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Editorial.

THE BIBLE THE MAGNA CHARTA OF OUR SPIRITUAL RIGHTS.

On June 15, 1215, the barons of England wrested from the unwilling John the Magna Charta which has stood for nearly seven hundred years the symbol of Anglo-Saxon rights. This document guaranteed to every individual the inviolable right to life, liberty and property, and promised that justice should neither be delayed nor denied.

In some such way we may say the Bible has come to us, but not unwillingly, from God, in order that we might have guaranteed to us all those spiritual rights which belong to us by virtue of our creation.

St. Paul wrote to Timothy that "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for discipline, which is in righteousness that the man of God might be complete, furnished completely unto every good work."

In this passage the apostle declares that the end of all Scripture is to complete the individual, and thus prepare him for every good work. This great and exalted purpose is attained through instruction, reproof, correction and discipline in righteousness.

The best guarantee that the individual can have that one will live in the possession of all one's rights, is to enlighten the mind, cultivate the reason, and teach one to think. The history of civilization shows that an enlightened mind is the forerunner of all liberty.

The Bible is the great book of instruction. It is a significant fact also, that this Book gives instruction in that realm of truth where, in the very nature of the case, man never could have discovered it. Or, even if he might have guessed at it, he never could have had any standards by applying which he could have brought his guess across the border line from the kingdom of uncertainty into the kingdom of sure knowledge.

The lines of God's instruction are simple, plain and fundamental. All can be reduced to instruction as to God, man, and the material world. It is also worthy of notice that all these lines of instruction are really untouched by the evolution and development of modern science.

Howsoever much many may discover concerning the laws of his own mental and spiritual nature, he can never transcend that fundamental instruction that God made man in his own image and likeness. And all that man may learn about himself will always be in harmony with this fundamental instruction properly interpreted.

And so it is with respect to the study of the material world about us. But we must be careful to distinguish between these fundamental, revealed facts and contemporary interpretations of them. As there is a difference between botany and flowers, so there is a difference between the facts of revelation and theology, which is only the passing and everchanging interpretation of these facts.

In the eighteenth century the great Botanist, Carolinus Linneus, created a profound interest in the vegetable world by his artificial

method of dividing this kingdom into twenty-four classes, based on the number and distribution of stamens. Now his method is superseded by the natural method. Yet, the roses, daisies, and trees remain the same.

So with the interpretation of the material world. The facts are given in the first chapters of Genesis. These facts abide forever. Our understanding of them may change from age to age. Whether God made the world in six days of twenty-four hours, or as indicated by the strata of the earth, during long periods covering millions of years, does not in any way have anything to do with the fact that God made the world. We have no reason, then, to be afraid that the ever-increasing knowledge, brought about by the present day scientific method can in any way cast a shadow on the great facts of God's Revelation to man. God made the world a unit of truth.

Not only by instruction, but also by correction and reproof God brings us into the full possession of our rights. There will never be a better disposition of humanity's proneness to err than that which states that man is as prone to evil as the sparks are to fly upward. There is, also, much wisdom in the statement that the heart is desperately wicked and above all, deceitful. So long as this remains true, man will stand in need of correction and reproof—reproof for his sins, and correction for error.

By "discipline which is in righteousness" the complete cycle of training is made. The word "discipline" is very significant. It was the one used by the old Greeks to indicate both the work of the teacher and the acquisition of the scholar, until the latter should arrive at his mental majority.

God not only gives instruction and reproof, but also attends us along the dusty highway of spiritual toil and acquisition. He stimulates and encourages our spiritual perceptions, giving us now and then a mountain of transfiguration in the joy and light of which we travel many days. And all this that the "Man of God might be complete and furnished completely unto every good work."

God has guaranteed to man through his word all those spiritual rights which make for his highest attainment. He not only places before him the highest ideal, but assists him at every difficult and impossible point, gives to him power to become "perfect even as He is perfect." And in addition to this honors him with a co-partnership in the accomplishment of every good work.

BLESSINGS ARE FOLLOWED BY DUTIES.

When Christ went upon the mountain top, with his three disciples, he was transfigured before them. His raiment became as bright as the sun, so that human eyes could hardly look upon him, such was the brilliancy of his glory. To him, this was an hour of triumph, and to these three disciples it was the privilege of a lifetime. The Father said: "This is my beloved Son; hear ye him." Around him there appeared Moses and Elijah, and they talked with him. The disciples heard the voices of these visitants,

but did not see the real personages. How long this scene lasted we are not told, but such was the effect of the revelation that the disciples were almost overcome, and they proposed to build places of worship and abide there. By and by they came to themselves and found that they were alone with Jesus. Daylight dawned upon them, and they came down from the mountain. Then it was that an afflicted boy was seen among a crowd of people. The other disciples were there, but had been unable to heal him. Jesus spoke the word of life and power and he was restored to his normal condition of body and mind. How different this scene from the one on the mountain. There it was glory beyond description, but here it was torture and suffering. Up there no duty rested upon them but to enjoy the ecstasy; down here there was a case that demanded great faith, and the power of the Redeemer. Exacting duty followed the blessing of transfiguration.

Life cannot be made up of all joy. It has the other extreme. The two need thus to succeed each other. We must have seasons of blessing. We could not endure the responsibilities without this encouragement. It comes to us like a ray of sunshine in a dark cloud. But the blessing is given to us to prepare us for service. God has a use for us in this world. There are unpleasant things to be done. They suggest themselves all around us. And following our spiritual triumphs, we must come down to the prosy and the practical experiences of life. When we get a great spiritual baptism, there is some great burden awaiting us, some great sorrow just in front of us, some case that needs our special help. The glory of the former prepares us for the drudgery of the latter. It is always proof that God has some extra work for us to accomplish when he pours out upon us a great blessing.

EXPRESS AGENTS AND THE WHISKY BUSINESS.

The jug business is bad enough under the ruling of our courts when the law is strictly adhered to, but it is a great deal worse when the express agents enter into collusion with the distilleries and the wholesale whisky business to violate the law. Now and then we find express agents who have respect for their consciences and for the laws of the State, and under no circumstances will they permit their positions to be used for illicit purposes. But frequently the express agent has neither conscience nor respect for the will of the people, and in such case he lends himself—rather he sells himself—to the distillery or the wholesale whisky house to do a regular whisky business in local option territory. In such a case, he makes himself a menace to the whole community, for he is nothing more than a bartender, and the office under him is nothing short of a bar-room. We have before us a copy of a letter sent to express agents in Texas by a distillery company, proposing to pay them a good commission for handling their stuff. Quoting from this letter, in part, it reads as follows: "Dear Sir—Why not make \$50 per month? You

can do this easily if you will take hold of our great offer. All correspondence with our agents kept strictly confidential. Eighty-five cents' commission paid on each gallon of our \$3.85 whisky, and over sixty cents on all goods under. This commission you can deduct from the C. O. D. wrappers when making returns, or remit by currency or money order if preferred. This is the greatest offer ever presented by which you can make money—no work, no interference with your present work—just extra money. Give us a few orders just to get started; the result will be marvelous." Once in awhile an express agent can be found who has no scruples on this subject, and he soon fills his office with these packages, and he knows to whom to sell it without running much risk. This often explains the stacks of C. O. D. packages in many of the express offices in this country. Sometimes these packages accumulate without the effort of the agents, but often the agent sends the names of persons whom he can trust and these packages come as a result of his complicity with the distillery. We take it for granted that the express company knows nothing of the acts of their agents under such circumstances. If this outrage is going on in your community, you ought to set a trap for the agent and have him before the courts for engaging in the whisky business in local option territory. He is a violator of the law, and he is putting the will of the people under his feet, and he needs to be dealt with drastically. You may not be able to get hold of the distant distiller, but you can manage to get hold of their tool, in the person of your express agent, if you will take a little trouble to camp on his trail. No express agent has any right to go into the whisky business as an agent for some firm living in or out of the State. Put a few of them in jail and on the public road and it will speedily reform them.

If you get your feelings hurt you had better not make too much noise about it. Feelings are near the surface and they will heal directly if you do not nurse them too tenderly. Besides this, your best friends will not know how to take you if every time they turn round, they are in danger of wounding your feelings.

Paul was a man of great logical acumen. He mastered a proposition at a glance and his premises and conclusions remain unshakable to this good day. He presented his understanding of the gospel in such clear and unmistakable style as to leave no room for the revision of his theology in the after ages. His system is invulnerable.

Never write a letter to a man when you are in a passion, for you will be sure to say something you will regret. And such a letter is a dangerous thing to put into the hands of a man whom you have outraged. He may preserve it, and some day when it will put you at a great disadvantage, he will draw it on you, and you will have to face it. When you put yourself down in black and white and then put it in the mails, you need to be very careful.

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General Conference M. E. Church, South.

DR. YOUNG J. ALLEN'S ADDRESS ON CHINA.

Mr. Chairman, and the brethren and sisters: I appear before you to-day at the call of the conference. I do so because I believe the field I represent has enlisted your attention, your hearts, and an interest which this occasion exhibits perhaps at its very best. It has often been my privilege to represent China, and sometimes persons have thought, "What has China done to merit such statements," or such representations as I was able to make. Now, brethren, I know it is not a question to-day of what China has done; and yet there are some things that China has done that I feel I ought to state to you in this introduction. Among the things China has done is bringing that great nation, that great and populous country, empire, down to our day. She is an ancient as well as a modern people. Her conquerors, the Assyrians, the Babylonians, the Egyptians, the Greeks, the Romans, have all perished. And all we have of them is fragments from their ruins, a rescued literature in parts—fragments of literature, in the hands of a new people, an alien people we might say, are all that is left to represent those great peoples. But China has come down to us through all the ages, not depleted in territory, nor depleted in population, a great people inhabiting a great empire. And look at it again—compare the Roman Empire at its very height, and you will find that the Roman Empire had about 120,000,000 people. Their territory was much smaller than China. China represents 400,000,000 and more, according to recent statistics. Their empire, the area of it, is larger by perhaps five times than some of those great empires that we have mentioned. China has conquered all the regions round about. The Cantonese who visit your shore and whom you know as Chinese, are not Chinese except by conquest and adoption. They have received the civilization of China.

The Chinese people inhabit North China beyond the Yellow River. And all other parts of China have been conquered by them or by peoples representing them. This civilization embraces all Eastern Asia. Their language is understood, not always read, by 500,000,000 of people. She has given them their language, laws, and literature; and so China to-day stands as the suzerain of all Eastern Asia. Japan, until recently, acknowledged that. And all the other nations that have gotten anything in the way of civilization have gotten it from China. And so, friends, with the magnificent territory which she now has, and with the riches of the resources which abound in that great country, and with the population which supplies, or might supply, labor enough to develop it all, China stands to-day, physically, morally, intellectually, politically, in every way—she stands one of the greatest peoples that has ever come down to us.

But, friends, I do not propose to boast of what China has done. She has done much. The question that concerns us to-day is not that, but another question, and that is, what China stands for now? That is a question that concerns us and concerns the world, because China to-day is a world question. China at this critical moment stands, so far as the Church is concerned, in the very foremost front of interest. China for Christ means the world for Christ, the fulfillment of the great commission, the consummation of the gospel dispensation. But achievement such as this invites thought and invites effort such as has never been put forth before. Now I want to concentrate your attention for a few moments on the present situation. All the world at present is looking toward China. Diplomatic, commercial, intellectual, and religious interest has concentrated there for many years now; but never to such an intensity as to-day. And I wish briefly to call your attention to the situation; and secondly, to our relation to it. For there is the point, our relation to the present situation in China.

