. To take those lands for Christ is the mission and work of the Church.

The Bible has been brought out from its hiding places and put into the hands of the millions. It has been rescued from the tombs of the dead languages and translated into almost every vernacular of the world. And never have its divine pages been so eagerly and prayerfully studied. In the year 1860 the number of Bibles in circulation was less than five millions. Then it was translated into about sixty languages; now into more than four hundred!

More and more the great verities of our gospel are affecting the intellectual and moral life of the world, determining its ethical standards, and dominating to a degree its social and political ideals. Christianity is reversing the ancient tendency, and instead of working through the State upon the individual, works upward and outward from the person to the nation. The doctrines of a Christian democracy are liberalizing the governments of the planet, and their national flags symbolize, more or less, the principles of personal and religious liberty. Thus the way is being cleared, and the ground prepared, for the saving and sanctifying forces of our holy religion. Can we not hope for the speedy evangelization of the world?

Mighty possibilities are near at hand. Fields once distant and seemingly hopeless are at our very door, and white unto the harvest. Ripened grain awaits the reapers. "Our star is in our brain," says a brilliant Wesleyan preacher, "not in the sky; our ship of gold is at the quay awaiting its discharge, and not upon the high seas; our fortune is at our feet, not at the foot of the rainbow."

These vast harvest fields are a divine challenge to the faith of the Church. Never in all the history of our planet have spiritual and secular forces so conspired for the conquest of the gospel. Every invention and agency designed for the triumph of commerce gives speed and wing to the angel of the apocalypse carrying abroad the message of salvation. International treaties and relationships make possible, and give encouragement to, spiritual fellowships. The electric cables that interchange daily, if not hourly, the market reports of the world, also flash across seas and continents the glad tidings of the gospel triumphs. Doors are open and fields are white everywhere. At home and abroad the tokens are alike encouraging.

But if opportunity is bright, responsibility is correspondingly great. The work is before us, and necessity is upon us. A door is never opened without a command to enter. Into every whitened field the Lord calls both reaper and gleaner. "Go ye into all the world" is the standing order of Heaven, never to be revoked until the last conquered banner has been furled, and the last lost sinner redeemed. To us, as in the olden time, a Voice from heaven speaks in tones of divine authority and urgency: "Sanctify yourselves for to-morrow the Lord will do wonders among you."

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

**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.

**THE NUISANCE OF HYPNOTISM.**

From time to time I have received circulars, and so have my friends, from professional hypnotists, offering to teach their occult art for a small sum. Vast benefit will be derived from it, they say. A little attention to hypnotism will give a man power to control men at will. He can make them his vassals to do his behests, and they will never betray him, for they will never suspect the magic power by which they are held.

Last week I got one of these circulars, not intended for me, but for a lady. It told how the lady might fascinate the other sex and become the ruling spirit, the queen of any assembly. There were pictures illustrating the dull, entrained girl, when nobody's head, and the girl who had studied the magic power of dances, poses, gestures, the sound of the voice, airy, free, confident deportment, which would never fail to arrest attention and win admirers. "Before and after taking" were never more strikingly pictured. Here is the secret of power, wealth and fame, taught for a trifle of silver. Aladdin's lamp offered us for ten dollars.

Is there anything in this nonsense to justify a serious man in writing an article about it? These fellows find pupils enough to enable them to pick up a living. I judge from the frequency with which I encounter their literature that their trade is extensive. This brings us to another phase of the subject. The pupils of these hypnotists are meeting us every day. Their power is not all a sham. I have seen the experts lead men to perform at will many foolish capers. There is such a thing as hypnotic power, and a mere novice in the art may make a living by selling pure water for a sovereign eye lotion. Miss Rixie Jones, who took the lessons, made a quick catch. Dandy Dolittle was wonderfully fascinated. She was married to Dandy two years ago, and since then she has had many a profound meditation on her catch.

The trouble of it is that one finds in almost every place the graduates of this school of correspondence on hypnotism, trying to get their money back. One circular gives me, in confidence, the names of preachers who have taken the lessons. I could wish that the teacher had lied about the preachers, but he has not. I have detected the tricks of some of these fellows, and have known them to catch for a little while, considerable name. At the least suspicion that they are practicing arts, however, the game becomes very shy, and ere long they become marked as insincere men. Then they are in a wretched state. They are caught in their own snare and are helpless victims of their own trade. I would, therefore, caution all the readers of the Advocate to have nothing to do with teachers of hypnotism. It would seem that these frauds ought to be in the penitentiary, but I see the case he heard on both sides. How about those they catch? Are they subjects of pity or of ridicule? Here is a story from the Persian poet, Sa'di, which, though it be eight hundred years old, may illumine the subject at this point:

"A man, who had sore eyes, went to a veterinary to be cured. The veterinary put on his eyes ointment made for a donkey. The fellow lost his sight and sued the veterinary for mal practice. The case came before a learned judge. After hearing the facts, the judge said: 'I find no penalty in this case; for, though the ointment was prepared for an ass, if this fellow had not been an ass, he would not have gone to be treated by the veterinary.'"

I. E. GODDREY.

**If the Baby is Cutting Teeth.**

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

**I. & G. N.**

**THE TEXAS RAILROAD**

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

D. J. PRICE,  
Gen. Pass & Ticket Agt.  
Palestine, Texas.

GEO. D. HUNTER,  
Asst. G. P. & T. A.



### The Woman's Department

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

#### DAY OF PRAYER.

The Woman's Board of Foreign Missions will hold its twenty-eighth Annual Meeting in Opelika, Ala., beginning Wednesday, May 23, 1906. The President, Mrs. Wightman, has appointed Friday, May 18, as a day of special prayer for the presence and guidance of the Holy Spirit at the meeting. Mrs. Wightman asks most earnestly that every member of the Society will heed this call, so that in response to united, faith-filled prayer, the Board may be made ready to undertake broader work.

#### NOTICE, W. F. M. SOCIETY.

All delegates and visitors who expect to attend the annual meeting of the W. F. M. Society, North Texas Conference, to be held June 6-10, in Terrell, Texas, are requested to send names to Mrs. O. F. Walton, Terrell, Texas, in order that homes may be provided. All visitors will be cordially welcomed, and it is hoped many of the members of auxiliaries, who are not delegates, will avail themselves of the kind invitation extended and come to the meeting, and this applies to the brethren of the ministry, who not only invited but urged to come and give the Conference Society the encouragement of their presence. A railroad rate of one and one-third fare, on the certificate plan, has been secured, and all who purchase tickets are requested to get a certificate from local agents in order to get the one-third rate returning from Terrell. Let all come who can, and thus help to make the annual meeting a success in every way.

#### THE CLOSING SESSION OF THE VOLUNTEER COVENTION.

The most impressive time in the recent convention held in Nashville was during its closing session on Sunday night, when more than a hundred student volunteers, who expect to sail for the foreign field during the present year, were called to the platform and gave, in single sentences, their reasons for going. When these testimonies were concluded, Mr. Mott called for a season of silent prayer. In the almost absolute stillness there was a realization of the presence of Christ. The impression became more profound as the Convention Quartet, without announcement, and while the delegates continued in prayer, sang, as a message to the outgoing heralds of the Cross:

"Speed away, speed away, with the life-giving word,  
To the nations that know not the voice of the Lord!  
Take the wings of the morning and fly o'er the wave,  
In the strength of your Master the lost ones to save!  
He is calling once more, not a moment's delay;  
Speed away, speed away, speed away."  
As the soft refrain of the perfectly blended voices passed away there were visions of shore and sea and of ships passing beyond the horizon line bearing away the bands of volunteers who, in the name and for the sake of Christ, go with the message of salvation "to the uttermost part of the earth."

In the continued, unbroken silence Mr. Spear delivered a brief closing message, the summary of which was, "Look up to Jesus; look down on a lost world."—The Missionary.

#### TWO NEW MISSIONARY VOLUNTEERS.

The University Methodist Church, of Austin, is rejoicing that two of her daughters have wholly surrendered their lives to God for special Christian service; one for foreign and the other for either home or foreign work. One of them will graduate this year from the State University, and is a very efficient Y. W. C. A. and Juvenile Missionary worker. The other is a teacher and a trained nurse with three or four years experience in each profession. Both of these young women are richly endowed with beauty of face, charming personality, and with superior intellect and training. God is calling from among his brightest and best. Neither has decided just where she will take training, but both are implicitly trusting God to open the way somewhere for them.

A scholarship in almost any training school is only about \$150 a year. Are there not those in our conference who would like to express their love for the souls of men by making these volunteers their representatives in training for service? One will start to Chicago June 1 to take the summer course in the Moody Bible Institute unless the way is opened for

us to send her to our own Searrit Bible and Training School. Let West Texas Methodism join in the doxology of praise that our own sons and daughters are surrendering their lives to God's service.

MRS. SAM'L SPEARS,  
Austin, Texas.

To the Presidents and Treasurers of the W. F. M. Society, North Texas Conference,

Dear Sisters: It is very important to have the conference expense and publication funds collected and sent to me in your first quarterly report, June 1, 1906.

The minutes of the annual meeting will be published, and the delegates' expenses to Board meeting and other expenses of the Conference Society must be paid before the second quarter's remittances will be sent in. These are the only funds that can be used for this purpose. I insist that these funds be collected in full and be sent to me by the close of present quarter, June 1, as the success of our work depends upon it. Our collections for the year have been very good, in excess of last year, but let us endeavor to make this our very best year.

Let all the delegates come to the annual meeting in Terrell instructed in regard to the pledges to be made for the year's work. Remember your blessings and give as God has prospered you. MRS. R. H. RIVERS,  
Kaufman, Texas, Treasurer.

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

Our beloved Miss Mary Tarrant, missionary to China from our conference, is now making a tour through our territory. It has been impossible to find time that Miss Tarrant could give us to arrange for her to visit all of the auxiliaries.

"We so regret very much. We have arranged the schedule the very best we could. We are praying that her visits may be a great blessing to our society and the means of securing new auxiliaries and members. Miss Tarrant writes that she is being cordially received by our preachers and people. She will be with us at our annual meeting at Marlin, where we hope to meet the largest delegation we have ever had. Marlin opens her doors wide and invites us and our preachers into their hospitable homes.