Speaking generally, the situation in China may be described as one of transition and transformation; and the conditions that characterize the movement are those resulting from the conflict, first of ideas, between the old and the new; secondly, between the Chinese and the Manchus, or the government and the people. Now right here I will explain to you—perhaps you all know it, for in these brief notes which I made to prevent too much diffusion, I must take for granted that you are acquainted largely with the history of China and its present political relations and situation. China, as you know, then, is governed by Manchu Tartars who conquered the country in 1644, two hundred and fifty-two years ago. It is no secret that a revolution is contemplated. The word revolution here is used in its broadest

sense, not simply as political revolution, though that also is comprised in the word. The revolution which I speak of at present has for its object, first, the restoration of China to the Chinese as against the Manchus. There are many factions that advocate this. And secondly, the restoration of its integrity and independence, by recovering from foreign governments the concessions made to them, and the ultimate abolition of the extra-territoriality clauses exacted by foreign governments and inserted in their treaties. And also the admission of China into the comity of nations. The whole involves reforms and changes that are radical and far-reaching. The parties to this movement are the enlightened and progressive Chinese on the one hand, and the conservative governing class, comprising the Manchus and their sympathizers among the Chinese, mostly those who are in offices of trust and emolument. I may explain here that when the Manchus came into China there were factions warring together, and one of these factions invited the Manchus. The Manchus helped to put down the opposing faction, and then turned upon the inviting faction, and in this melee there were Chinese that adhered to the Tartars, and have ever since been regarded as Chinese Tartars. There never has been any great bond of union and sympathy between these two great peoples. But a compromise having been early effected, as a modus operandi or vivendi, they have managed to get along very well for two hundred and fifty years.

The coming of foreigners was the beginning of a new era in the history of China. The first conflict was for admission and recognition of foreign governments, and over their relations with China. The Chinese have never—I mean, of course, now, the Chinese government so-called, the Manchu government—never recognized any rights. Everybody is subject to the throne and belongs to the sovereign. The foreigner was regarded as an alien, so far outside (and hence called the outside barbarians) that he was not entitled to demand any rights. And, of course, Chinese conceit and pride recognizing simply privileges, they would grant privileges by petition, but never any rights. And so, of course, war was ultimately inevitable. It came, and resulted in the repeated defeat and humiliation of China. These things have been going on now for sixty years, during which time the people and the government have been gradually getting asunder. The people were always required to keep quiet, were never allowed an utterance on any great State question. They were not allowed to gather together in groups and talk on these subjects. They could not write on them. They had no papers for all these years; but even recently, within the last few years, they have required the people to submit and be quiet, saying that the government would attend to international matters. And so it has gone on for these years, the people being absolutely dominated by their fear of being arrested, because there are always spies listening, and very frequently the opportunity is availed of to blackmail the people. They simply say: "I heard you speaking in a kind of revolutionary way, or seditious way, uttering remarks that are not allowed." And so they are led before some official, and mulcted to the extent of several dollars or hundreds of dollars.

Now, however, a new phase of this question is presented; and it is the people led by the student classes and the younger generation, young China, in fact, that are taking the initiative. These young men have been educated in our schools. Many of them have gone abroad, to Europe, America, Japan. Many of them are officials and official secretaries, and others who have gone abroad and seen the world, they have come back enlightened. They have received an impulse. They now feel that the time has come for them to speak; and so, led by these students, the people have arrayed themselves on the one side against the government. Now I do not mean to say that they have broken out into any great revolt, but they have made it known to the throne that they do not intend to submit so abjectly any longer. They credit the Manchu government with defeat, with humiliation, degradation, poverty, and helplessness at home, and with neglect and indifference in regard to their people abroad. Thus their people go abroad to America and other countries and they are treated with contempt. They are humiliated. And so now the two features which characterize the situation, revolt against the government and opposition to foreigners, spring from the same source—the desire to recover what a feeble government has lost, and the desire for restoration of the authority of the Chinese. "China for the Chinese" is therefore the legitimate watchword for young China. And this affects both the Manchu government and its relation with foreigners. The people also demand, on these accounts, great reforms. Es-

pecially do the Chinese demand a share in the government of the country and in its administration. They ask for a limited monarchy, with a parliament and constitution, etc., and of the foreign governments they demand the restoration of concessions already granted by the Manchus, the withdrawal of extra-territoriality clauses from the treaties and admission into the comity of nations. The people also demand the abolition of the ancient government Civil Service. Now you know, friends, that has distinguished China above all the nations—the Chinese Civil Service. It is so admirable that England has adopted it in India; and other nations have partially accepted it. Our own country, I think, has received a suggestion from this source. It has served China for a thousand years, and yet this year, in China, the Empress Dowager, the supreme ruler of China, promulgated a decree ultimately and absolutely abolishing this great system that has characterized Chinese civilization for a thousand years. That is one of the most significant steps that has ever been taken in the country. It is to be followed by demands of the people, because they all demand that they shall have an equal chance, equal rights, in the matter of education.

They therefore demand a universal system, somewhat after the American common school system, terminating in the capital at Peking, in a great imperial university.

What is more significant still, this change has invited the men to come in and share the privileges of this general education; and so the government has now moved that now in the places where these common schools are set up education for women shall be provided. Here are some points I wish to call your attention to, for I am speaking along great trunk lines to-day, and I have not time for detail. These are fundamental facts I want to bring before the conference.

You know the great worship of the Chinese is not Buddhism, it is not Taoism, it is not Confucianism, but it is ancestral worship. You may say that ancestral worship belongs to Confucianism, that is to say, his system of philosophy and politics, and that it is a feature of Confucianism at any rate. It is the great system of China, ancestral worship. Now I want to explain this to some extent, because this also is bound to go and that fact gives us an advantage that we have never had before. It has come about too in a somewhat unexpected way. Ancestral worship is to provide for the worship of ancestors for three generations back. Now it is provided for by their families having sons and daughters, betrothing them, and consummating the marriage at the proper time, with the expectation of a son. The first-born son is the high priest of the family, and he offers the rites in all this ancestral worship. You see at once then one of the first considerations in view of the peace of ancestors and the peace of posterity, the peace of the community, all depends upon the ancestral performances. Bear that in mind and you will understand why it is so very difficult to convert the people. If the ancestors be neglected for any cause, whether it be for the want of a son to offer them, or whether it be neglect, calamity comes upon the community. Ancestors become malignant devils, they visit and revenge themselves upon the descendants that have been indifferent, or upon the community, and so the whole community is interested in this ancestral worship being performed. You can see, therefore, how they scrutinize and how they feel somewhat of terror and dread when they hear of a son, especially if it be the first-born son, joining the Church. They regarded their ancestors, and these ancestors will come upon the world with malignancy and revenge, and don't you see what the effect produced in the community is? That is a terrible fact. Now and then these people, first and foremost, want to provide wives for their sons and husbands for their daughters, and they do this at an early age by betrothal. Now this system also is the origin of polygamy, or bigamy, or concubinage in China. The necessity for a son requires that they take a concubine, and if the concubine have a son, the son passes over to the wife. There can be only one wife. He passes over to the wife. She adopts it. It is her child, and the real mother disregards it and considers it utterly given over to the first wife. If there are no children in that way, then they adopt a son from a near kinsman, and he changes his name, or comes into the family and is thus provided for. Now if I had time, I could tell you to-day that one of the great standing, irritating and difficult questions in the Palace was that the emperor was not upon the throne by intrigue when he ought not to be there, because he is a collateral and not a regular descendant, and therefore cannot worship the ancestors that preceded him, and the succession is broken, and that has brought calamity on the country. Now the point I am coming to is this, filial piety is the great virtue, the first virtue, in the empire. "Shaw way shoo Duk" (Chinese as near as I could

get it). Now then these women—here's where the women's work tells, here's where the education of woman tells. These women come to our schools, they become educated. Young men come to our schools, they also become enlightened; and one of the greatest and most significant revolts to-day in the empire is the revolt of the women against the betrothal system, and the young men, too, revolt against it. And so now each in his place declares that they want to know who is to be their partner. And so they are beginning to advertise their ideals. The other day I saw in a Chinese newspaper something like this—a young woman was writing from one of our schools, writing to the daily paper describing an ideal husband, a husband such as she would like to marry. A young man from one of our colleges replied to the description, and he described a woman he would like for a wife, and the terms were like this: "I want a woman with natural feet. I want her to be able to walk. Second, I want her educated. I want her to be able to speak at least one foreign language which would be English. I want her to be able to entertain guests. I want her to have knowledge of domestic affairs, and know how to cook." (Applause.) Now friend, that's a movement that is very significant and very fundamental. We have not got to the bottom of it yet, however. They say that when they marry they want to set up for themselves, this housekeeping business. Now you know in China—and that is another one of those great things that clog a nation and has kept down and smothered it—it is this, the joint family system. This joint family system requires that when a son takes a wife, if there are three or five or ten sons, they must all bring them home to the ancestral roof, and they all come under the hand and ban of the mother-in-law. Now I walked out a few years ago into the countryside from Shanghai, for a walk and came upon a village. You know this joint family system creates villages, or at least hamlets, and a number of these hamlets make a considerable village. The families are not numerous, I mean the names of the families, but the progeny is. The name of this family was in English, Long, it was called the Long Family. I fell into conversation with a middle-aged woman, about the family, the Long Family. I asked her about her own family in this joint system. "Yes," she said, "I have a family with sons and grandsons, and yet I am not free from my obligation to my mother-in-law." You see, therefore, how terrible and enslaving and fettering is this system.

Now, then, friends, I will tell you more about the sequel of this when I come to the second part of my subject. In our schools education is very popular. We have some strong-minded women in those schools. The other day, as we came along from Shanghai, I came by Japan. We stopped at Nagasaki, and one of the ladies was returning with me, Miss Nicholson, the literary teacher in our school, of which you all know, who suddenly fell sick and was ordered home and I brought her with us. Miss Loeffert was returning on furlough. Miss Nicholson went on shore at Nagasaki and visited a large school there. It was under the guidance of the Northern Methodist Mission of Japan, and comprised altogether, with a few exceptions, young ladies of Japanese families. But she found two of our pupils in that school. She knew they were there, and went to see them. The question was how they got there. They were in our school in Shanghai, and they ran away and went to Japan. Well, that would seem a very unnatural performance, very difficult to explain. But the explanation is this: They had gotten about half through their education, the curriculum, and the time had been set by the horoscope and by the fortune-teller when they should be married, and so they had been sent for by their parents to leave the school and come home and be married. These girls said they could not do that. They wanted to continue their education and were not desirous after being enlightened to enter upon such an enterprise as going into that joint family. And so they fled away, assisted by their brothers and their friends. There was another fled to Hong Kong, and two more to Tokyo, in Japan. So there are five pupils from our schools in Shanghai now prosecuting their education and refusing to go home because they decline to accept the terms. They have written home, saying if they would cancel the betrothal and allow them to return and set them free, so that they may choose to be married if they like, and if they don't want to be married they would not be compelled to marry. They said: "If you will do that, we will come back; but if you refuse, we will come but leave our bodies in the sea." Now these are the replies.

The women are also demanding to come forth into the streets and see what the show windows have in them. They want to see what is going on in the world. They have been shut up all these ages and never allowed to see or be abroad as other women. They are now demanding to mingle in mixed

society, to have the privilege of going to a public meeting and even of addressing the public meetings if it is a matter that concerns them. For instance, when they meet to discuss foot-binding these girls and married ladies come and stand in their place and bear testimony to the torture and suffering through which they have gone and beg that it shall not be perpetuated. And their addresses and their determination have convinced the people, and so the men and the women are taking up now and setting free the feet that have already been bound and declaring they will not bind the children. That is a great achievement. Now, just before the things came to pass a liberal father used to disguise his daughter as a boy, put on the son's clothing, or have them specially made for the daughter and led her forth as his son to the theaters and public places, where she could see as a son would see. And so, dear friends, the time has come now when there is a kind of emancipation in the air. There is an atmosphere that demands liberty and the enfranchisement of women. Well, now, these women also join the young men and others—I say young men because they are the juniors that are going on, not the elders, who are almost always conservative. These younger men are demanding that they shall be properly treated, properly respected, and honored in their intercourse with foreign peoples. Now it is always the case and has always been in China that people who come there as the English have from India, and as other nations from countries that seem to feel that they dominate the earth—they have come there and because they could not speak the Chinese, because they had nothing in common with the Chinese people, they have treated them exactly as they would treat the sheep and the oxen who are dumb and in their presence. Now these things have gone on without any expression except a scowl. It has come now, friends, when that has got to stop, and the sooner perhaps, the better; and it is because—and I only allude to it here—it is because of this demand that we have today in China the boycott. The Chinese have been mistreated here, the gentlemen, the scholar, the student, the traveler have come here from China, and by the inspectors of San Francisco and elsewhere they have all been included under the condemnation of being "coolies." That is not proper, and our great nation has sinned against another great nation, and President Roosevelt told me the other day, when we were having an interview on this subject, that it was not his intention that any individual or nation should suffer any indignity or injustice at his hands, or at the hands of the government while he is President. (Applause.) And so, my friends, I felt that there was an expression from the Chief of this great nation that ought to assure the Chinese that the American people would not allow, if they knew of such treatment again.

Well, that brought about, as I say, the boycott, and the question is not yet settled, but I think the justice of this great people will settle it honestly and justly. I suggested that because of the difficulty over here—one Chinaman is as another Chinaman—so I suggested that instead of the inspectors being on these shores, the inspection should be removed to China, to the ports of embarkation, and if the officers in China, associated with Chinese inspectors, could not determine who is a "coolie" and who is not, and who has a right to come in and who not, to come to America, then it could not be done at all. And so think the matter will be settled possibly by that adjustment.

Well, these are a brief few remarks which I make—a brief statement of the situation as comprised in the present movement. I have spoken to indicate the scope and character and how far-reaching its influence and effect are likely to be. Now I turn to the second part of this question—the relation of missions and missionaries to the actual situation in China. Now, I propose to condense this subject as far as I can, and I shall use one word here as explanatory of it all. I know that men, travelers, excursionists, visitors, and military and other men who come over there, pass a verdict on missionary work and missionaries. I know that the very frequently speak slightly and even contemptuously of the missionaries; but as I conceive, they do so only because they have not understood the gospel and its message to humanity. Now, then, I wish to say that the underlying fact in the movements that are taking place in China to-day, whether they be social or political, whether they be religious or moral simply, they are the product of missionary influence. (Applause.) The missionary has brought enlightenment to that people; it is the power of the gospel overturning and setting free. It is life. It is truth. These are the things that lift up, that break bonds and enfranchise. Well, now the hearts of the Chinese have been touched by the gospel. The minds of the Chinese have been enlightened by the gospel. I wish to say here that as I read it, the gospel is a gospel of power. Now it is said: "Power belongeth unto God." He is

the Almighty. Christ said when he gave his commission to the disciples "Unto me all power is given in heaven and on earth. Go ye therefore." And yet he said, "Tarry ye until ye be endued with power from the Holy Ghost." And Paul, after he had made all the circuit of his great campaign and wound up the whole, said: "I am not ashamed of the gospel, because it is the power of God." Well, now, friends, do you suppose we have been over there a hundred years—and next year we celebrate the centennial of Protestant missions in China—and we suppose that the gospel, a gospel of power, has been over there for no purpose? To no purpose! In vain! Not a bit of it, my friends. So the great point is simply this, it is the gospel addressed to all nations and to all people. The gospel is first and foremost the character of human rights and human liberties, and this gospel is set for the rise of individuals and the fall of individuals; reject it and perish. That is the solemn and anxious expression of God's love. Equally so of nations. Accept it and live. Wherever it goes it is bound to set free, because—I feel almost inclined to say that it is impossible to redeem what has not been set free. I am not using that term simply as a political term, but the mind of man, the body of man, has got to be set free in the gospel, and so it is one of the first things. Truth, when it comes shall make you free.

Now, then, I will say this: I never understood the gospel until I came to China, and, friends, I do not know whether it is possible to see it to its best advantage until you have measured it. I have thought of some way whereby I might illustrate and measure the gospel to your comprehension as I see it in China. I have selected this illustration: I have often passed in sight of Pike's Peak. Pike's Peak, you know, is said to be about 14,000 feet high, but it is not 14,000 feet high, but it is about 6,000 or 7,000 feet high as we see it. Why? Because it is on a great plateau or tableland that is itself 6,000 or 7,000 feet high. Well, now how are you going to measure, how are you going to see this Pike's Peak 14,000 ft. high? You cannot do it. It makes no impression on you. You go by and say, "that is Pike's Peak, and they say it is 14,000 feet high," and the imagination looks up, but it don't and won't go and so you feel somehow or other as though you had wings and yet you could not fly. You cannot reach up there. It is not there. It is only about 6,000 or 7,000 ft. Now, friends, what is the matter? It's because of this great plateau which swallows it up. Now go on over to Japan, and there you come to the most magnificent mountain scenery, and one object which surpasses any scenery in all the world—and that is the Sacred Mountain, called Fujiyama. There it stands. There is no plateau. It begins down at the sea level, the waves of the sea lap its very foundation; but it towers and towers and towers until its top literally kisses the sky, and is seen 150 miles at sea. Captains tell me that sometimes they see it glided by the sun, and it seems like a great chrysanthemum, away up there in the sky. The chrysanthemum, you know, is the symbol of Japan. There it stands, grand and glorious in its form and shape and coloring. It is generally covered with snow. I saw it the other day as we came along. The Japanese worship it, and wherever you go you cannot take your eyes from it and you are searching for it as you lose it. So there is a mountain that represents the thing from the bottom to the top and you see it all. Well, now, friends, I take it that these two represent Christianity—the one as you see it over here, and the other as we see it over there. Now, why? You were born in this Christian country. You were born upon this tableland. You are all lifted high up. It is all very extensive and so you walk, as it were, upon the general level of Christian civilization, and you do not know where you came from. Let us go to history. If you want to dig out Pike's Peak, if you want to go dig out its roots and find the water level, the sea level, and then stand and look at Pike's Peak, it is a glorious object, and it stands for all it says when it says it is 14,000 feet high. Now, if you want to get at yourselves, and know the towering height of this Christianity on whose base and on whose bosom you rest, let us go back in history and dig ourselves out.

We go back to Europe, to those

hordes, those tattooed people who ran about in the woods. Let us go on back, and we come to Rome and the slave market in Rome. There is where our ancestors were found, in the slave market, by Augustin. He looked upon them and they were beautiful, and he felt they were "angels." They could not be "Angles." Now, my dear friends, you know that Michael Angelo picked up a fragment of marble and some one remonstrated and wanted to know what he was going to do with it. "O," said he, "I see the form of an angel in it, and am going to set him free." Now those dear missionary friends in Rome looked upon our ancestors in those beautiful Angle boys and said we must send a missionary to Britain, to England, and the result is that the British nation received the gospel and the consequence is that we have it, and we have the obligation conferred upon us. Let us go back and dig ourselves out, friends, and we will see how high up we have already got, and going on we will yet ascend and scale the heights of Pike's Peak, or, better still, this glorious civilization shall culminate in enlightening the world.

Now, friends, look at Fujiyami that stands there and shows us the depth from which those people have got to be taken. Now, then, the gospel comes. It is the gospel of power, and here is a nation that has grown—almost the entire nation—stupendous in its magnitude of population and territory, and yet the gospel stoops down there and says that it has got to raise them all. Christ said: "If I be lifted up from the earth, shall draw all men unto me." And so, my dear friends, that is the mission that we are engaged in, and I never understood—never understood the scope and power of the gospel until I saw the magnitude of the work it is set to do.

There is another way to look at this thing. That is what is getting hold of China. We have to deal not with Buddhism, not with Taoism, but with the great system of Confucius that has gotten into their literature and classics under the system of government, in schools and in all these things. Now we turn to Confucianism and we find that it never has understood man. It has never comprehended man, and man rightly understood is the beginning of your education. The poet was right when he said, "the proper study of mankind is man," or words to that effect. Confucius has dominated the East. Japan and Korea with China for many ages. It is a system founded in education in the classics. It is taught and perpetuated in ancestral worship and in the government rights. Now, then, we analyze the Confucian system and find that it is based on these five relations; and they know the study of relationships is a great study. Prince and minister, husband and wife, father and son, elder brother and younger brother and friend, these constitute the five great relationships known in China. Now Christianity comes along and it says, nay. That does not comprehend man at all, because it neglects the upper, higher, spiritual relationship with God. They have no it utterly ignores and repudiates God. There is pure ignorance. They have no relationship to God, and in fact, analyze this if you will for a moment. The absence of any sense of relationship to God leaves them without any religion. They have a saying about heaven. Speaking of heaven it is so and so, and so and so, and so and so. But of a personal God, a Creator, and Preserver, they have none. And so when we go there and preach the Father, God the Creator, and when we refer ourselves to that origin, that we are all sons and daughters created of God, why it is something new to them. Out of this comes the fatherhood that embraces all men. And we are brethren. But there is more than that when we come to nature. Now the Chinese worship nature. They worship the elements and forces which they fail to account for. They worship all these. They worship the god of thunder, and they have a regular "goddery," with the whole thing set out in proper form.

Now I want you to get the bearing of this broader system. Our system teaches that there are three great primordial relationships, the relation to God, the relation to man, which gives us morality, and our relationship to nature, which gives us lordship and dominion, and all these things are fully set forth in the first chapter of Genesis, as well as also in the eight Psalm. Now these things come to the Chinamen as a new revelation, or in other words as a first-class revelation which they never heard before. They recognize now that China is helpless, that China is poor, that she is simply, as it were, destitute. And you say, why is this? They cannot explain it. China is absolutely a new country, rich in all the resources of nature. There is enough coal in one province, Shansi, in China, according to experts, American and German, enough

coal in one province to do the whole world at its present rate of consumption, for two thousand years; and right adjoining are mountains of iron. And it was these diamonds and that iron that made England what it is today; and China has as much iron and coal in one province as England has scattered through it. Now, friends, what is the matter? Right there in that country and in that place they have no fuel, and they go to the foot of the mountains and pick up anything they can get to take it home to do their cooking with. And right underneath their feet are millions and millions of tons stored away waiting for them to come and get it. Now, my friends, Christianity comes over their vision as a revelation. It makes them see as they never saw before. They are lifted up with rights, not privileges. They are emancipated, and constituted a manhood. They never had that before. I do not know whether you will accept it or not, but Paul describes China—I do not know whether, if you were to put it as an exegete, you would put it that way or not, and I am not going to insist on it; but I say that Paul describes the actual state of things in China. And it is in the eighth chapter of Romans, nineteenth verse, "For the earnest expectation of the creature," not actually the iron and the zinc and silver, and lead, all those things that shut up there by superstition and ignorance so that they dare not touch them—now, then, the earnest expectation of these things waits for the manifestations of the sons of God. Why, it is as if Paul said, he is waiting for the missionaries to come over there and tell those people what they have. But that is not all—"For the creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope." You see it is not always to be that way. There is hope down there, among those minerals "because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Well, I do not know whose corruption it is. Perhaps it is the Chinese' corruption. I think it is. But they are to be delivered into the glorious liberty of the children of God. Now when that Chinese nation becomes a nation of Christians, the great Father above has kept all these stores and all these riches for his children. (Voice: Amen!) "For we know that the whole creation groaneth and travaileth together in pain until now." Redemption draweth nigh. Well, now, when the Chinese begin to understand what Christianity means to them, and understand that it is the redemption of the people, the setting free of the country in its resources, and the giving up to them a country that is for themselves, why, my dear friends, I say it is not a question of what China has done, but it is a question of what China will do.