MRS. J. E. GREEN,  
Cor. Sec. Conf. Society,  
Houston, Texas.

#### THE FOREIGN MISSIONARY AUXILIARIES OF WHITEWRIGHT.

The King has called three of our representatives to the Kingdom beautiful. The first to go was Mrs. Lizzie May, a bride of a year, with life alluringly extending before her. A winsome personality, one of those rare characters who "Smile in the morning smile at noon and keep on smiling at night." We have often wondered at the force of that being able to say, "For me to live is Christ," but this quotation applies to Mrs. May. Hers was the gentle, kind, compassionate life.

In one of her best conversations she said: "When I get well I am going to do more for foreign missions than ever before. But the King called, and the devotion of her husband and the wee baby could not detain her.

In response to the second call the Juvenile Society, "Little Messengers," sent their first envoy to heaven—little Ashley May. His handsome, intelligent face, surrounded with its nimbus of curls, was dear to our hearts. He imbibed his love for the Church and foreign missions from his father and mother, Dr. and Mrs. R. May. He was a child of keen observation and great promise. One of Whitewright's fairest buds has been transplanted to heaven's soil. It was a bonny messenger the Little Messengers sent first to God.

The third to go was Mrs. W. T. Sears. Another home is desolate, another family circle is broken, another quiet voice is hushed. One of the best of wives and mothers, the Creator's greatest boon to man, has gone home to God. Her life was one long story of usefulness to her fellow man. Her goodness radiated around her in deeds, not words. She was one of the charter members of the foreign cause at this place, and she reared her daughters, Mrs. Columbus Bryant and Mrs. John Marshall, to walk in her unwavering footsteps. The beautiful life has ended. May her children carry it through them into the future.

God selected our fairest and best. Blessed be the name of the Lord!  
MRS. S. H. LANDRUM.  
MRS. H. C. WILLIS.  
MRS. W. F. BRYAN.  
MRS. J. L. KIRKPATRICK.

#### MCKINNEY DISTRICT W. F. M. S. AT DISTRICT CONFERENCE.

The Wednesday night session of the McKinney District Conference, which recently convened at Plano, Texas, was given over to the Woman's Foreign Missionary work. The exercises were conducted by Mrs. A. R. Nash, District Secretary. A very entertaining and instructive program had been arranged for the occasion.

The services opened with the hymn, "Christ for the World we Sing," followed by Bible reading and prayer, after which the trained choir rendered the anthem, "Christ Rose Victorious." Mrs. Nash read the report of the year's work, after which the congregation sang appropriately, "The Light of the Gospel is Winning Its Way." The length of the program made it necessary to omit the auxiliary reports. Miss Ruby Kendrick, the young lady from Plano who has completed the course of training for the foreign missionary work and will soon enter the foreign field, gave a very inspiring and helpful talk on the Student Volunteer Movement. Miss May Spivey, our foreign missionary from our own McKinney District, who sails in September for Kobi, Japan, sang most sweetly:

"I'm but a stranger here,  
Heaven is my home."

These two young women who have consecrated their youth and their lives to this holy cause, won all hearts, and at the close of the exercises an opportunity was given for all to clasp hands with them and bid them Godspeed. Mrs. Houston read a paper on "Our Foreign Missionary Literature," a leading thought of which was that the inspiration is better than instruction; after which Mrs. Harding and Mrs. Ray sang a duet, followed by a recitation by Edna Russell, "Labor and Wait." In order that the exercises be entirely orthodox and Methodist, Mrs. Nash delegated the young ladies to take a collection for the Foreign Missionary work, which amounted to \$32.45.

After singing, the benediction was pronounced by Dr. M. H. Neely. Thus closed the most delightful evening of our District Conference.

MRS. EUGENE S. HURSEY,  
Secretary pro tem.

#### WOMEN'S HOME MISSION SOCIETY, WESLEY CHURCH, GREENVILLE, TEXAS.

Our auxiliary is now in the midst of one of the most prosperous years of her long and useful life. The various departments of work are all being developed; new life seems to thrill the society as we approach the time when all nature does homage to the grand story of the resurrection. Shall we, His children, show less of the life that is within us by failing to put forth new efforts and put off old habits of idleness in the Master's vineyard, than the birds and trees and flowers, which every morning greet the sunshine with the glad song, "He lives, I know He lives."

Our President, realizing that "in knowledge there is power," has appointed a program committee for each month. The duty of this committee is to prepare topics of vital interest to all Home Mission workers. The gist of the subject is brought out at the weekly meeting by a suitable leader and her efficient helpers. In this way we become acquainted with the many lines of work in which our society is engaged. Nothing causes so much enthusiasm as a perfect knowledge of the work, and the best workers are they who know the work. In this connection we have already had the following topics: Our Dormitory at Denton (at which time \$125 was subscribed); The Deaconess; The Rescue Work; Our Local Work; A Foreign Missionary Day; Our Schools, and Tithing Day.

One Monday afternoon recently, Mrs. E. W. Harris carried us for one interesting half hour through our schools. At the end of that time we knew of the real Home Mission work that was being done for the mountaineers, the fallen and the foreigners, who are being swept by the thousands into our own beautiful land. Jesus said: "A little leaven leaveneth the whole lump." Therefore, it behooves Christian America to see that the leaven is of the right kind. The paganism of the Chinese and the Japanese, the anarchism of the Italian, the wretchedness of the Cuban, will all give way before the simple story of the gospel. Some one must tell this story to them; some one must live this story before them. They are best reached through these schools, where the beautiful daily lives of the consecrated women are ever before them.

Kavanaugh and Lee Street Auxiliaries met with us on Tithing Day. This proved a delightful meeting. Members of the three societies were on the program, and several helpful papers were read and some earnest talks made on the subject of tithing. These union meetings are good for us. They promote good fellowship and brotherly love. No more suitable close for such a meeting could be imagined than the

# The Great National Temperance Beverage



Great corporations are now exerting a powerful influence to promote the growth of temperance sentiment. The position taken by managers of railway companies and other large commercial enterprises, is almost equivalent to prohibition.

COCA-COLA has been a great factor in promoting and increasing this sentiment. It has caused thousands of young men to give up the habit of drinking beer and other intoxicating liquors. COCA-COLA is delightfully invigorating, delicious to the taste, contributes to healthy activity of mind and body.

5c On Sale at Soda Fountains, or in Bottles, 5c

entire congregation singing, "Blest Be the Tie that Binds."

We have in deed and in truth a city missionary who works "without money and without price." The world knows not of the good she does as she goes about among the poor and fallen of our town, telling them of "Jesus, the mighty to save." But when she lays her trophies at His feet and hears, "Well done, good and faithful servant," then, and only then, will she receive the reward due her. Our society wants a part in this grand work our beloved little missionary is doing. We have decided we can best assist her by furnishing her the means to carry on her work.

We have inaugurated a system of cottage prayer-meetings for the ladies of our Church. They are held in different neighborhoods on Tuesday afternoon. All the neighbors come to these meetings. One meeting, recently held at the home of Mrs. B. O. Wylie, proved a veritable love feast.  
MRS. J. P. HAUK,  
Press Reporter.

#### DISTRICT MEETING.

Program of District Meeting of W. H. M. Society, Gainesville District, Saint Jo, May 23-24.

Wednesday morning.—Organization; Address of Welcome, Mrs. Dort, Saint Jo; Response, Mrs. Bell Stanforth, Gainesville; Address, N. G. Ozment.

Noon.—Devotional: Leaflet, "He that provideth not for his own." Mrs. J. C. Murrell; Paper, "How can I get more women interested in Home Missions." Mrs. E. K. Rudolph; A chalk talk of our work, by Mrs. Stanforth; "Model Corresponding Secretary," Mrs. Whaley; Report of Auxiliaries; Paper on Tithing, Mrs. J. C. Foster; Discussion: Paper, "What is the W. H. M. doing for Unprotected Girls?" Mrs. H. E. Eldridge; District Secretary's report.

Wednesday night.—Sermon, Rev. S. M. Black.

Thursday morning.—"Our new work." Mrs. Potts, Dallas; Parsonages and Supplies, Mrs. Hoekenhule; Discussion.

Thursday afternoon.—Address "W. H. M. S. a Means of Spiritual Development." Rev. W. T. Morrow; Paper "The Field of the W. H. M. S." Mrs. S. M. Block; Reports of committees; Selection of place of meeting; "What has the W. H. M. S. done for me?" Benediction.

Let all who are to take part in the programme please take notice and be

on time. All names of delegates should be sent to Mrs. Clara Whaley, Saint Jo, stating time of arrival and train on which you will arrive.

MRS. W. R. NUTTIG,  
Dist. Sec.  
Gainesville, Texas.

#### DALLAS DISTRICT, W. F. M. SOCIETY.

The District meeting of the W. F. M. Society, of Dallas District, will be held at Oak Lawn, Dallas, at 3 o'clock, May 17. We would be glad to have as large attendance as possible of all members and any others who may be interested in the work.

MRS. N. A. SEARCY,  
Dist. Sec.

#### NERVOUS WOMEN

Take Horsford's Acid Phosphate  
It quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.



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in your vehicle buying and then realize only ordinary wear—better see the Enterprise vehicles we're showing, know from actual demonstration their wearing qualities and comfort in use and their unassailable prices, as we make them. Free demonstration every day here.

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

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



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

Sherman, Texas.

The following programs were given this week in the College Auditorium: Friday, May 4, by the Pupils of Miss Barton and Miss Ledbetter.