One thing more, the classics, as I said awhile ago, that great system of education, have passed, have passed. We have now come into a larger place. We have in China 400,000,000 to provide for. They insist now that they must have schools, from the universities down to the lowest grades of the common schools; they must have teachers, they must have books. Don't you see, my dear friends, when this great trunk line begins to operate, all these laterals, all these smaller lines, come into action; and so the whole country by and by will be brought in this great movement. As the classics pass away the Bible has become in a sense a text-book. The Bible is being studied. Our schools are being sought. Our Churches are being attended. Colporters say that there are more Bibles sold now than in ten years, it may be, before; and why? Because they have broken loose from the moorings of ancient systems and they are beginning to adjust themselves to the coming future.

Now a few more points. The country is beginning to feel patriotic and loyal. They are becoming familiar with such terms, and the Chinese now see something that is worth striving for. Hitherto they had no country. Hitherto they had but little patriotism, none in fact. I was called upon the other day to address the university out in Peking, and in Tientsin, and I put it to them, "Will you have me lecture in English or in Chinese?" The university said in English and I lectured in English. But in the middle school the director said: "Lecture in Chinese; because I do not understand English, and I want to know what you say." So I lectured in Chinese, and my subject was "How to Become Chinese." I said, "You claim 400,000,000, and there is no one of you Chinese. You are provincials. If you get beyond your province you are an alien. If you go farther south you go into an unknown country. Your manners and customs and languages are unintelligible. Now why is that? Because, though China embraces a large empire and has one civilization and one literature, the written language is a dead language. It is the Latin of the country. They have no medium of communication;

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and the government, the Manchus, have been glad to have this condition continue with a view of keeping them separate and alien and hostile to one another. The government has done this in order to disintegrate the provinces, and to make them more easily subjected." Well, I spoke therefore to those classes; and I said, "you are none of you Chinese. What you want to do is to select a language, the Mandarin language, the language of the officials, the original Chinese language, and make it the universal language of the school; and then you will begin to cultivate a public sentiment. Then you will begin to unify the country." I will tell you, friends, as a fact, in China as in India, the English language is used as the medium of intercourse. If China does not make a language of her own the English language will come in and unify the Chinese. And so I told those officials: "You cannot get on without going that if you want to make a China. No one of you is a Chinese now, and your country is a misnomer." Then I said, "Go on a little further, and you want to become cosmopolitan. You want not only to be able to go from province to province in China, but you want to go beyond into the world and become a man that is at home in the world. Then learn the English language. Then, wherever you go, the English language will carry you."

Now I must skip some points here, but I wish to refer to some that come home to us—one or two points of especial interest to this conference, I take it. I take it, therefore, friends, that one of the first considerations in regard to our relation to China is to understand the Orient better, to understand China better. Why, friends, you have taken the coolies that have come over here and have set them up as a sort of standard by which you judge China. China comprises many classes—as they divide them, four classes—the official or literary class, the agricultural or laborers, the artisan, and the merchant class. But socially they have as many classes as we have. You take these people class by class, and though they may not be so rich and make so much exhibition of what they have, the Chinese dress well and live well and have good houses and furniture, and the women dress as prettily as the ladies over here, and far more expensively, I take it, in material. And when you come to the middle classes and the lower classes, you can find any time over here classes that are on a par with them. And so, take them class for class, I suppose the Chinese are just about as well off as we are here, in the material aspect of things. Now, then, friends, what I want you to do is to get a comprehensive idea of what this mission work means in China. I heard a woman, and doubtless there are many, for I have heard of it in other aspects, some lady visited the St. Louis Exposition and saw the Japanese exhibit there of beautiful silks and satins and embroideries; and she returned, saying she would never again contribute her money to people who could do such work as that. And others have said, when you tell them these people are rich and live in good houses, and dress well: "Well, I don't send any more money. If my money is to be given to such people, I don't send any more money, for I thought I was giving to people worse off than I am." You see, that is putting the matter altogether on a money basis. I don't know whether I am right in my exposition or not. Christ said he was anointed to preach the gospel to the poor; and when he sent John's disciples back and said, "Tell John that the poor have the gospel preached to them." What does that mean? Some people construe it into a class of people and point them out and make special provision for that class of people. And what do they do else? Neglect everybody above them. That is true. In their minds, in their hearts, in their prayers, all the people above that class are neglected. I do not believe Christ meant any such thing. What he said and meant is this: "All the nations known then and down to the time of Christ had neglected the poor, had never provided for them. They were not in their system of thought or in their system of education." What did he mean, therefore? I interpret it that he meant this: "My gospel is a universal gospel; it means

every people. God has no respect for persons. It is universal."

And so, my friends, I say the point I wish to emphasize here to-day, or one of the points, is that we ought to understand foreign missions better, foreign missions, as I understand it, is sending the gospel to the Gentiles; and it has no money basis or standard in it. The destitution spoken of is not economic destitution. It is a moral destitution. And it is described by Paul in these words: "Having no hope and without God in the world." That is Gentile; and they are the people that we are sent to minister to and to take the gospel to in the Orient. And therefore, friends, I have considered it as much my duty to reach the Emperor of China and his ministers and officers and the literati and the merchants and the rich men as I have the poor. I try to have Christ's spirit, and to neglect none so far as we can reach them. I believe that we have not done our duty even in our own country to those that are high up in this world's goods. We have given ourselves to a partial gospel. And we ought to broaden it and take in all men in the sense of Christ.

And then I say, friends, in this connection, you ought to have regard to that high ideal of the foreign mission in preparing and selecting your men and those who are to go, whether male or female, whether brothers or sisters. They ought to be selected with a regard to the great work they have to do. China is a great country, and it is a populous country; and you take every preacher, traveling and local, and send him over there into some of those provinces, and then we could provide but for a few. It is impossible, therefore. What, then, are we going to do? We are going to select the men and have definite ideas of carrying on this foreign mission work. And the foreign missionary work does not require many men or many women; it requires fit men and fit women. We are to do a definite work; and when that work is done, then the Chinese will take it up and carry it on. Christ alone came to our world. He sent his twelve disciples to the nation and under them the work was done. We have received the gospel, and our commission is to take it to the nation. That is foreign missionary work, to deliver that gospel to the nation. And how is it done? We put it into their language. We take the Bible and we translate it. We follow it by an interpreter. We follow it by schools to teach it. We follow it by preparing to disseminate it. We follow it by books and periodicals and such helps as are necessary, and we send it abroad. I have sat there in my study in Shanghai and hardly gone one hundred miles during many years, and yet the books and periodicals that I have provided have reached the palace in Peking and nearly every province and town in China. And why? Because it is a reading people, because they are an inquiring people. And so, friends, if we will meet the demands, it will not require so many. I have used an illustration—I don't know how it will strike you. I don't mean to insinuate or make reflections on anybody, but it is an illustration that any countryman will understand, and I am sure that any city man will understand it too. "A few Jerseys mean more to a dairy than a whole field of scrubs." Now, friends, if we will do our duty on these lines, then the natives can be trusted to do the rest. The natives are as liberal as we are; and when this gospel touches and moves their hearts, they will give as freely as we will. The other day some Chinese, not Christians at all, appreciating our university at Foochow, sent us word that if the Church at home would give \$5,000, equivalent to nearly \$10,000 Mexican, they would match it over there. What do you think of that? These are not Christian men; but they are men that do appreciate our work. And so, you see, in any department these men and women will come to our rescue and we shall be able to tell

Continued on page 7.

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There is no work to which God may call men that is of mightier import, more far-reaching consequences, than that of teaching and training the choice young men and women gathered in our Church schools. Charles Wesley, with heart-hunger for the more rapid spreading of Christ's kingdom, cried, "O, for a thousand tongues to sing my great Redeemer's praise." The competent inspiring teacher may sing with a thousand tongues, preach with a thousand voices, live with a thousand lives, in the persons of the pupils sent out from his presence, with the benediction of his example and instruction upon them. The Church may have more exalted stations to offer, so far as popular consent is concerned, but not in so far as usefulness to the world and glory to God may speak.

There is something to me inspiring in the words of Dr. Haygood, afterward Bishop, in his resignation offered to the General Conference after he was first elected to that office in 1884. He said, "My dear and honored brethren: I am deeply moved by your action yesterday, in electing me a Bishop of our beloved Church. Though I might fear the responsibilities of the office, I do not shrink from the labors. Yet with a clear conviction and a deep sense of my duty, I respectfully and humbly decline to accept the position to which you have called me. I cannot with a good conscience lay down the work which I have now in hand.

With perfect respect and abiding love, I am truly your brother,

ATTICUS G. HAYGOOD."

He was at that time President of Emory College. Bishop Pierce, in responding to the resignation, said in part, "Under his administration the institution has come up from a condition of financial weakness and embarrassment into a large and successful institution. He has inaugurated plans of improvement, projected methods of life and growth and vigor of the institution largely, if not absolutely, dependent upon himself. Another man may be obtained to preside over the college, but no man can adopt the methods which he has projected, and carry them forward as successfully as he could do it. Protected by his plans and propositions, young men excluded from the advantages of higher education have come to the institution. About thirty of them are candidates for the ministry and all of them are dependent upon his plans and arrangements, and he feels that he could not forsake them now. He has committed himself largely to education, and in view of all the surroundings and all his prospects he feels himself under obligation to the parties mentioned. Allow me to say, that for one, I could but sympathize with him. In some respects I was under a like condition when I was elected to this office, and hesitated on the same grounds. And if I had not adopted in the beginning the general rule that the voice of the Church should be to me the call of providence, I should have unquestionably resigned as he proposes to do. Dr. Haygood feels that he can accomplish more in his present position than in the office to which you have called him."

We recall with positive pleasure the identical position taken by Dr. Day, Chancellor of Syracuse University, when he was elected Bishop at the last session of the General Conference of the M. E. Church, in San Francisco. He said in substance that he felt that he could accomplish more as Chancellor of Syracuse University than as Bishop.

The one human agency without which the Church can never do her work is the teacher, large in brain and larger in soul, who is to instruct

and inspire the leaders for to-morrow, in all departments of Church life. May the good Father bless the Presidents and Professors in all our Church schools and colleges and universities.

E. R. BARCUS.

709 Cedar Springs, Dallas, Texas.

SUMMER SCHOOL OF THEOLOGY.

The forthcoming session of the Summer School of Theology promises to be the most interesting and profitable in the history of the institution. Leaving out of the question all the undergraduate, graduate and post-graduate exercises, the list of lecturers from abroad is of itself a sufficient guarantee to attract every preacher and every intelligent layman, who can possibly do, to attend. Two names, to mention no others, are sufficient to show the excellence of the list, Dr. Shailer Mathews, of the Chicago University, and Dr. Frank D. Sanders, of Boston. Dr. Mathews was with us last summer, and "won golden opinions from all sorts of people," and his return to us this year is one of the most fortunate hits the faculty has made in preparing the programme for June 5-15. It will be remembered that his subject last year was, "The Acts of the Apostles;" he comes to us this year to discuss the "Life and Times of Jesus." And it is not too much to say that those who attend, will be treated to the most lucid dissertation of that important theme that is at all possible on either side of the water. For it is agreed among scholars and teachers both in this country and in Europe, that Protestant Christendom furnishes no more brilliant and successful teacher in all that concerns the literature of the New Testament.

Dr. Sanders will discuss the growth of the Old Testament with special reference to the development of religious ideas among the people of Israel, and their bearing on the religious thought of the Christendom of the 20th century. The man who wilfully neglects the opportunity to hear these great masters of exegesis and criticisms, commits an unpardonable inadvertence, not to say a positive wrong.

Great preparations are being made by the people of Georgetown to entertain the students and visitors to the Summer School of Theology, which opens in that city, June 5, and continues ten days. Heretofore the matter has taxed the people of that town to a considerable extent, but the forthcoming session promises to increase their burdens. When we say burdens we do not mean that the entertainment is to be absolutely free, for the small sum of five dollars for the entire session will be charged every student and visitor; but we mean that the entertaining capacity of that goodly little city will likely be stretched to its utmost limit. We hear from all sides that preachers old and young, are making it a special point to attend the session; but so popular is the school with the people of Georgetown, and so loyal are they to everything that concerns the Southwestern University, that all the citizens, both in the church and out of it are anxious to do their very best to make the Summer School of Theology successful in every respect.

Drs. Nelms and Hyer and their coadjutors deserve great credit for the careful and able manner in which they have prepared the programme for the Summer School of Theology this year. They have not only secured a sufficient amount of the very best talent in the State, and in the United States, but have so arranged the numbers as to produce the best possible effect. Considering that these men work without a salary, and bear all the responsibility without any assist-

ance to speak of, they ought to have the earnest and prayerful support of every minister and member of the M. E. Church, South, of Texas. Their leadership is not an experiment. They have proven themselves amply able to accomplish the delicate tasks, their relation to the school involves. Only a few evenings since, Dr. Stephenson, of Vanderbilt University, remarked to the writer, that the Summer School of Theology, at Georgetown, was the biggest thing of its class in the entire Methodist Church. Having visited us, as one of our chief lecturers, and knowing full well our methods and achievements, this encomium from the learned professor in Vanderbilt University, is of high value. This verdict, indeed is the verdict of every man who has looked into the matter and who judges the institution upon its merits, after thorough investigation.

The financial outlay necessary to attend and enjoy the lectures of the Summer School of Theology is a mere bagatelle. The value of such an opportunity cannot be estimated in dollars and cents, and were the cost ten times as much, it would pay any preacher to make the sacrifice.

AMERICAN METHODISM AND EDUCATION.

The following communication from one of the pioneers in educational work in our Church, and the chiefest of them all written twenty-four years ago is, to say the least of it, very interesting reading, and I believe that many of his suggestions are exceedingly apropos at the present time.

E. R. BARCUS.

"The policy of the Methodist Church in this country relative to education has never been authoritatively declared. The relation of schools to the Church has never been set forth. A Church school has never been defined. As a result, the measure of ministerial, editorial, and official obligation has never been established.

Early in the history of Methodism in England a system of Church schools from primary instruction to advanced education, was definitely established. The Wesleyan Church systematically controls and administers this department of Church effort, and has extended it to all its missions. These schools are an integral portion of Church machinery, and their operations are reported with the annual renderings of the result of Church effort. The annual minutes, the Church papers, the Annual Conference, the ministers, therefore deal with this as they do with Sunday-schools, missions, or any other department of Church toil.

Nothing of the kind has been attempted by Methodism in the United States. It is a wonderful fact that the future historian of Methodism will search our printed minutes through our official records covering more than a century, and search in vain for a sentence, for a line, for a word giving information relative to the operation of the Church in the matter of education.

We will read through volumes of our General Conference journals with very near the same results. Much has been said, a good deal attempted, much good work accomplished, but no system in reference to the matter of education has been attempted, not to say established.

The results need not be depicted, they are apparent to all. Not a member in the Methodist Church in the Union if asked, "What is meant by a Church school?" can answer the question. Education with us has been chiefly the result of individual, community, or corporate enterprise strengthened here and there by Church action. As a consequence, we have schools of all grades, ownerships, and aims, claiming Church support, editorial endorsement, ministerial effort, and official influence. This claim has sometimes rested in the Church membership of the teacher where no property was involved; sometimes in the Church membership of the owners of the property, where no religious character of a teacher was involved; sometimes in the appointment of teachers by the Church to

property owned by joint stock companies, or money making individuals; oftentimes in an indefinite relation established through a "visiting committee" appointed by an Annual Conference, but bearing no semblance of recognition by the Discipline; and occasionally on the ground that the enterprise was projected by the Church, and manned by the Church, controlled by the Church, owned by the Church; its revenues paid into the hands of the Church, and disbursed by the authority of the Church. This last of course is the only real Church school. Added to this confusion of relations is the greater confusion through claims of rank. There being no ordained system there could be no gradation of schools. The results, but for the serious character of the interests involved, would appear ludicrous. An army arrayed for battle in which any man and every man has equal authority to act as private, captain, colonel, or general, as his individual judgment or ambition may prompt, gives vivid illustration.

It is a remarkable fact that for the eight hundred thousand Southern Methodists we have but one "school." South Carolina claims the distinction of holding within her borders this exceptional organization. It is "Cokesbury School," the oldest Methodist "school" in the United States, a fact which is of itself significant and instructive. Cokesbury school is what its name claims for it. It is a "school" with a "teacher" and prepares boys for Wofford College. Now, is it not a fact deserving reflection that while we have scores of colleges, universities and institutes with faculties to confer degrees, the Methodist Church, South, in all of its vast membership and extended domain, has but one "school" giving only plain common school advantages. O for a few more squads of privates to be drilled and fitted for the vast skeleton army of our commissioned staff.

It is something to boast of that herein we excel the Methodist Episcopal Church, with its one million and a half members. They cannot muster even one common school. We beat them by one; do not forget it. In the face of this state of affairs it is not difficult to indicate some of the results. Annual Conferences are called upon, through local and personal sympathies to endorse corporate and individual (money-making) enterprises. They endorse and send a "visiting committee." Church editors are called upon to give extended notices of these enterprises, and being endorsed by the Annual Conference give the required editorial to be followed by extended notices of brilliant commencements; to be followed by exhaustive and exhausting adjectives of admiration and commendation by the Committee on Education at the ensuing session of the conference. Church schools meanwhile, that is, schools owned and controlled by the Church, are temporarily overshadowed and often-time crippled by these clamorous claimants for Church favor. Preachers, conscientious in their desire to serve the Church, are often at a loss to know where the claim to their labor and sympathy is located; and the membership are led from pillar to post, and post to pillar, hunting for good schools, and, alas, too often failing to find them!

Let us have order brought out of this chaos. Let the General Conference speak.

F. A. MOOD.

Southwestern University.

SOUTHWESTERN UNIVERSITY NOTES.

The Southwestern University announces its commencement exercises to begin Thursday the 31st inst., and to close Monday, June 4th. Thirty-three graduates are expected to receive their diplomas on commencement day. Many applications have already been received from school presidents and trustees for the University to furnish them teachers from their list of graduates. As a number of these graduates propose entering other fields of labor, this demand can only be partly supplied. Several of the

ex-students of the University are to take part in the commencement program. The sermon to under-graduates is to be preached by Rev. R. G. Mood, of Bowie. The literary address will be delivered by Honorable Frank Andrews, of Houston, who graduated in 1885. The Annual alumni orator is R. C. Porter, of Dallas, who was a classmate of Mr. Andrews.

Immediately following the commencement is the Summer School of Theology, with its great gathering of preachers and distinguished educators. Georgetown will bid these men welcome and wish them a pleasant and profitable sojourn.

One of the most important events in the recent happenings of the University was the debate between the Southwestern and the University of Arkansas. The question debated was: "Resolved, that the Inter-State Commerce Commission should be given power to regulate freight rates." The Southwestern had the affirmative, and was represented by L. B. Newberry and W. A. Tarver who won the question by a unanimous decision.

Work on the boys' new dormitory is being rapidly pushed. It is expected that the corner stone will be laid during commencement. The contract has been let for \$58,000. As only about half of this amount has been raised considerable activity will be displayed in raising funds. With the plans for larger work at the close of another prosperous year the future looks bright.

SUMMER SCHOOL OF THEOLOGY.

To answer publicly some questions of information that been privately asked and that all our preachers need to know, will state.

1. The Summer School of Theology opens at Georgetown, Tuesday, June 5th, and will continue ten days.
2. The rate of board for the entire ten days, is \$4.00 and up. Tuition, which includes admission to all lectures and classes, is \$5.00. Members of the correspondence school are admitted for half price, and supernumerary preachers without money, and without price.

3. The post graduate books for study are: Religions of authority, by Sabatier; Death of Christ, by Denny; Modern Missions, by Speer; Life of Paul, by Conybeare and Hawson.

The General lecturers are: Dr. Frank K. Sanders, Dr. Shailer Mathews, Dr. C. M. Bishop, and Dr. R. S. Hyer.

4. At the close of the institute examinations will be held. All candidates for admission on trial and all who are taking any one of the four year's conference courses, who pass a successful examination will receive a certificate, which will be accepted by the committees of the Annual Conference and no farther examination will be required. All preachers who begin this year the post graduate course and continue for four years, will receive a diploma of graduation from the School of Theology.

The attendance promises to be large, and the program splendid.

COMMITTEE ON EDUCATION.

(Report in part.)

During the past quadrennium our Church has been asked to contribute only \$20,000 per annum for general educational purposes; one-half of this amount being the assessment for the general purposes of the Board and for the Correspondence School; the other half being a contribution for Paine and Lane Colleges. Your committee is of the opinion that the demands of the coming quadrennium can not be met without an increase in the funds at our disposal. The field of our operations is necessarily enlarging, and larger demands call for larger resources. We call specific attention to the following divisions of our work:

1. The general work of the Board includes the operation of the office in Nashville, the gathering of statistics, the visitation of our schools and colleges, the work of the educational commission in examining into and classifying all our educational work, the publication of reports, educational tracts, and other documents, the con-

Continued on page 16.

Notes From the Field.

Putnam.

G. H. McAnally, May 16: Last Sunday, May 13, was Children's Day at Pisgah. The crowd began arriving by 9 o'clock, and by 11 o'clock the ground was covered with people from all the country round about.

Quinlan.

J. W. Beckham, May 15: I want to write to tell of our great meeting. We began on the night of the 20th of April and on the 23d Rev. W. H. Brown came and the good Lord met with us and we had one of the most wonderful meetings I was ever in.

Waxahachie.

W. H. Matthews, May 15: We have had four great occasions in the Waxahachie Church since conference. The first was the opening of our new church. After worshipping in the school house and in a temporary taber-

nacle for more than a year, we moved into our new church. Dr. Campbell, our presiding elder, was with us and preached at both hours. His sermons were excellent. Our people were happy. Our second great day was April 8. Bishop Hoss was with us then and preached to the delight of two great congregations.

Rogers Prairie.

A. T. Walker, May 16: Our second Quarterly Conference went on record last Saturday and Sunday. Bro. R. A. Burroughs, our much loved presiding elder was with us, and preached three very fine sermons to large and appreciative congregations.

Floydada.

J. T. Howell, May 18: We are moving along fairly well on Floydada circuit. Our summer meetings are all planned, and we are earnestly working and praying for the power of the Holy Spirit upon them.

Hondo.