1. Minuet ..... Godard  
Alma Hunter.
2. Cupid's Kiss ..... De Koven  
Three Roses Red ..... Norris  
Laura Lucas.
3. The Shepherd Boy ..... Wilson  
Margie Mattingly.
4. Will-o'-the-Wisp ..... Jungmann  
Corinne McBride.
5. Absence ..... Little  
Four-Leaf Clover ..... Coombs  
Josephine Rose.
6. Elfin Dance ..... Rohde  
Clemmie Skiles.
7. Elegy ..... Gade  
Husie Bumpass.
8. Long Ago ..... Taylor  
A Memory ..... Park  
Byrd Andrews.
9. Papillon ..... Denee  
Bulah Birdsong.
10. Minuet ..... Schubert  
Harvi Bunton.
11. Valse ..... Lack  
Mary Kimbrough.
12. Cheerfulness (Chorus) ..... Gumbert  
Misses Hackney, Jordan, Lucas,  
Howell, Morris, Rose, Beasley,  
Bunton and Andrews.

May 5, 8 P. M.

1. German Dance ..... Beethoven  
Miss Mary Spear.
2. Duet ..... Mendelssohn  
Misses Foster, Henry, Munroe, Staf-  
ford, Crocker, Shaw and Davis.
3. Violin (a) Cradle Song ..... Reinfeld  
(b) Toccata ..... Reinfeld  
Miss Mill Schlotter.
4. Song—O, My Heart is Weary...  
..... Goring-Thomas  
Miss Caldwell.
5. En Route ..... Godard  
Miss Agnes Sears.
6. Duet—Oh, That We Two Were  
Maying ..... Nevin  
Misses Purrah and Thompson.
7. Violin—Sonata, G Minor...Tartini  
(a) Larghetto—(b) Presto non  
trappa—(c) Largo—(d) Alle-  
gro non trappa.  
Miss Catherine Norfleet.
8. Ave Maria ..... Del Riego  
Miss Etta Dunagan, Soprano.  
Miss Irene Shaw, Violin.  
Miss Cleone Bechini, Organ.  
Miss Bessie Butler, Piano.
9. Concerto, C Major ..... Beethoven  
Allegro con brio.  
Orchestral part on Second Piano.  
Miss Helen Norfleet.
10. Song—Absent, Yet Present...White  
Miss Mabel Skiles.

## Mrs. L. A. KIDD-KEY, Presiden

### SECULAR NEWS

A strike is on among the mates, longshoremen, and all union workers along the Great Lakes. Indications are that there will be a long and bitter war.

Week before last it was announced that Father Thomas Sherman, son of the late Gen. W. T. Sherman, who is a priest of the Catholic Church, would start from Chattanooga and go over the line of his father's famous "march to the sea," and be accompanied by a detail of the Twelfth Cavalry. Such a storm of protest and criticism from the South followed that the plan was abandoned.

After carrying on negotiations for nearly three months, the sub-committees representing the anthracite mine workers and operators of Eastern Pennsylvania have agreed to continue the award of the strike commission for another three years and the men will return to work as soon as it is practicable, possibly Monday.

All the miners who have not committed violence against persons or property will be re-employed and no one will be discriminated against because of any activity he may have taken in the strike movement.

Attorney General Davidson, of Texas, is in Washington looking into the beef trust testimony. It is suspected that packers are working under an agreement in violation of Texas laws.

The Government bulletin, issued May 1, shows that the total cotton crop of last year was, counting round as half bales, and including linters, 10,725,602 bales. In running bales it was 10,865,520, equivalent to 19,804,556 bales of 500 pounds weight.

Texas, of course, leads in the production of cotton, the crop of last year having been, counting round as half bales, and including linters, 2,490,128 running bales, as compared with 3,132,503 in 1904.

An Italian girl in New York, who was shot through the abdomen, spinal cord and liver, is recovering from the wound, and the attending surgeons say

that she will recover entirely. In many respects the wound was like that which caused the death of President McKinley, and was identical, it is said, with that which resulted more recently in the death of Marshall Field Jr. in Chicago.

Strong measures against tuberculosis have been taken by the local government board of Scotland, writes Consul Fleming from Edinburg. It is put in a class of infectious diseases, and a campaign of disinfection is inaugurated.

May 1 a cyclone passed 5 miles south of Alvord, Texas. It destroyed the home of Jud Parks, killing his mother. Several houses at Alvord were blown off their foundations.

After two days of turmoil last week in the House, the sum of \$220,000 was added to the agricultural bill for the purpose of free distribution of seed and \$76,000 to the appropriation for the bureau of Plant Industry to be established in South Texas. Hereafter five-sixths of all seed are to be distributed by Congressmen.

Count Witte last week handed in his resignation as Premier of Russia, and will retire to private life. Former Minister of the Interior Gorenkyin was appointed to succeed him.

A syndicate of New York capitalists have agreed to advance \$100,000,000 for the purpose of rebuilding one of the burned sections.

An International Conference of Cotton Growers was organized in Washington last week. All the prominent cotton associations of America were represented.

The Marathon race of Athletes took place at Athens, May 1, in the presence of 150,000 people. Nearly all the nations were represented among the athletes.

A Russian officer who killed a revolutionist in his home and before his wife and children, has been convicted and given two years in prison. The dispatch says that "the jury recommended extenuating circumstances."

One of the usual incidents that mark the development of a miners' strike took place at Johnstown, Pa. In a clash between union and non-union miners, three men were fatally wounded.

The threatened outbreak on May 4 at Warsaw did not occur. Warsaw was like a city of the dead; no street cars, no cabs, no newspapers, and the restaurants were closed. The streets were patrolled by troops.

While the threatened revolution in Paris did not take place on May day, still there were many scenes of violence. Dragoons and Cuirassiers were kept busy sweeping disorderly mobs off the street, and many people were wounded.

Much havoc was done in North Texas last week by fierce wind storms. Many country homes were destroyed and a number of people hurt in the ruins.

The disagreement between the United States and the Mexican Government over fishing rights in the Gulf of Mexico is rapidly assuming a serious aspect, and is calling for immediate and radical action upon the part of the State Department. Not contented with the capture and detention of American fishing smacks and the confiscation of their cargoes, they have taken the crews of the vessels and cast them into the prison. Such was the report received by Capt. Munn at Galveston, May 2.

### FROM COLORADO TO TEXAS.

This writer has just returned from the session of the Denver District Conference, which had its sittings in the new and commodious First Church, Pueblo. This district covers a territory extending from Denver to Trinidad—some 210 miles. However, one travels though the LaVeta District in reaching this last named point.

This was a vigorous and harmonious session. There was spirit and there was life. Rev. T. S. Wheeler, the presiding elder, so held the reins as to please every man and give every one a fair show. The preaching was unctuous and uplifting. God was in it; so we rejoiced, shook hands and were made happy together. Rev. E. B. Chenoweth, presiding elder of the LaVeta District, was a visitor during all the session. On the second night he preached a sermon of good strength and great beauty.

In seven years I have never seen our preachers in such good spirits—and no wonder, when we heard the reports. Money plentiful, the salaries and benevolences well up, good improvement on all the property, good clothes on their backs, and we now have the promise that, for the first

time, everything will be reported full from every charge at conference in August. To have heard the reports about the additions would have converted the most skeptical. Man after man arose and reported twenty, thirty, forty and seventy since our last session. The total of about two hundred has been reached already. Let not the reader despise these figures. For that number here represents the work, plan and prayer which would have gathered in 2000 either in Missouri or Texas. To this number must be added those reported already from our other two districts. Walsenburg charge alone reported thirty-two.

The committee on memorials presented the following:

"We, your committee on memorials, beg to submit as follows: We humbly pray that our General Conference in session may not interfere with the "time limit" which is one of our ancient landmarks and a safeguard for the perpetuity of our glorious itinerant system."

It must be remembered that it was lost. I cannot speak the sentiment of the other conferences, but for our own, I can safely say that the idea of the removal or extension of the "time limit," is rapidly gaining ground.

The brethren, too, discussed the need of some legislation to favor points like St. Paul's, Denver, and Centenary, St. Louis. The former for the first time in fifteen years is enjoying prosperity. It would be certain suicide for this Church to remove the present pastor even at the terminus of his quaderennium.

The pastors of the whole Denver Conference had put their dollars together and purchased for Rev. T. S. Wheeler, who presided here, and who is our clerical delegate to Birmingham, a modern and handsome solid leather suit case. This was a voluntary expression of our love and esteem for this wonderful man. An ex-Texan, Rev. R. C. George, made the presentation speech, which was a marvel of wit, pathos and beauty. The rich response was no less in season.

Hear ye! Hear ye! all ye solons and councilors bound for Birmingham, Alabama. Known to ye all by these presents, greetings! Extend a friendly hand and give a cordial welcome to an embarrassed and tender lad bearing in his hand a new leather suit case, marked "T. S. W., Denver." Deal with the young man gently and send him back to us and his family. This favor will be worth your time and thought. For no elevation to any connecional office would be a promotion for him (to us).

The matter of the change of our conference boundary was thoroughly discussed. Every man had a patient hearing. The idea is rapidly gaining ground. It seems to be growing in general favor. Only two or three of the brethren here opposed it, and one of these afterwards said he favored it.

My presiding elder has his pocket full of letters and other data from Texas, all ardently supporting the change. I do not know how early it may be, but it is coming some time. If we cannot gain from some field new strength and added resource, then one of two things will eventually come. We will be compelled to stand alone, or we will be compelled to abandon this field. We do not want to contemplate the latter, and the former (my brethren say) is entirely out of the question. One of my good brethren stood on the floor at this session and called the names of about eight points, (and could have called twelve) abandoned by us in this field during his acquaintance of about fifteen years; and all this after thousands of dollars have been generously poured into this Denver Conference. Personally, I am now willing to do (as a Texas presiding elder wrote about this charge), "Whatever is for the glory of God and the good of Zion."

This poor scribe has been thinking a good deal (surface thinking) about a line or two which appears on the front page, down in the lower corner, of the "Texas" dated April 12.

"It is the easiest thing in the world to go off half cocked and make a fool of yourself. In such a condition you are pitiable. Better think twice before you speak, and you had better think five times before you write for the eye of somebody else. To say the right thing, and to write the proper thing, is a rare accomplishment. Some men never acquire the gift." That golden paragraph man- aged me. I cannot get beyond it. I am not tethered to the earth, but to God. My brethren, I thank God and take heart when I remember the fact that the uplifting influence of a thousand great lives are plying upon me and playing about me like the sunshine upon the tides of the ocean, or the playing of children in "God's out-of-doors." REV. H. A. WOOD, Walsenburg, Colorado.