J. T. Fariss, May 17: We have just closed a two weeks' meeting at Hondo, and, all things considered, we believe it was a successful meeting. We had no outside help, either in the preaching or in the singing; no special drawing card save the pure gospel preached with earnestness and with confidence.

workment of so many tunes from their words of long association with many bygone and very precious memories. Old trees will not bear transplanting, they will die. So it will be with some of those grand old songs. We assiduously avoided all doubtful methods and sensational tricks to get congregations or converts.

Alba Circuit.

G. M. Fletcher: We have just closed a revival meeting at Alba, conducted by Rev. T. N. Lowrey, of Merkel, Texas. Bro. Lowrey is a regular evangelist, and a good one at that. He has also served as a regular pastor in our church and he is a great help to all the pastors wherever he goes.

Wapanucka, I. T.

F. E. Shanks, May 15: We are in the midst of a great revival; began ten days ago, and with rain to hinder. We have had through God, great victory. Sixty souls have been saved (all except one) at the altar.

Alamogordo, N. M.

W. J. Wright, May 17: The Church at this place is very much improved along all lines to what it was six months ago. The Woman's Home Mission Society recently furnished the church with handsome new pews, of the circular type.

many here this year, and the Church is becoming a live working force for God. The pastor and people are very much encouraged and are praying the Lord may bring many more into his fold before the close of the conference year. Pray for us.

Nacogdoches.

J. T. McClure, May 19: Beginning the fifth Sunday in April and closing the night of the 17th of May, Rev. L. P. Law and Professor Ed. G. Phillips, of Siloam Springs, Arkansas, waged a truceless war against sin and worldliness in this old town.

Wolf City.

J. E. Vinson, May 15: On Wednesday night, the 18th of April, we began our protracted meeting. Brother W. F. Clark, of Dallas, came to be with us at the first service, and he and his good wife remained with us until the close.

Kosse.

W. H. Brown, May 21: We just closed another fine meeting last night at Kosse, Texas. I am now on my way to Garvinsville, Texas, to begin to-night. Rev. D. W. Gardner is the happy pastor at Kosse and is held in the highest esteem among all the people.

Caro.

Allen Tooke, May 17: Our protracted meeting has just closed, and it was in many respects a great meeting. Old men wept and called on God for mercy, young men and women surrendered their hearts and lives to Jesus, Christians surrendered themselves for complete and thorough work of the Spirit and renewed their vows promising to allow His leadership every day.

ing, the general forward movement of the whole Church tell the story of the wonderful power of the Spirit of God in the meeting; brethren, these are what I call the fruits of a revival. We began planning and praying the first of the year, and worked as well as we could under many trying circumstances, until Dr. W. F. Packard came to us on April 23, remaining the best part of fifteen days; and from the results of his work, we can but judge him to be a chosen vessel in the hands of God for bringing men to Christ.

Mabank and Prairie View.

W. C. Howea: Truly the Lord is good and gives us that which contributes to our greatest possible good in spite of the wise and otherwise advice he may receive round about confidence as to what would be best for the brethren. We are serving a great people. Our Sunday-school enrollment now approximates the entire Church membership.

Quinlan.

W. H. Brown, May 21: I was rejoiced to-day as I passed Quinlan, Texas, where we closed our great revival two weeks ago. Brother Goode, a Baptist brother, there got on the train and rode with us to Greenville, and told us of the great results of the meeting; how the church was overcrowded each Sunday since the revival closed, and how the young men and ladies of the town all pray in public, and work for God.

May.

Mac. M. Smith, May 21: Children's Day has been observed at Green's Chapel and May, with great success. It is clear to be seen that our children will make us proud of them when we give them a chance. All agree that it is the best program that the S. S. Board has ever gotten out. May all our Methodists adhere to the institution of Children's Day.

Yoakum.

L. B. Ellis, May 15: Our revival meeting began on the 1st of April, and continued until April 15. Rev. John E. Green did the preaching, and did it well. He did some of his best preaching and hard work for us and we appreciate it. There was fine work done in the Church, and some bright conversions; there were fifteen conversions and twenty additions to the Church. We have had thirty-three additions since conference. There were large congregations from the start, and Green held them to the end, and

TORTURED BY ITCHING SCALP

Eczema Broke Out Also on Hands and Limbs—Suffering Intense—Doctors Said Too Old to Be Cured—An Old Soldier of 80 Years Declares:

"CUTICURA TREATMENT IS A BLESSING"

"At all times and to all people I am willing to testify to the merits of Cuticura. It saved me from worse than the tortures of hades, about the year 1900, with itching on my scalp and temples, and afterwards it commenced to break out on my hands. Then it broke out on my limbs. I was advised to use salt and water, which I did, to no effect. I then went to a Surgeon, who commenced treating me with a wash of borax. This treatment did me no good, but rather aggravated the disease. I then told him I would go and see a physician in Erie. The reply was that I could go anywhere, but a case of eczema like mine could not be cured; that I was too old (80). I went to an eminent doctor in the city of Erie and treated with him for six months, with like results. I had read of the Cuticura Remedies often. I was strongly tempted to give them a trial, so I sent for the Cuticura Soap, Ointment, and Resolvent and continued taking the Resolvent until I had taken six bottles, stopping it to take the Pills. I was now getting better. I took two baths a day, and at night I let the lather of the Soap dry on. I used the Ointment with great effect after washing in warm water, to stop the itching at once. I am now cured.

"The Cuticura treatment is a blessing and should be used by every one who has itching of the skin. I can't say any more, and thank God that He has given the world such a curative. You can use this letter as you please. A very much befriended man, Wm. H. Gray, 3303 Mt. Vernon St., Philadelphia, Pa., August 2, 1905."

Complete External and Internal Treatment for every humor, from Pimples to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate Coated PILLS, per vial of 60), may be had of all druggists. A single set often cures. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Get Mailed Free, "How to Cure Disgusting Humors."

books for authority, by Denny; Life of Hawson; Dr. Frank atwells, Dr. Hyer. titute exam-candidates all who are year's con-a success- a certifi- pted by the Conference n will be re- o begin this course and will receive from the ses to be splendid. CATION. nnum our o contribute for general half of this ent for oard and for d; the other n for Painr r committee demands of n can not be in the funds l of our oper- ging, and larg- resources. n to the fol- rk: of the Board the office in of statistics, ools and col- e educational ng into and national work, s, educational ents, the con-

The Home Circle

THE REFINER'S FIRE.

He sat by a furnace of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching
gaze
As He heated it more and more.

He knew He had ore that could stand
the test
And He wanted the finest gold,
To mold as a crown for the King to
wear,
Set with gems of price untold.

So He laid our gold in the burning
fire,
Tho' we fain would say Him,
"Nay;"
And watched the dross that we had
not seen,
As it melted and passed away.

And the gold grew brighter and y
more bright,
But our eyes were so dim with tears
We saw but the fire—not the Master's
hand,
And questioned with anxious fears.

Yet our gold shown out with a richer
glow
As it mirrored a Form above,
That bent o'er the fire, tho' unseen by
us,
With a look of ineffable love.

Can we think it pleases His loving
heart
To cause us a moment's pain?
Ah, No! but He sees through the pres-
ent cross
The bliss of eternal gain.

So He waited there with a watchful
eye,
With a love that is strong and sure,
And His gold did not suffer a bit more
heat
Than was needed to make it pure.

—Selected

BERTRAND'S VALENTINE

Bertrand had only been in America
a few weeks. He talked in such
broken English that when he went to
school the boys all laughed.

"He's Dutch and no mistake," Her-
man Downing said, with a comical
grimace, "as Dutch as sauer kraut."
"We'll have lots of fun out of him,"
Dick Steele observed. "O, my!
Ain't he a picture?"

Yes, he was certainly a picture, but
not in the sense Dick Steele meant.
He was dressed very shabbily, to be
sure—the sleeves of his old coat out
at the elbows, patches on his knees
and his tattered shoes tied to his feet
with strips of leather. But notwith-
standing these drawbacks a true ar-
tist would have enjoyed sketching
him. A sturdy little form, a pleasant
face with honest blue eyes, an obedi-
ent son, a kind brother, a true, brave
boy—that is a picture of Bertrand.

He did his best to master the Eng-
lish language, and the other boys did
their best to torment him. But he
tried not to mind their teasing. One
day at recess he saw Herman Down-
ing and Dick Steele looking at some-
thing which he thought very beauti-
ful.

"Hello, Dutchman," called Herman,
"watchin' us, are you? Want to see
what we've got?" and he displayed a
wonderful silken-fringed valentine,
with cherubs floating about in a blue
sky underneath which flowers bloomed
and birds fluttered. "I'm goin' to
send this to my sweetheart, Dutchie.
Where's your valentine for your
sweetheart?" laughing as if his ques-
tion were a joke.

"I haf got a sweetheart—my Gretchen,"
said Bertrand, seriously, "but I
not buy de valentine—haf no money,"
and the boy turned away from the
merry laughing boys with a misty
look in his big blue eyes.

"Well, if he don't beat the Jews—
that rag-tag talking about a sweet-
heart. Well, I never!" exclaimed
Herman.

"I say," said Dick, "let's hunt up a
comic valentine to send him tomor-
row, a rag-tag-boy bowing down to a
rag-tag girl."
"Good! so we will," assented Her-
man, "and if Dutchie wants to be can
send it to his sweetheart."

The valentine was bought—a lud-
icrous thing—and stored away in the
coat pocket of Herman until morning
should come.

But the boy for whom it was in-
tended did not arrive at the school-
house, much to Herman and Dick's
regret. They found out from one of
the scholars where he lived, and after

school they took their sleds and raced
out to the dingy old tenement. A
sweet-faced crippled girl opened the
door in answer to their rap.

"We'd like to see Bertrand," they
said.
"Come in," she said, politely, "mine
brudder is sick."

They stepped within and stood
mute and motionless at the scene be-
fore them. A sick woman was lying
on a cot, looking very pale and weary.
A young woman with one arm in a
sling, seemed to be waiting on her.
And Bertrand sat before a smoldering
fire with bandaged throat and head.

"I'd get up if I could," he said, "but
my head feels as if 'twould split when
I move. You're awful good, boys, to
come and see me. Please sit down."
"What's the matter?" asked Her-
man.

"I haf taken cold some way," and
he shivered.
"Tisn't very warm in here, is it?"
asked Dick, wondering why the folks
did not stir up the fire this bitter day.
"No, 'tisn't very warm," Bertrand
said.

"We can't have it any warmer,"
put in the little crippled girl. "We're
out of coal."

"Hush, Gretchen!" and the boy's
face flushed.

The boys had heard enough and
they were out of doors. Their eyes
looked rather red and misty. "I be-
lieve there never was a meaner fel-
low than I've been," said Herman.

"Unless I am," added Dick.
"And the poor little chap got that
awful cold going without an over-
coat!"

"And Gretchen isn't a sweetheart,
but his own sister."

Daylight was just fading into night
when a package was left at Bertrand's
door. It was marked "Bertrand's Val-
entine." It was opened quickly. Ah!
Bertrand would not take cold so easily
again, for there were a warm overcoat
and cap and shoes—all new; a nice
suit, partly worn, a book with pictures,
some delicacies and other things. But
there was another rap at the door, and
a man set inside the door a basket of
coal and one of provisions, with the
sententious remark: "More to fol-
low."

There were smiles and tears and
prayers in the humble home that night,
I can assure you. As for Herman and
Dick, they had learned a lesson worth
a great deal, viz., never to treat un-
kindly the "least of these."—Ernest
Gilmore, in Northern Advocate.

ORIGIN OF TOWER CLOCKS.

"At what time may tower clocks for
the use of the public at large have
been introduced?"

This is a question which has often
been asked by many horologists,
among them Hainaut of Rouen, in
France, but has never been satisfac-
torily answered, says the Revue Inter-
nationale d'Horlogerie.

This much, however, seems to be ad-
mitted, that public clocks were first
introduced by the Arabs in Germany.
And the first clock of this kind was
set up in Paris, in the Town Hall, or
Court of Justice, at the instance of
Charles V., who had ordered it to be
made by a German artist named Henri
de Vic, who completed it in the year
1370.

But it was only a few years later
when a Norman, Jehan de Felains,
made another clock of this kind which
was set up at Rouen, and this one was
remarkable, owing to the fact that it
struck quarters. It may be mentioned
in this connection that the clock made
by Jehan de Felains must have been
a superior one, because it continued
to render service for a century after
the one made by Henri de Vic had
disappeared. Still we have an accu-
rate and a detailed description of the
latter furnished by Moinet in the first
chapter of his horological treatise, as
stated by Julien Leroy in his memo-
randa.

From this description we learn that
from the earliest time this style of
clock has hardly undergone any radi-
cal change in its elementary construc-
tion, except insofar as to the trains,
both going and striking were placed in
their frames vertically, that is, one
wheel above the other, while at the
present time the placing of the trains
is done on a horizontal frame, which
means side by side. The escapement,
which was placed above the frame,
is said to have been a foliot; hence
one may infer that it was the former
verge escapement which was later su-
perseded by the pin escapement, which
was more simple and handy, and more
adapted to a good timekeeper. All
the parts of these early clocks were
made of iron, instead of which mod-
ern clockmakers use bronze, brass,
steel and castings, when such can be
employed to advantage. From the
standpoint of the employment of gen-

eral mechanical principles very few
innovations are noticed.

The question has often been mooted
whether this specimen of the horolo-
gical art is the original clock of Sor-
bonne of Richelieu's time, or, as has
been claimed by many, the one put in
its place by Lepante, who might have
been the maker of a more modern sub-
stitute. The clock frame and the
parts composing the clock of the Poly-
technic School, obsolete, was christened
Berzelius. This great Swedish
chemist, who taught at the school,
had the habit of repeating each year
the classic demonstration of asphyxiat-
ing some live bird under the globe of
the pneumatic machine.

During the appointed day a sparrow
condemned to show the effects of an
air vacuum had been placed on the fa-
tal disk of the instrument, when a cry
of pity was raised by the scholars in
the bird's favor. At their solicitations
Berzelius suspended the experiment
and restored the bird to liberty, and
it soon revived and took flight. The
next day after this memorable one the
sparrow, or more likely one of its
kind, perched upon one of the hands
of the clock and remained there. This
occurrence happened during recess
which was prolonged until some one
noticed the stoppage of the clock.

It was universally asserted by credu-
lus persons that this extraordinary
phenomenon was a positive manifesta-
tion of the gratitude of the little. But
as he neither left his card nor his
sor should lend his for the occasion,
and it was appropriated without his
consent. It was in this manner that
the illustrious Swede was compelled,
without knowing it, to lend his name
for commemorating a tower clock.—
Exchange.

A STORY ABOUT REAL CHILDREN.

Once there was a large family that
lived in Essex county, Massachusetts.
There were the father and mother and
six children. The oldest was four
teen years old, and her name was El-
sie. She had long yellow hair, blue eyes
and pink cheeks. In winter time Elsie
went to school and studied Latin and
cookery, and other things which would
help her to grow up a wise woman. In
summer Elsie did not go to school,
but she had lessons in painting and
lessons about plants and flowers. Also
she had a beautiful time.

The next oldest child was a boy, and
his name was Merton. He had yellow
hair and blue eyes, too; only of course,
his hair was short, because he was a
boy. Merton studied carpentry at his
school, besides arithmetic and the oth-
er things. He was always in a hurry,
and the doctor said that made him
thin.

The next oldest was Marjorie. She
had light brown hair and gray eyes.
She was not exactly pretty, but she
was so sweet and good that people had
a way of calling her, "Marjorie, Dar-
ling." Marjorie was always thinking
about other people, and trying to make
them comfortable. Although she was
only a little girl, nine years old, Mar-
jorie took music lessons.

The next oldest was Beth. Beth
rosy cheeks she made more noise
than the others.

One day sister Sue heard the mother
of the large family say: "I am going
to offer a reward. To the child in this
house who does not bang a door all
day I will give a piece of sweet choco-
late."

Now the children of the large family
seldom had sweets, because their par-
ents did not approve of them, so a
piece of chocolate was a big reward for
them. And who do you think got the
chocolate? Why, little Beth the nois-
iest of all. Perhaps the others felt too
sure of themselves. At any rate, Beth
tried the hardest. It is a good thing
to try hard when you try at all.

The next oldest was Vincent. He
was two years old, and just as dear
as could be. He had soft, yellow curly
hair and big brown eyes. He wore lit-
tle white dimity trousers and blouses,
with a bright sash around his waist.
He was the pride of his father's heart.

Last of all came Francis, and he was
just a wee, little baby, with little fat
hands and fat, pink feet, and big wise
eyes. Sister Sue used to call him a
water baby, because he liked the water
so much. When he was put in his
bath he would stick his fat fingers in
his mouth and splash and kick with
his fat feet. His brothers and sisters
loved him very dearly.

There was one more member of the
large family, Rab, the dog. He was a
Newfoundland, with a curly black coat.
Rab was good-tempered, trusty and
kind. I think he was named for the
famous Rab. You know all about him
and his friends, don't you?

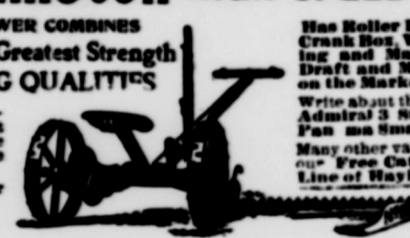
There was an apple orchard around
the house where the large family lived.
It was so pretty when it was blossom
time. And when the apples were
ripe, my! wouldn't you have liked to
be there! The children used to climb
the trees, and help with the apple
gathering.

I am going to tell you how the large
family celebrated the Fourth of July.
They could not have fire-works, be-

The Johnston NO. 10 Mower

THIS GRAND MOWER COMBINES
High Speed with Greatest Strength
AND WEARING QUALITIES

Enabling Us to Guar-
antee It to Cut the Most
Difficult Grasses in the
World, Which Are
Found in Texas.
A Powerful Cutter
Light Draft
Light Running
Easily Operated



Has Roller Bearing Self-Adjusted
Crank Box Which Prevents Heat-
ing and Makes It the Lightest
Draft and Most Durable Mower
on the Market.

Write about the Canton 2 Stroke the
Admiral 3 Stroke Self Feed and
Pan ma Small Steel Hay Press.
Many other valuable features found in
our Free Catalog containing Full
Line of Haying Machinery.

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are extra sweet-toned. Sold by the
makers direct to homes and churches at
factory price. Customer saves dealer's
profits and is sure to be suited or organ
comes back. Nothing could be fairer.
Write for Catalog today. Mention this paper.
WILLIAMS ORGAN & PIANO COMPANY, CHICAGO

have to stay in. I'll bring some nuts
and I'll tell you about it when I come
back."

Bertie turned in his chair with tears
in his eyes as James went away. It
was all so, but it did not help things
at all to be told so. James had seemed
to think it would.

The door opened again and another
face peeped in. It belonged to his lit-
tle cousin Elsie. Elsie was not much
older than he was, but she was his
favorite cousin.

"Do you feel bad?" she said.
"Dread-ful," said Bertie, trying hard
not to cry before a girl.

"Too bad! I knew you couldn't go
'way over to the corners, but I hoped
you could come down by the creek
with us and sail boats."

"I can't go out of this room."
"Well, I'll tell the girls—" She ran
away so quickly that Bertie could not
hear the rest she said.

He settled himself back in his seat,
wondering how he could get through
the long afternoon. How dismal
it was to be alone. Tears came again
but he wiped them away quickly as he
again heard the cheery voice at the
door.

"I'm back. Shall I read to you, or
can you paste pictures?"
"Oh, Elsie! Aren't you going with
the girls?"

"No, I'm going to stay with you.
Once I had to stay alone when I was
sick, and I know what it is."

It was so good to have her that he
found himself able to paste pictures.
Then she read to him till he fell
asleep.

Don't you think Elsie's way was the
best. She might have told her cous-
in, as James did, that it was his own
fault, and then gone off to enjoy her-
self. But instead, she gave up her
play and gave herself to help her
cousin. That is Christ's own way.—
Sunbeam.

Put "perhaps" in His promises and
you take all power out of your piety.

BREAD DYSPEPSIA.

The Digesting Element Left Out.

Bread dyspepsia is common. It af-
fects the bowels because white bread
is nearly all starch, and starch is di-
gested in the intestines, not in the
stomach proper.

Up under the shell of the wheat ber-
ry Nature has provided a curious de-
posit which is turned into diastase
when it is subjected to the saliva and
to the pancreatic juices in the human
intestines.

This diastase is absolutely necessary
to digest starch and turn it into grape-
sugar, which is the next form; but that
part of the wheat berry makes dark
flour, and the modern miller cannot
readily sell dark flour, so nature's val-
uable digester is thrown out and the
human system must handle the starch
as best it can, without the help that
Nature intended.

Small wonder that appendicitis, peri-
tonitis, constipation, and all sorts of
trouble exist when we go contrary to
Nature's law. The food experts that
perfected Grape-Nuts Food, knowing
these facts, made use in their experi-
ments of the entire wheat and barley,
including all the parts, and subjected
them to moisture and long continued
warmth, which allows time and the
proper conditions for developing the
diastase outside of the human body.

In this way the starchy part is
transformed into grape-sugar in a per-
fectly natural manner, without the use
of chemicals or any outside ingredi-
ents. The little sparkling crystals of
grape-sugar can be seen on the pieces
of Grape-Nuts. This food therefore
is naturally pre-digested and its use
in place of bread will quickly correct
the troubles that have been brought
about by the too free use of starch in
the food, and that is very common in
the human race to-day.

The effect of eating Grape-Nuts tea
days or two weeks and the discontinu-
ance of ordinary white bread, is
very marked. The user will gain
rapidly in strength and physical and
mental health.

"There's a reason."

GENERAL CONFERENCE M. E. CHURCH, SOUTH.

Continued from page 3.

them the gospel which they are capable of transmitting. Well, as I see it, then, my friends, the amount of it is, going over there in China to-day is the setting free of the fires that already exist there, but have simply been suppressed, suppressed.

At the conclusion of Dr. Allen's address J. O. Wilson offered the following resolution:

Resolved: That this Conference has heard with pleasure and profit the impressive and instructive address of our distinguished missionary, the Rev. Young J. Allen.

Resolved, second: That this Conference and our Church are profoundly interested in the great Empire of China and all its people.

Resolved, third: That this body respectfully request of the authorities of our Church and country such interpretation of existing laws as will not allow justice or discourtesy to Chinese or Japanese merchants, teachers, and others of good class who may seek to visit our territory; and we further request that dealings with the Orient be inspired by due regard for the welfare of those people as well as for the safety of our own land.

Resolved, fourth: That a copy of these resolutions be transmitted by the Secretary to the President of the United States.

J. O. WILSON. J. H. KIRKLAND. H. B. REAMS.

These resolutions were unanimously adopted.

FRATERNAL ADDRESS.

By Principal J. W. Spalding, of Wesley College, Winnipeg, Manitoba, Dominion of Canada, before the General Conference of the Methodist Episcopal Church, South, Birmingham, Alabama, Tuesday evening, May 8, 1906.