### CHURCH DAMAGED.

Severe wind storms here May 1 afternoon. Our church building damaged beyond repair. Many other houses blown from the blocks.

W. C. FLEETWOOD, P. C. Petty, Texas.

### THE CONSUMMATION OF A GREAT THOUGHT.

The fate of nations and great empires hung in the balance of the ambitious schemes thought out by Alexander the Great. The men of thought and of action have moved the world on toward its appointed goal. This generation is vibrant with the thoughts of the ages that are past, and the generation to come will live and move and have their being in the thought of this age; but it will be the thought of men who, with hearts of love, looked beyond their own personal interests and surveyed the outlying interests of humanity. The life-purposes of a self-centered man die with him and he is soon forgotten. He who lives for self alone, lives in vain. Selfishness is the impediment sin of the world; and as all sin has its roots in the carnal self, which is enmity against God, it would lay the hand of death upon all progress in the evangelization of the world and turn the civilization of the nineteenth century back toward the setting sun of the dark ages. Inordinate self-love is the Rip VanWinkle to the conscience of this money-getting age; and the selfish man, like the dog in AEsop's fable, catches at the shadow of life and loses the substance. The scheme of Alexander came to naught, and Alexandria is the only monument of his greatness that remains. But there was some good leaven in the lump. Under the reign of the Ptolemies, a museum was established at Alexandria that in time became a great institution of learning. Magnificent buildings were erected, and the institution was richly endowed. A great collection of books was made and deposited in the Alexandrian library. The most eminent scholars of Greece and Rome and of other countries were invited to make their home in the capital city. Ptolemy Philadelphus learned that the Jews possessed sacred writings which were in fact the Hebrew scriptures of the Old Testament. The King was very solicitous to secure a copy for his library, but how to proceed was a difficult question, as the Jews regarded their scriptures as being too sacred for heathen eyes to look upon. He (the King) resorted to the following device: In former wars between the Jews and the Egyptians, many Jews were captured and sold into slavery. To conciliate the Jewish people, these slaves were manumitted, and 120,000 were returned to their country. The scheme cost the King and his subjects more than half a million dollars, but he secured a copy of the sacred writings, and six men from each tribe of the Hebrews were sent to Alexandria to translate them into Greek. Duplicates were made and sent to Rome and Greece, and into many other parts of the world. The first fruits of Christianity among the Gentiles were gathered in Rome, Greece, Africa, Egypt and Asia Minor, but the good seed of the kingdom had preceded the harvest some three centuries before. Ptolemy thought to found a great institution of learning, but God was in the thought, and in the consummation of it, salvation came to both Jews and Gentiles by the fulfillment of the prophecies as recorded in the Septuagint translation of the scriptures. Early in the second century A. D., two of the ablest defenders of religion were teachers in "The University of the East" and now, after more than two thousand years the Church is gathering golden grain from the transplanted thought that had its birth and foster-mother upon the banks of the Nile. The conclusion of the matter is this: Money invested in institutions of learning, and especially Christian institutions, will be paying dividends in the life and character of men centuries after the institutions themselves have passed away. The soul of a man is the most valuable potency in the world, and to invest money in the building of character is the greatest conception that could come into the human mind. The man with money in his generation who fails to make such investment, will lose an opportunity fraught with world-wide possibilities, and one kindred to the realities of the heavenly world. What a mighty power for good is money, but it is also a great power for evil. As is the sowing, so shall the harvest be. What then shall it be?

J. L. HOLLERS.

### RESOLUTIONS PASSED BY TERRELL DISTRICT CONFERENCE.

Resolutions on Sabbath Observance. To the Terrell District Conference: We, your committee on Sabbath observance, beg leave to submit the following resolutions as our report: Whereas, The Sunday railroad excursions have much to do with the desecration of our Christian Sabbath therefore be it,

Resolved, By the Terrell District Conference that we do all in our power to discourage such desecration, and that we do hereby appeal to the railroads of our State who enjoy the peace and prosperity due to our Christian civilization, to desist from such desecrations in giving special rates and excursions to our chief

cities and elsewhere on the Lord's day; and when excursions are given, that we respectfully request that they be given on other days than Sunday.

Whereas, We regard the Sunday newspapers taken and read by many of our people as one of the chief reasons why our people stay away from Church and desecrate the day by reading such literature as contained in the Sunday paper of to-day; therefore, be it

Resolved, That we do herein pledge ourselves as preachers and laymen by precept and example, to do all in our power to discourage the taking and reading of such Sunday papers.

Whereas, We regard the Sabbath as one of the greatest gifts of God to man; therefore be it

Resolved, That we do what we can to keep this day sacred by encouraging the strict observance of the same, and the discouraging of the divers and sundry desecrations, such as pleasure riding, visiting, playing games, and such like on God's day.

L. S. BARTON, Chairman.

### Worldly Amusements.

To the Presiding Elders and Members of the Terrell District Conference.

Dear Brethren—We, your committee on worldly amusements, beg leave to submit the following resolutions:

Resolved 1. That we regard the playing of such games as "Foxy-Two," "Flinch," and other popular games for prizes, as a dangerous form of gambling that is doing much to lead our people astray, and bring a reproach on the cause of Christ.

2. That we denounce dealing in futures as one of the worst forms of gambling and a member of the Church should not engage in it in any form.

3. That we deplore the present skating rink craze, and that we believe that the association into which our young people are thrown is bad, that the influence wielded by it is dangerous, and that we do all we can to prevent this craze.

E. G. ROBERTS, Chairman, W. A. PRITCHETT, Secretary.

### BROWNWOOD DISTRICT.

The conference held last week at Coleman was a success. It is no longer a wonder that Brother Bolton enjoys bragging on Brownwood District.

For splendid preaching, spirituality, liberality and completeness of business, this conference could not be excelled. Brother Boaz's collection for Polytechnic College was \$1,030; Brother Barcus' collection for southwestern University was \$500; Brother Shutt's collection for finishing parsonage \$75. On Friday afternoon Sister Bolton called a meeting of the W. H. M. Societies. They met at the hospitable home of Dr. and Mrs. G. B. Beaumont. The reports of their work from Sister Stodgel, McGuire, Patterson, Bolton and Beaumont were interesting. Their talks portrayed love and enthusiasm for their work and their members. Where the Christlike spirit of love and harmony exists this work is sure to succeed. Coleman has the newest, prettiest and most up-to-date parsonage in the whole land and country. Brother W. J. Hearon and his excellent family as occupants, makes the parsonage complete.

MRS. CRAWFORD.

### ONE IN THREE Every Third Person Poisoned By Coffee.

It is difficult to make people believe that coffee is an absolute poison to at least one person out of every three, but people are slowly finding it out, although thousands of them suffer terribly before they discover the fact.

A New York hotel man says: "Each time after drinking coffee I became restless, nervous and excited, so that I was unable to sit five minutes in one place, was also inclined to vomit and suffered from loss of sleep, which got worse and worse."

"A lady said that perhaps coffee was the cause of my trouble, and suggested that I try Postum Food Coffee. I laughed at the thought that coffee hurt me, but she insisted so hard that I finally had some Postum made. I have been using it in place of coffee ever since, for I noticed that all my former nervousness and irritation disappeared. I began to sleep perfectly, and the Postum tasted as good or better than the old coffee, so what was the use of sticking to a beverage that was ruining me?"

"One day on an excursion up the country I remarked to a young lady friend on her greatly improved appearance. She explained that some time before she had quit using coffee and taken Postum. She had gained a number of pounds and her former palpitation of the heart, humming in the ears, trembling of the hands and legs and other disagreeable feelings had disappeared. She recommended me to quit coffee and take Postum and was very much surprised to find that I had already made the change."

"She said her brother had also received great benefits from leaving off coffee and taking on Postum Food Coffee."

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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. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of ONE CENT PER WORD. Money should accompany all orders.

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

POETRY CAN IN NO CASE BE INSERTED.

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

CHAMPION.—Mrs. Louisa Catherine Champion was born October 22, 1836, and died April 8, 1906. She was married to E. D. Champion December 16, 1847. They had born to them nine children. Five still survive her, together with her husband, to mourn the loss of wife and mother. Mother Champion had been a true Christian and faithful Church member for over half a century. She had herself unselfishly on the altar of sacrifice for her children. Thou art gone, devoted mother; we miss thee and long for a touch of a vanished hand, and a voice that is stilled. We mourn, while thou art happy, where fragrant flowers immortal bloom and joys supreme are given, where rapt divine dispense the gloom, beyond the confines of the tomb appears the dawn of heaven. Your grief-stricken children, W. A. MCKINNEY, Ennis, Texas.

McGILL.—On Sunday night at 10 o'clock, April 22, 1906, Miss Pauline McGill, aged twenty-four years, went to her reward. If simply faith and bodily suffering make the crown brighter, and the reward greater, then her crown is bright and her reward a great one. The measure of our life is not in years, but in our acts. Miss Pauline joined the M. E. Church, South, at the age of twelve years. She consecrated her life to God while young. The last four years she was an invalid most of the time, but in her suffering she was a great comfort to her mother, brothers and sister, and especially to the mother, who was bereft of her husband. Paul says, "Unless the grain is planted there will be no new body or life." So I would say to the loved ones not to mourn your loss, for she is planted in death. The body has returned to dust from whence it came, and the spirit to God who gave it, there safe in the arms of Jesus waiting for you to come. A. P. BRANSFORD, P. C.

FINLEY.—Albert Sutton Finley was born in Collin County, Texas, March 2, 1871, and died near the place of his birth March 19, 1906. He was converted and joined the M. E. Church, South, about the time he was twenty years of age, and lived a faithful, consistent Christian to the day of his death. He was a good child, an amiable boy, a virtuous young man. He was absolutely free from those vices which stain the character of so many "respectable" young men. November 15, 1899, he was married to Miss Ella Lewis. Theirs was a happy marriage. Both of them were industrious, economical, and ambitious. They were rapidly accumulating a competency, when he fell a victim to that dread disease, pulmonary tuberculosis. They spent several months of last year in Southern California, New Mexico and Northwest Texas, seeking health. In all his afflictions he was a patient, gentle, sweet-spirited sufferer. He knew the almost hopelessness of his malady, and though he desired to live, yet much of the past year he was simply waiting for the messenger, whose coming he felt must be soon, and he was ready. No man in all his community was more highly respected nor more truly beloved, nor has the death of any one been more genuinely lamented. J. F. G. FINLEY, Long Beach, California.

"Knowledge is power"—if you use it. It is not the possession, but the application of the knowledge that produces results. If you are convinced that it is wrong to suffer with headache, because pain weakens and destroys the brain nerves, and you make no effort to relieve it, this knowledge has no power. But if you know that Dr. Miles' Anti-Pain Pills will stop headache in a few moments, and you take the remedy, your knowledge is power, because it has produced results. Use this knowledge and take Dr. Miles' Anti-Pain Pills whenever you suffer from neuralgia, backache, rheumatism, sciatica, or pain in any part of the body, and they will bring relief. If taken when you feel the attack coming on, they stop the progress of the attack and save prolonged suffering. This is applied knowledge, which is power. Druggists everywhere guarantee Dr. Miles' Anti-Pain Pills, and will return the price of the first box if they fail to benefit. 25 doses 25 cents. Never sold in bulk, Miles Medical Co., Elkhart Ind.

STOVALL.—Rev. John W. Stovall, an honored member of the West Texas Conference, died in the District Parsonage, at San Marcos, Texas, November 6, 1905. In his death the conference lost one of its most useful and best equipped ministers. Highly educated, of distinguished ability, devoted to the Church, a man of conspicuous honesty, a character of transparent purity, his place will not soon be filled. He was born in Winfield, Louisiana, September 29, 1859, of devout Methodist parents, with whom he came to Texas in his early childhood, settling near the town of San Marcos, where he grew to manhood, receiving his elementary education in Coronal institute. He was converted in childhood, and as a young man was a devout Christian of exemplary habits. Throughout his life he was nowhere held in higher esteem than by the people among whom he was reared. Feeling himself called to the ministry, he wisely determined to make the best possible preparation, and at about the age of twenty he entered the Vanderbilt University. On account of limited means he was not able to pursue his studies there consecutively, but at intervals he was a student in Vanderbilt for about five years. He was admitted on trial into the West Texas Conference in 1881, and served Uvalde Station for one year. In 1882, he was at Vanderbilt University. In 1883, he was again pastor at Uvalde. For three years, 1884-87, he was pastor of Victoria Station. The years 1887-1888, he spent in Germany, pursuing his studies. In 1888-1889, he was again in Uvalde in 1889-1891, at Dal-Rio; 1890-1891, at Cuero. The next two years he spent at the Vanderbilt. In 1893-1894, he was pastor at Kyle; 1894-1896, presiding elder of the San Angelo District; 1896-1898, pastor at San Marcos; 1898-1892, presiding elder of the Cuero District; 1902-1903, pastor at Bastrop; 1903-1905, presiding elder of San Marcos District. Brother Stovall had been, for several years, in failing health, but his closest friends did not suspect that the end was so near. He attended the session of the conference at Lockhart, represented his district, took part in the business and discussions of the conference, was elected as an alternate to represent the conference in the General Conference, and was appointed to Gonzales Station. He was taken ill on Sunday afternoon, but was sufficiently recovered to return home on Monday. After spending a quiet day with his wife and children, with good hope of so far recovering in a few days as to be able to remove to his new charge, he was stricken with apoplexy, and quietly passed away at 9 o'clock in the evening of Monday, November 6, 1905. He was married by the writer, in 1884, to Miss Mary Word, of Kyle, with whom he lived happily, and who, with a daughter and son survive him. He represented his conference in the General Conference of 1902 in Dallas, Texas. In the midst of a large number of his brethren of the ministry, and attended by a great host of mourning friends, his body was laid to rest in the cemetery at San Marcos, to await the resurrection. Brother Stovall was, in all respects, a man of the highest type of manhood. Honest, courageous, gifted, cultured, he shrank from no duty, however disagreeable, he sought no honors, but with unwavering fidelity he did the work of a Methodist preacher. In the prime of life he has been called to his reward, but his works do follow him, and his memory will be cherished long by many who loved him for his manliness, and have been inspired by his good life.

STERLING FISHER. WEST.—James Amyot West was born in the State of Arkansas, February 26, 1883, and came to Texas in 1891. He was married to Miss Mary Gohram, December 23, 1903, who preceded him to the home above June 16, 1904. Amyot professed faith in Christ in the summer of 1904. He died at the home of his parents at Bosqueville, April 20, 1906, after a brief illness of appendicitis. He was a noble young man, fond of life and full of energy. While he loved society, especially the Sunday-school, yet his devotion was to home and the loved ones in that sacred circle. Brother and Sister West reared seven children to manhood and womanhood, Amyot being the first one of their family called to leave them. They are sad, but resigned to God's will and have sweet comfort in the religion which brings the hope of a resurrection. G. J. IRVIN, Pastor.

PRICE.—Mrs. Lella M. Price was born August 11, 1880; was married to Dr. Price on the seventh day of February, 1901; joined the M. E. Church, South, at the age of sixteen and lived in that faith until death. She was raised in Virginia, and daughter of a reputable physician, James J. Rector. While our loss is great, and we sympathize with the loved ones left behind, yet God knows best, and we, too, soon must go. May her death be the pulling power to aid her weeping husband to give his young life to her Lord and our Savior, Jesus Christ. J. T. HOOKS.

WINDSOR.—Mother V. A. Windsor was born near Bowling Green, Kentucky, in 1815. In the same year her parents emigrated to Johnson County, Missouri, where she grew up and was married to Rev. Thomas F. Windsor, in 1846. Brother Windsor came to Texas as a traveling preacher, and served Bagdad circuit in Williamson County. While in this county Brother Windsor was one of the leaders in the historic fight with the Indians near Round Rock. From Bagdad he moved to Georgetown and preached two years. From Georgetown, Brother Windsor came to the Belton circuit, which he served in 1854 and probably longer. From Belton he was sent to Travis County, then to Lavaca, then to Gonzales, then to DeWitt, then to Brazoria, where they lived during the Civil War. Brother Windsor was chaplain of Wharton's regiment which disbanded at Houston. He died in Brazoria County in 1866. In all the struggles and hardships of his itinerant life on the frontier, mother Windsor was his true helpmate. After his death, she devoted her powers to the task of bringing up their children in the fear of God. Some years after her husband's death she moved to Burnet County, where she lived until a few years ago, when she came with her daughter to Killeen, and finally to Belton, the scene of her husband's early toils, where she went to her reward, April 5, 1906, at the ripe age of ninety-one. Two children, a son and daughter, preceded her to the skies. Three sons and one daughter remain behind. These are Dick and James Windsor, of California, Tom Windsor, of Killeen, Texas, and Mrs. Mollie Dougherty, of Belton, Texas. Mother Windsor was a lifelong Christian. The last six years of her life were spent upon a bed of suffering, and at times she was in agony. When her pastor would go to see her, she would ask him to sing an old hymn, and she would try to join in, and then she would shout. She is singing now in the country where there is no feebleness of age, and voices do not wear out. To her and her kind, this generation owes a debt of gratitude which we have no means of paying. May we be worthy of such an ancestry. E. HIGHTOWER.

AKIN.—Mrs. Harriet E. Akin (nee Grooms) was born in Nashville, Tennessee, May 5, 1836. She was married to Milton Akin, September 11, 1852. When a girl of fourteen years, she professed religion and joined the M. E. Church, South, and lived a life of consecration to the service of God and of devotion to her Lord. Suddenly, and without warning, on March 6, 1906, she was stricken with paralysis, and was rendered unconscious, in which condition she lingered until the following day, when God took her spirit home. We laid her to rest by the side of her husband, who preceded her to the better land just one year. She leaves to mourn her death four children, some grandchildren and a host of friends, but they all know where to find her. Sister Akin was truly one of God's saints. Her devotion to her Lord was supreme, and her fellowship with Him was comforting and sweet. Few attain to the blessedness of her experience. God has taken her home to himself, but the work of her hands shall be established, and she lives both in heaven and on earth. M. L. HAMILTON, P. C.

JOHNSON.—J. W. Johnson was born in Ohio in 1825, and died in Seguin, Texas, April 29, 1906. Brother Johnson lived to be eighty years of age. His days were many and useful. He joined the Mexican War in 1846 and served until it ended. He served all through the Civil War of 1861. He moved to Seguin, Texas, in 1849, was converted and joined the Church the same year, and he loved and served the Methodist Church until God called him home. He was married in 1853 to Miss S. J. Holland, daughter of Mr. and Mrs. Nelson Holland, of Tennessee. There were born to them six children; one died in infancy. His wife and five children survive him. The children are all grown and married, and leading a useful Christian life. He has for many years been a member of the Independent Order of Odd Fellows, whose objects are to visit the sick, relieve the distressed, bury the dead, and educate the orphan. Brother Johnson was truly a great man. He loved his country, his fellow-man and his God. GEORGE M. HALL.

CREASY.—Lloyd Creasy, son of J. T. and S. F. Creasy, was born in Mississippi and moved to Texas with his parents in 1901. Was converted and joined the Church at ten years of age. After ten days of suffering with pneumonia, the death angel came at the early age of fifteen and carried his spirit home to rest with his mother, who had gone eighteen months before, where there is no pain, no sorrow, and all is peace and happiness. Father, brothers and sisters, trust in Jesus, he will help you. E. A. ROCHESTER.

LANBERT.—Mary Lillie, daughter of T. A. and Jennie Linville, died after a brief illness at her father's house near Waco, April 16, 1906. She was about twenty-one years of age, and had been most happily married about four months. She was converted and joined the Church at Evergreen about ten years ago. Since then she ever exemplified in her life the marks of that new life in an unselfish loyalty to love's ambition. Richly endowed with a splendid face and form, warm in heart and cultured in the courtesies of true womanhood, she was always a welcome guest. She was generous and considerate at all times, and seemed always happy. She is sorely missed from earth, but truly a welcome awaited her in the "House not made with hands." G. J. IRVIN, Pastor.

VAUGHN.—Mrs. R. A. Vaughn (nee Norris) was born in Cumberland County, Kentucky, September 29, 1825; departed this life March 22, 1906, at Quitaque, Metley County, Texas. Sister Vaughn was converted in her seventeenth year and joined the M. E. Church, South. She was married to G. W. Vaughn, June 29, 1846. To this union were born nine children; five of whom, with the husband, preceded her to the home above. She moved with her family to Bell County, Texas, December, 1882. Death came suddenly. She was cheerful in early morning, but turned sick and fell, breaking a blood vessel. The black-winged messenger found Sister Vaughn ready for the voyage to the city of God. Sister Vaughn was faithful to God and to her Church. She spent most of her time reading her Bible. And those who witnessed her death are ready to exclaim, "Blessed are they who die in the Lord." To the children and grandchildren, we would say, grandma went the safe route, take her life as a pattern, Jesus as your guide, and one day there will be a reunion where these heartaches will never come. Let's be faithful and meet her. C. D. PIPKIN, Pastor.

Humers  
Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of pimples and other eruptions, they mostly remain in the system. That's bad. Hood's Sarsaparilla removes them and cures all the painful and disgusting troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.  
It is a good thing to be able to despise wealth—provided you deserve it.

SKIN PARASITES  
Grow and multiply in the skin of the sufferer from tetter, itch, ring worms, and various skin diseases. It is horrible to see the face in this manner. Fortunately the sufferer is no longer helpless. One box of Tetterine will remove the growth and restore the skin to a perfectly healthy condition. Physicians prescribe and druggists endorse it. 50 cts. at druggists, or by mail from I. T. Shuprine, Savannah, Ga.  
He cannot encourage this world who thinks of only good cheer himself.  
EXHORTATION CONSIDERED.  
I have before me the complaint against the "shedding of tears," written by some of our Advocate writers, and beg to refer them to the fullness of the Holy Word on Tears. In Isaiah 38:5, God says he observes them. David was grieved for lack of tears, and Jesus commended them in the poor, wicked woman who bathed his feet in the same and dried them with the hair of her head as he sat at the table with Simon, the indignant Pharisee. Paul refers us also to his warning through tears both night and day. Acts 20:31. I, too, am willful and stout-hearted sometimes, failing to recognize my limit and give God glory either in a shout or tears. But I am truly glad I was raised under the instruction of both, and still insist 'tis the same old spirit of, "I am holier than thou," in Isaiah 65:5, that causes one to be against them. Because one is disposed to ignore the stronger demonstrations of self-consciousness through tears is no evidence of the practice of hypocrisy. I find our greatest trouble is to cause men to give evidence to emotional feelings through these manifest avenues of tenderness, and as some say, weakness or feminine presentations. Christians should read 2 Cor. 12:9 before setting to seal they need not shed tears. As for the writer's part, the Bible gives encouragement and consolation that Satan can't buffet. Brethren, God will remember and wipe your weeping eyes in the day of final accounts. If 'tis joy to have them in excess, God give us this pleasure! This writer has heard of "crocodile tears," but if they do shed

them, we are beyond such comparison. Tears are in effect by real cause and 'tis this that affects us most, and surely they are not water in the eyes only. 'Tis only the reaching of the climax of selfishness and strait demonstration of penitence, therefore, our Lord failed to restrain us in both his word and practice. J. T. HOOKS.

Today's soreness is the result of yesterday's smartness.  
TUCKER'S "BARB-WIRE" OIL FOR STOCKMEN AND FARMERS.  
No risk in Castrating or Dehorning if you apply immediately this never-failing Antiseptic Compound. No Gangrene Germ—not even the scraw-fly will come. Heals rapidly fresh cuts, wounds, burns, scalds, and all open sores on man or beast. A certain cure for Tetters, Eczema, Itch and Skin Diseases.  
Price 50 cents pint bottle; at all drug stores and medicine dealers. WRITE FOR FREE SAMPLE BOTTLE.  
In one or more gallons—only to farmers and stockmen—\$3.50 per gallon. Delivered free at any Express Office.  
11 Ranch, Albany, Tex., Dec. 5, 1905. W. L. Tucker "Simple Remedy" Co., Waco, Texas.  
Gentlemen—I have used the can of Barb-wire Oil in dehorning my cattle with most satisfactory results. I shall use more. Send me at once, C. O. D., two gallons. Yours truly, W. A. FOAGE.  
Col. Henry Exall, at both the Dallas and San Antonio Fairs, cheerfully gave full endorsement of Tucker's "Barb Wire" Oil, stating, "It is the best thing made, and heartily recommends its use."

Ruptured? Our Radical Cure. True sent on free trial. You pay when satisfied. We take all the risk. F. Buchstein Co., 97 1st Av. S., Minneapolis.

A SPRING HOUSE FOR YOUR GALLERY  
Made of Galvanized Steel  
In winter a safe. In summer a refrigerator. Requires no ice. Thermometer stands 20 degrees below the atmosphere in hot weather.  
Sole on trial and approval. No agents wanted. We sell direct from factory and save purchaser agent's profit. Write for catalogue and special introductory offer. Address MILK COOLER AND STOVE FACTORY Rogers, Bell County, Texas

TUCKER'S "BARB-WIRE" OIL FOR STOCKMEN AND FARMERS.  
No risk in Castrating or Dehorning if you apply immediately this never-failing Antiseptic Compound. No Gangrene Germ—not even the scraw-fly will come. Heals rapidly fresh cuts, wounds, burns, scalds, and all open sores on man or beast. A certain cure for Tetters, Eczema, Itch and Skin Diseases.  
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11 Ranch, Albany, Tex., Dec. 5, 1905. W. L. Tucker "Simple Remedy" Co., Waco, Texas.  
Gentlemen—I have used the can of Barb-wire Oil in dehorning my cattle with most satisfactory results. I shall use more. Send me at once, C. O. D., two gallons. Yours truly, W. A. FOAGE.  
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**NORTHWEST TEX. CONFERENCE.**

**Georgetown District—Second Round.**  
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.

**Clarendon District—Second Round.**  
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.**  
Carbon, May 12, 13.  
Duffau, at Clarlette, May 17.  
Carlton, at Olden, May 19, 20.  
Cisco mis, May 26, 27.  
Cisco sta, at Cisco, p. m., May 27, 28.  
Bluffdale, June 2, 3.  
Desdemona, 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.  
W. H. HOWARD, P. E.

**Waxahachie District—Second Round.**  
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.  
Loveface, 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.  
Hardwell, July 19.  
Maypearl, July 21, 22.  
Ovina, 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.**  
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.  
Elliasville, at Elliasville, May 31.  
Throckmorton, at Sibley, June 2, 3.  
Miss. Inst., at Couts Memorial, June 20, 21.  
District Conference at Couts Memorial, June 22-24.  
E. F. BOONE, P. E.

**Abilene District—Second Round.**  
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 Macey, June 2, 3.  
Roby, at Hobbs, June 5.  
Lorraine, at Champion, June 7.  
Clyde, at Eula, June 9, 10.  
Lavon, June 16, 17.  
JNO. R. MORRIS, P. E.

**Dublin District—Third Round.**  
Dublin Sta., at Dublin, June 16, 17.  
Gorman Sta., at Gorman, June 23, 24.  
De Leon Cir., at Ross Chap., June 30, July 1.  
De Leon Sta., De Leon, July 1, 2.

Huckabay Mis., at Exray, July 7, 8.  
Stephenville Cir., at Midway, July 14, 15.  
Stephenville Sta., at Stephenville, July 15, 16.  
Green's Creek Cir. at Lingleville, July 18.  
Iredell Cir., at Brotton Chap., July 21, 22.  
Fairly and Lanham Cir., at Grayville, July 24.  
Hico Sta., at Hico, July 26.  
Duffau Mis., July 28, 29.  
Glen Rose Mis., Aug. 1.  
Granbury Sta., Aug. 5, 6.  
Granbury Sta., Aug. 5, 6.  
Bluff Dale Cir., Aug. 8.  
Carlton Cir., Aug. 11, 12.  
Eastland Cir., at Staff, Aug. 15.  
Cisco Cir., Aug. 18, 19.  
Cisco Sta., at Cisco, Aug. 19, 20.  
Carbon Cir., Aug. 22.  
Desdemona Mis., Aug. 25, 26.  
E. A. BAILEY, P. E.

**NORTH TEXAS CONFERENCE.**  
**McKinney District—Second Round.**  
Princeton, at Blythe's Chapel, May 12, 13.  
L. W. CLARK, P. E.  
**Gainesville District—Second Round.**  
Aubrey, May 12, 13.  
J. A. STAFFORD, P. E.  
**Greenville District—Second Round.**  
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.**  
Archer City, May 12, 13.  
Holiday, May 13, 14.  
Craffon, 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.**  
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.**  
Lake Creek, at Br. M., 2nd Sun. May.  
Yowell, at Jordan, 3rd Sun. May.  
Birthright, at Tarrant, 4th Sun. May.  
Parley 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.**  
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.**  
Southmayd, at Stanfield, May 12, 13.  
E. W. ALDERSON, P. E.

**McKinney District—Third Round.**  
Nevada, May 26, 27.  
Blue Ridge, at B. R., June 2, 3.  
Pilot Point, June 9, 10.  
Farmersville, June 16, 17.  
Josephine, at Honaker, June 23, 24.  
Wylie, at Sachse, June 30, July 1.  
Copeville, at Clear Lake, July 7, 8.  
Celina, at Roseland, July 14, 15.  
Frisco, at F., July 21, 22.  
Weston, at Liberty, July 28, 29.  
Prosper, at Zion, Aug. 4, 5.  
Renner, at Alpha, Aug. 11, 12.  
Allen, at Harrington, Aug. 18, 19.  
Anna, at Melissa, Aug. 25, 26.  
McKinney, 11 a. m., Sept. 2.  
Plano, 7:30 p. m., Sept. 2.  
Farmers Branch, Sept 8, 9.  
Princeton, Sept. 15, 16.  
I. W. CLARK, P. E.

**Dallas District—Third Round.**  
First Church, June 2, 3.  
Grace, June 3, 4.  
Oak Lawn June 9, 10.  
St. Marks, June 10, 11.  
Denton, June 17, 18.  
Grand Prairie and West Dallas, at Bethel, June 23, 24.  
Wheatland at W. June 30, July 1.  
Grand Ave., July 7, 8.  
Ervay Street, July 8, 9.  
Laweaster and Wilmer at W., July 14, 15.  
Lewisville Sta., July 21, 22.  
Cedar Hill and Duncaneville at C. H., July 28, 29.  
Argyle at A., Aug. 4, 5.  
Trinity Sta., Aug. 11, 12.  
Cochran and Maple Ave., at M., Aug. 18, 19.  
District Conference will convene at Denton June 14, 8 p. m. The opening sermon will be preached by Rev. M. L. Hamilton.  
J. L. MORRIS, P. E.

**San Antonio District—Third Round.**  
Bexar cir, at Oak Island, 2d Sun May.  
Pearsall, at Buckhorn, 3d Sun May.  
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 26.

**TEXAS CONFERENCE.**  
**Beaumont District—Second Round.**  
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.**  
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.**  
Gary mis., at Gary, May 12, 13.  
Carthage sta., May 13, 14.  
Tenaha cir., at Paxton, May 19, 20.  
Simsen 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.**  
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 Deacons and Elder's Orders, Gus Garrison, F. A. A. Downs and I. B. Manly.  
JOS. B. SEARS, P. E.

**Huntsville District—Second Round.**  
Cleveland and Waverly, at W., May 12, 13.  
Gold 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.**  
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.**  
Llano sta., May 12, 13.  
San Saba cir., at L. O., May 26, 27.  
San Saba sta., May 26, 27.  
Burns, 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.**  
Walnut, at Walnut, May 12, 13.  
Manor, May 19, 20.  
Webberville, at Hornsby, May 26, 27.  
Manchaca, at Cedar, June 2, 3.  
McDade, at Beakiss, June 9, 10.  
LaGrange, June 16, 17.  
West Point, at Muldoon, June 23, 24.  
Columbus, June 30, July 1.  
Wenmar, 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.**  
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. Bldg., July 7, 8.  
Fort 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 "Eppworth 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.  
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 26.

West End, July 25.  
Prospect Hill, July 26.  
South Flores St, July 27.  
Travis Park, 11 a. 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.**  
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.  
Kyle, June 16, 17.  
Pleasant Grove cir, at Martindale, 3 p. m., June 21.  
Belmont cir, at Oak Forest, June 30, July 1.  
Luning cir, at Soda Springs, July 7, 8.  
Tlaman cir, at McMahan, July 14, 15.  
Waeleer and Thompsonville, at Waeleer, July 26, 27.  
Lockhart, July 28, 29.  
San Marcos, Aug. 4, 5.  
D. K. PORTER, P. E.

**Beeville District—Third Round.**  
Floresville, May 12, 13.  
Kenedy, at Couch, May 19, 20.  
Lavernia, at Sandy Elm, May 26, 27.  
Pleasanton, at Fairview, (2d) June 16, 17.  
Kingsville, at Sunshine, June 23, 24.  
Machis, at Lagarto, June 30, July 1.  
Stockdale, at Sunnyside, July 7, 8.  
Alice, at Fairfurnias, 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.

**San Angelo District—Third Round.**  
San Angelo Circuit, at Rudd, 3rd Sun. May.  
Ozona Sta., 3rd Sun. May.  
Miles Sta., 4th Sun. May.  
Water Valley Cir., at Grape Creek, 1st Sun June.  
Sterling City Cir., at Mulberry, 2nd Sun. June.  
San Angelo Station, June 14.  
Paint Rock, 3rd Sun. June.  
Snerwood, June 16.  
Sonora, 4th Sun. June.  
Goldthwaite, 1st Sun. July.  
Lometa Cir. at Kempner, July 2, 3.  
Lampasas, July 4, 5.  
Center City, at South Bennett, 2nd Sun July.  
Brady Cir., at Carothers, 3rd Sun. July.  
Brady Sta., night, 3d Sun. July.  
Pontotoc at Conch's Chapel, July 17, 18.  
Mason Cir., at Bethel, 4th Sun. July.  
Mensidville, July 25.  
Junction City, 5th Sun. July.  
Wilburn Cir., at Varga, 1st Sun. Aug.  
J. D. SCOTT, P. E.

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**NOTES FROM THE FIELD.**

Continued from page 5.

two Sunday-schools and one League. Organized a League at Weston the second Sunday in March with twenty-five members, and it would do you good just to see how a few of these good people have taken hold with an interest. All of our officers are doing their part well considering the age of our League. The Era agent, Mrs. P. L. Smith, has sent in a club for ten Eras. Brother H. D. Gilbert is our President; anything has to move when he gets hold of it. He is doing a fine work. We organized a Sunday-school the first Sunday of April at Liberty with forty-seven members. This school is doing well under the superintendency of Brother I. S. Lindsey. We believe there is a hopeful future for Liberty school. On the same Sunday, in the afternoon, we organized at Cottage Hill with the same number but this school has almost doubled in membership in one month. Brother S. M. Francis is our worthy Superintendent. He is doing his part well. Several have told me that they had the best Sunday-school there that they have had for years. This is encouraging. We now have a school at every appointment. Hope to have Children's Day services at each point. We expect to hold our meetings as follows: Weston: will begin July 15, assisted by Rev. J. M. Bond, of Weatherford. Liberty: July 25, assisted by Rev. John E. Roach. Cottage Hill: August 15, assisted by Rev. Sam T. Francis, of Josephine. Hope to get Brother Clark from Wednesday to Friday at least. Of course we are counting largely on our local preachers, Brothers Smith and Ford. We want them to be in all our meetings.

**Roll, O. T.**

J. M. Holt, May 3: Western Oklahoma is as fine a country as we ever saw. Though quite new, it is developing very fast. The second Quarterly Conference for the Roll Circuit was held April 28-29. C. F. Roberts, presiding elder, was on hand, and looked well after all the interests of the Church. Every appointment was represented, and good reports were made. We now have one-half of our collections in hand, and the rest in sight. The stewards are looking after their preacher, and the presiding elder went home rejoicing with cash in his pocket, and the stewards went away feeling good. Oklahoma is on a boom; prospects are good for crops of all kinds, and the people are happy on the way.

**Boerne.**

M. P. Morton, May 7: We have just closed a ten days' revival at Boerne, which resulted in great good to the town and community. Quite a number professed faith in Christ, nine accessions to the Church by vows, seven children baptized, and the Church was revived. There is a better moral sentiment in the town. Brother M. J. Allen, of Burnett, did most of the preaching, and it was well done. His power in persuasion is great. The entire charge seems to be on the upgrade; congregations increasing at most all of the appointments. We serve a splendid people. Almost every week since we have been serving them (this is our second year) some token of thoughtful kindness has reached the parsonage. On last Wednesday the people of Boerne gave us a generous pounding; many nice things and

groceries to last a month. These marks of appreciation only beget in us a greater desire to be of helpful service to the donors. By God's help we expect to see Boerne yet coming to the front. The great majority of our population is German, and we have not done as much for them as we have wished to do. Brethren, pray for us that the Lord may open up the way to their hearts and show us the way to win them.

**Pittsburg.**

G. E. Cameron, May 7: The Pittsburg revival which has been in progress for nearly four weeks, came to a formal close Thursday night last. Friday night we had a school of religious instructions, and yesterday being Sunday we received into the Church a large number of new members, making a total of one hundred and ten new members received during this meeting, their ages varying from five to fifty. Among this number were a large number of professional men including doctors, lawyers and merchants, some of whom had gone far out in sin. One remarkable feature of this meeting was that all of that which we ordinarily term excitement came as a consequence of pungent conviction and powerful conversion. The pastor had the entire control of the meeting and did all of the preaching with the exception of a few sermons. We had fully two hundred professions and recommitments. I think not less than one hundred and fifty will unite with the various Churches of the city. As a pleasant surprise to the pastor a week ago, the Church raised \$357, a part of which is to be used in installing bath room fittings in the parsonage and the other is to be presented to the pastor and his wife to be used in a trip to some delightful resort.

**Pittsburg.**

Landon F. Smith, May 5: While the chief interest of the people called Methodists centers in the General Conference, news from the Churches will be of interest to those who "stay by the stuff." Our Church has closed a meeting of four weeks, conducted by the pastor, aided only by membership, except the last four days, when other brethren rendered timely and efficient help. The meeting was remarkable because of several features. It was conducted by the pastor, with little help outside of a loyal membership. It began months before in well attended prayer-meetings. The Sunday-school was the first and the last department of the Church to give evidence of revival fires. Systematic work was done in the teachers meetings and in class looking to a revival, and the first converts were from the Sunday-school. There were those who thought it would end there, but the wise leader knew better. The third week witnessed increased interest on the part of the men to the extent that they agreed to close their places of business for the afternoon service. Meantime a prayer-meeting had been begun in a vacant store and there at the hour of 10 a. m. each day strong men yielded themselves to the workings of the Spirit, aided by the prayers and appeals of their friends. Each afternoon the large auditorium was filled, and at night the Sunday-school room too was filled. There was little excitement such as characterizes revivals conducted by professional evangelists. Certainly there was no resort to clap-trap methods. The pastor made his plans months before and told

his people that he would depend on the presence of the Holy Spirit and their prayers and aid, and if there were any who were doubtful of the result they did not give expression to their fears. The last ten days was a great ingathering of mature men and women, a great love feast, and a time of reconciliation of those long alienated, as well as of the reformation of those for whom friends had been praying all but despairingly, and of reclamation and reviving of the membership. The increase of membership to date is one hundred and ten for our Church, and a number for each of the other Churches, the members of which worked harmoniously with the Methodists in the work of soul-saving. But this was not the end of the revival. Brother Cameron announced the last day of the regular services that there would be a meeting for the new converts on Friday evening. About one hundred and fifty were present to be instructed in the duties of their new relationship, among these the mayor of the city, a leading physician and lawyer of reputation more than local, besides children of six and up, with young men and maidens. After wholesome instruction the pastor reminded them that prayer and Bible study would be their best aids in living Christian lives and that the Sunday-school would be the place where they could best study the Bible. Thirty of these new converts gave their names for enrollment. The rest are nearly all in the Sunday-school already. This last feature, a school of instruction is not the least important, and ought to rank with our theological schools, for new converts need instruction as well as preachers do. And then an Epworth League of more than a hundred and fifty members was organized and will ably aid other institutions of the Church. But not the least hopeful feature is the determination on the part of the elders of the Church to furnish wholesome entertainment for the young people. This was advocated by the pastor from the beginning of his work and he gave his official board such a pleasant taste of entertainment by having their monthly meetings at some private home, that they are ready to help in the entertainment of the young people. But it is due to a good lady of the Church to say that she has shown in a practical way how these entertainments may be made pleasant and spiritually profitable at the same time. During the meeting she had a large number of the young men and young women of the Church to meet at her home for an early tea which turned into a service that adjourned to the Church, and was a means of spiritual uplift to the guests as well as of social entertainment. Suffice it to say we hope to have model church membership as we have a model church building. Perhaps some of the credit of this revival is due to the sacrifices made by the membership in erecting a splendid church in which to worship. At least their liberality as evidenced in this and other ways is but an evidence of their loyalty and God has honored their sacrifices and answered their prayers in the conversion of their children and friends. They further evidenced their liberality by a free will offering of \$356 for the parsonage, \$250 to be spent in making the pastor's home more comfortable, and \$100 in a trip of the pastor and his wife who ably assisted in the meeting by playing the organ at every service the whole four weeks.

**REPORT OF THE TREASURER OF THE TEXAS CONFERENCE FOR APRIL, 1906.**


Beaumont District—Beaumont, V. A. Godbey: Domestic missions, \$164. Call, P. J. Milton: Foreign missions, \$7; domestic missions, \$22. China and Sour Lake, F. O. Favre: Expenses delegates General Conference, \$1; orphanage, \$5. Jasper mission, S. H. Allison: Foreign missions, \$5; domestic missions, \$5. Suisbee, S. D. Horger: Foreign missions, \$16.  
Brenham District—Buckholts, J. F. Garrett: Expenses delegate General Conference, \$1; foreign missions, \$5.75; domestic missions, \$8. Chappell Hill, T. S. Williford: Orphanage, \$10. Davilla, G. W. Riley: Expenses delegate General Conference, \$1; foreign missions, \$25; domestic missions, \$25. Fulshear and Brookshire, M. A. Thurman: Conference claimants, \$15.50; foreign missions, \$13.25; domestic missions, \$15.50. Lexington, W. M. Sherrill: Conference claimants, \$2.50; foreign missions, \$5; domestic missions, \$5. Maysfield, H. T. Swartz: Foreign missions, \$8; domestic missions, \$10; orphanage, \$2.80. Milano, W. W. Adams: Expenses delegates General Conference, \$0; foreign missions, \$5; domestic missions, \$5; Church extension, \$2.  
Calvert District—Fairfield and Dew, J. A. Kenney: Foreign missions, \$17; domestic missions, \$17; education, \$5; orphanage, \$6. Lott and Chilton, G. H. Phair: Bishop's fund, \$13; confer-

ence claimants, \$5. Rogers Prairie mission, A. T. Walker: Conference claimants, \$5; foreign missions, \$5; domestic missions, \$5.  
Houston District—Angleton and Velasco, J. W. Johnston: Domestic missions, \$30. Bay City and Matagorda, A. S. Whitehurst: Domestic missions, \$20. Columbia and Brazoria, J. M. Gaul: Domestic missions, \$21. Houston, McKee St., J. W. Bergin: Domestic missions, \$78; orphanage, \$24. Rosenberg, O. F. Zimmerman: Foreign missions, \$5; domestic missions, \$10.50. Wharton and Lane City, Leon Henderson: Foreign missions, \$47; domestic missions, \$42; orphanage, \$10.  
Huntsville District—Dryan, I. F. Betts: Domestic missions, \$26. Madisonville, J. C. Carr: Foreign missions, \$10; domestic missions, \$10.15. Montgomery, A. L. Carnes: Domestic missions, \$10. Cleveland and Waverly, G. W. Henderson: Foreign missions, \$5.  
Marshall District—Beckville, C. M. Cagle: Foreign missions, \$15; domestic missions, \$15. Coffeeville, P. R. White: Domestic missions, \$10. Hallville, W. W. Horner: Foreign missions, \$2; domestic missions, \$3. Kellyville, J. H. Hammen: Expenses delegates General Conference, \$1; foreign missions, \$4. Kilgore, J. C. Stewart: Domestic missions \$25. Longview, B. H. Greathouse, Bishop's fund, \$24; American Bible Society, \$18. Marshall, J. L. Massey: Expenses delegates to General Conference, \$4; domestic missions, \$155; orphanage, \$25. Tatum mission, W. A. Craven: Foreign missions, \$2.50.  
Palestine District—Brushy Creek, I. F. Pace: Foreign missions, \$11; domestic missions, \$10. Mt. Selman, B. W. Allen: Foreign missions, \$4; domestic missions \$5.50; education, \$0. Neches, J. H. Westmoreland: Expenses delegates General Conference, \$1; foreign missions, \$30; domestic missions, \$27. Rusk, C. A. Hooper: Expenses delegates General Conference, \$2; domestic missions, \$59. Trinity and Lovelady, Stuart Nelson: Expenses delegates General Conference, \$1.  
Pittsburg District—Cason, D. F. Pulley: Expenses delegates General Conference, \$1; orphanage, \$6.50. Dalby Springs, W. H. Summey: Expenses delegates General Conference, \$1; foreign missions, \$2.50; domestic missions, \$2.50. Daingerfield, S. N. Allen: Foreign missions, \$7.50; domestic missions, \$1; orphanage, \$5. Glimmer, G. V. Ridley: Expenses delegates General Conference, \$1. Leesburg, W. F. Campbell: Expenses delegates General Conference, \$1. Linden, Ross Williams: Expenses delegates General Conference, \$2; foreign missions, \$20; domestic missions, \$42; orphanage, \$2. Naples and Omaha, J. E. Morgan: Expenses delegates General Conference, \$1. New Boston, W. H. Vance: Expenses delegates General Conference, \$1; conference claimants, \$1. Park, J. N. McCain: Expenses delegates General Conference, \$1. Pittsburg Circuit, Jesse Willis: Expenses delegates General Conference, \$2. Queen City, T. B. Vinson: Foreign missions, \$15; orphanage, \$12. Redwater, J. M. Mills: Domestic missions, \$12.50. Texarkana, J. B. Turentine: Expenses delegates General Conference, \$3; foreign missions, \$25. Texarkana, M. F. Daniel: Expenses delegates General Conference, \$1; orphanage, \$7. Winfield, C. M. Thompson: Expense delegates General Conference, \$2; orphanage, \$15.  
San Augustine District—Center, L. H. McGee: Education, \$12. Hemphill, C. A. Bly: Foreign missions, \$25.35. Keltys, M. I. Brown: Domestic missions, \$30. Melrose, F. E. Laker: Foreign missions, \$11.10; domestic missions, \$21. Paine and Lane, \$1. Teneha, C. N. Morton: Domestic missions, \$12; orphanage, \$3.  
Tyler District—Edom, H. A. Matney: Foreign missions, \$8.25. Meredith, L. B. Saxon: Expenses delegates General Conference, \$1; domestic missions, \$7; orphanage, \$8. Total, \$1695.15.  
L. L. JESTER.  
Conference Treasurer.

**ABOUT RIDING HOBBIES.**

A great deal has been said about riding hobbies, but I rather believe in it—provided you get them hitched up right and ride them all at the same time. One hobby by itself is liable to become unmanageable.  
A man is said to ride a hobby when he gets a little in advance of the procession on any line of work. If a pastor stresses revival work a little, it is said that the revival is his hobby. If he stresses missions he is called a missionary hobbyist. If he gets a little enthused on our great educational interests, they say that education is his hobby. And the same thing about the Sunday-school, League, prayer-meeting, pastoral visiting,

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looking after the Church rolls, and so on. Now we can fix that, brethren. Hitch up every interest of the Church together and pump about tenfold more enthusiasm into the whole concern and serve notice on the devil to get out of the way. I saw a steam plow at work a few days ago. The old engine just moved right along, drawing a long list of disc plows which were literally tearing the earth up. However, it took force to do it. So, brethren, let us make a hobby out of the interests of the Church, hitch them all together and pray Almighty God for the moving power from the upper world, and let her drive.  
C. G. SHUTT.  
Taipa, Texas.

It is refreshing in this age of money making to find a business man who is interested in the higher subjects of philosophy and religion.  
From the press of Jacobs & Holmes, comes a pamphlet entitled "Science, the Mind—Revelation, the Heart of God," by J. W. Barwell, of Waukegan, Ill.  
The pamphlet treats of spiritual interpretation of Christian faith, of the harmony of the universe, the unity of science and religious belief.  
The pamphlet is 25c, Jacobs & Holmes Publishers, 167 Adams St., Chicago. It is well worth perusal and contains enough "meat" for a large volume.

God makes the worst things work for the best to the good.

**Keep the Balance Up.**

It has been truthfully said that any disturbance of the even balance of health causes serious trouble. Nobody can be too careful to keep this balance up. When people begin to lose appetite, or to get tired easily, the least imprudence brings on sickness, weakness, or debility. The system needs a tonic, craves it, and should not be denied it; and the best tonic of which we have any knowledge is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the even balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that a stitch in time saves nine. Take Hood's for appetite, strength, and endurance.