I come to you bearing the fraternal greetings of the Methodist Church in the Dominion of Canada—a Church which holds you in high esteem and has much love for you in the Gospel of Jesus Christ, and which has always learned of your success and triumphs with great satisfaction and delight.

I come from the city of Winnipeg, which I may say is no mean city. It has a population of over one hundred thousand, and spent last year the immense sum of over eleven million dollars in the erection of new buildings, and the outlook for the present season is for even a greater amount; though within the memory of some of its citizens the buffalo roamed at will where the city now stands.

Where is the city? you say. It is as near as may be equidistant between the Atlantic and the Pacific on that great trans-continental highway—the Canadian Pacific, and was called by the Marquis of Lorne, when Governor General of Canada, the "heart city" of the Dominion. Indeed I might go farther and call my city—Winnipeg—the hub of the North American Continent. I know it has been customary on the part of some to call Boston "The Hub," but a more perfect knowledge of geography is changing all that. Were you to place one arm of a compass on Winnipeg and swing the other around so as to describe a circle, the circumference of that circle would be found to pass through the western edge of Alaska, just a little east of Newfoundland, just south of the North Pole and through the extreme southern part of Mexico, thus showing Winnipeg to be the pivotal point of the North American Continent.

The development of this city is without a parallel in the history of our Dominion. Indeed, as a matter of fact, it had last year the largest proportional growth of any city in either your country or ours, save Los Angeles. It stands in about the same relation to our West that Chicago does to your West. West of Winnipeg lies what, together with your grain growing States, may be called, without extravagance of language, the granary of the world. Over ninety million bushels of the best wheat known to man was grown on our western plains last summer. And this was grown on about four million acres of land. Now the Saskatchewan Valley alone contains about two hundred million acres or about fifty times our total area under wheat last season. You see there is hardly any limit to our possibilities. And the great outside world is just commencing to realize this. Our Western country is just being discovered and though it may not seem very flattering to our vanity, I must say that it is being discovered largely by Americans, who are crossing our borders like an invading army, at the

rate of about fifty thousand a year, and let me say in passing, you make very good citizens and we are glad to have you come and take possession with us of the great Saskatchewan Valley, which will yet mean as much to us as the Mississippi means to you. One of the characteristics of an American is that he knows a good thing when he sees it. We have the good thing and so are you coming.

We have vast areas of unbroken, virgin soil open, healthful, productive just awaiting the coming of man to take possession and develop its marvelous resources. As one said years ago with regard to the West of this country so may now be said with regard to the West of our country.

"I hear the tread of pioneers Of nations yet to be, The first low wash of waves, where yet Shall roll a human sea."

The ends of the earth are to-day meeting on our vast prairies. Hence carrying with them tremendous responsibilities, but with all, magnificent opportunities.

This is only a part, however, of what I have the honor to represent before you to-night. You have a great inheritance in the United States of America. But we have an equally great in territorial extent in the Dominion of Canada. He would be a bold man who would undertake fully to forecast the future of my country. Your resources are more highly developed and consequently more thoroughly realized. As has been said, the peopling of the United States was the great event of the nineteenth century. Shall not the peopling of the Dominion of Canada be the great event of the twentieth century? Our country is to-day where yours was one hundred years ago. But is there not a fascination about developing possibilities—yet unrealized potentialities that is not to be found in actualities? Do we not rejoice more in the spring with its promise of hope, its blossoms, its flowers, its fragrance than we do in the autumn with its matured and ripened fruits?

Nature has done her very best for Canada. The country is great in the very nobility of its outlines, in the very scale of its geography it is great. Our mountains are high and have a grandeur of scenery unsurpassed in the world and at the same time are rich in mineral products. Our valleys are broad and fruitful and so afford a splendid stage for the building up of a great and magnificent people. Rivers—none finer in the world. The mighty St. Lawrence with its grand tributary, the Ottawa, flowing out in stately majesty to the sea. The rushing Yukon, yours and ours, navigable for almost two thousand miles. The "Noble Red" of the north with its great continent the Assiniboine draining an area of country that would constitute an empire in itself. The picturesque Saskatchewan, the Mississippi of the north, running through one of the most fertile valleys that God has given to man to subdue and possess.

Then we have our prairies far reaching and magnificent in their all but limitless extent. West of the lakes, those great inland seas, we have a territory that is capable of containing and nurturing well, tens of millions of people and nurturing them too into strong, vigorous, splendid manhood. No time for indolence and sloth when men have to wrestle with climatic conditions. Difficulties, we have them of course. But what are difficulties for if not to be overcome and in the very overcoming to develop strength and power with which to go forth to new and greater conquests.

"If what shone afar so grand Turn to nothing in thine hand, On again. The virtue lies In the struggle not the prize."

Wrestling with strenuous nature tends mightily to develop a strenuous manhood. Our magnificent water stretches which are after all Nature's great highway of commerce have been or are being rapidly connected with this fertile and healthful country by great trunk lines of railway radiating from Winnipeg like many-branched vines and throwing out new shoots in all directions year after year, till the whole land is being covered with a network of roads. There are now in the Dominion of Canada over twenty thousand miles of railroads and there will be constructed in the very near future thousands of miles more. Indeed, as a matter of fact, Canada leads the world to-day in railway mileage in proportion to population, having a mile of road for every 291 of its population, while you come next, having a mile for every 378 of your population.

We have, if one may so say, the material out of which is being rapidly moulded and developed a mighty nation. Nation building! Why the process is going on before our eyes just as it has been going on before yours for the last hundred years.

"The rudiment of empire here Are plastic yet and warm, The chaos of a mighty world Is rounding into form."

We are profoundly impressed, however, with the fact that material re-

sources alone will not—cannot make a people truly great, that the life of a nation like that of an individual consisteth not in the abundance of things that it possesseth.

"What constitutes a State? Not high-raised battlements and labor-mound,

"Thick wall and moated gate: Not these, but men, high-minded men, Who know their rights, and knowing dare maintain, These constitute a State."

Not the amassing of money, not the triumphs or glories of art, not the discoveries of science, "but the making of men is the truest test of the highest civilization."

Hence it is gratifying to be able to say that our type of civilization is, we think, not inferior to the very best in the world. Our common school system, thanks—mark you—to a Methodist minister, the late Egerton Ryerson, a valiant fighter for civil and religious liberties in our earlier days, is one of the best in the civilized world and affords facilities for the free elementary training of every boy and girl in the land. With us no child need grow up illiterate. We have efficient high schools and collegiate institutes which stand ready, free of charge to carry forward to matriculation the young people who desire to enter our colleges and universities. We have normal schools and schools of pedagogy, which are carefully training our teachers and where most important and valuable work is being done, and then we have our colleges and universities some of which stand in the very front ranks of the great educational institutions of the North American continent. In a word, it is not too much to say that our educational system is broad based and thorough.

The Sabbath day, one of God's greatest gifts to the toiling multitudes of earth, is generally well observed. We have on the whole a quiet Sabbath. The Sunday newspaper has not yet invaded us to any great extent, and we are now seeking legislation to keep pleasure seekers and the greed of gain within the proper bounds.

The great fundamental principles of British justice, equality and fair play, are the chief cornerstones of our constitution, so that we have absolute equality before the law. We are proud of our judiciary. Our judges are appointed, not elected, and on the whole perform their high and important functions in a fair-minded and even-handed manner. Life and property are nowhere safer and more sacredly guarded than under the British flag in the Dominion of Canada.

So far I have only spoken of material, secular and social matters. Let me now say a word or two more specifically of our common and beloved Methodism. And in this connection it should never be forgotten that Canadian Methodism is the eldest daughter of American Methodism. A little over one hundred years ago your energetic, earnest, and faithful itinerants scattered the good seed in our fruitful soil, from which has come a most blessed and abundant harvest. In those early days we met with such names as Martin Ruter and Nathan Eangs. We also had a visit from that apostolic man, that man who, in the development and spread of Methodism stands second only to John Wesley himself, Bishop Asbury, who wrote of us Canadians: "Here is a decent, loving people. My soul is much united to them." We trust you still have the same regard for us. That you may see somewhat how matters have gone with us since those early days, let me give you just a few facts and figures from last year's report of our General Conference statistician, Dr. Cornish. In 1805 we had 18 ministers and 3,467 members. In 1905, 2,125 ministers and 265,814 members. Enrolled in our Sunday-schools are 321,492 scholars. We have Church property valued at over eighteen million dollars. In 1805 the country was but sparsely settled, the total population being about 319,000. Our population is now about five and a half millions. All through the century the growth of the Methodist Church has been steady and progressive, until, according to the last census, its numerical position is far in advance of any other Protestant Church in the Dominion its members and adherents numbering about one million, or rather more than one-sixth of the entire population of the Dominion.

Our Church in Canada is in a sound and healthy condition, and well-equipped for forward and progressive work. We are building good churches, which are filled with earnest and devout worshippers, to whom is preached a warmly evangelistic and strongly ethical gospel. We are not much troubled with heresies and heresy hunters. Our Canadian Methodism is thoroughly Wesleyan, believing in salvation for all sinners, salvation from all sin, and that just now. On the whole our preachers are preaching a gospel bright as the sunlight and generous as the heart of Christ. They believe that "there is wideness in God's mercy, like the wideness of the sea;

there's a kindness in His justice which is more than liberty;" but still that willful rebellion cannot go unpunished.

Our Book and Publishing House, under the able management of our genial and gifted Dr. Biggs, who is a constant puzzle to those who hold that a man cannot be a good preacher and a capable man of affairs at the same time, is a great business success and is doing most efficiently the work for which it was founded long years ago. The Christian Guardian, at Toronto, and the Wesleyan, at Halifax, hold on their way with ever-increasing influence and power. Our Missionary Society, under the splendid leadership of its veteran Secretary, Dr. Sutherland, now completing his thirty-second year in office and at the present moment on a trip inspecting missions in the great empire of Japan, and of his eloquent and affluently endowed associate, Dr. Henderson, had last year by far the largest income yet received in a single year, reaching the noble sum of \$326,000 from circuits, making an average of about \$1.10 per member.

Our Woman's Missionary Society, directed by a high degree of consecrated intelligence and wisdom, is also a most blessed and gracious work, both at home and abroad.

Our educational institutions are a most important factor in the working machinery of our Church. At our eleven colleges are registered over three thousand students in arts and theology. It is believed that the age demands the best possible training for the ministry, that the best that the best man can get is not too good for the preaching of the gospel of Jesus Christ.

We believe that education is the handmaid of religion, and so are most anxious for the moral and religious culture of all our young people as well as for their intellectual training. As Tennyson, the representative spokesman of the Victorian era, with such wisdom, says:

"Let knowledge grow from more to more, But more of reverence in us dwell; That mind and soul according well May make one music as before; but vaster."

There are other phases of our work on which I might speak, but there is one movement on foot at present respecting which I must say a few words—that overshadows and dwarfs all others—I mean the movement for the organic union of the Methodist, Presbyterian and Congregational Churches in Canada. This is a big thing, the biggest thing that has come to our dominion in a century. The confederation of all our provinces under one central government was most important and far-reaching. It was the making of a nation. But the union of these three great historic Churches is even more important and far-reaching, affecting a larger number of people and touching them in their highest and holiest interests. Let me sketch this movement in brief outline. Three years ago last September our General Conference met in my own city, the city of Winnipeg. At this meeting a resolution was passed unanimously which declared that the conference would "view with great satisfaction" "a movement" toward "the ultimate organic union of the Presbyterian, Congregational and Methodist Churches in Canada."

This resolution was forwarded to the Presbyterian General Assembly which met the following June, and also to the Congregational Union, the highest court of that denomination. These bodies also appointed committees, which committees in due course met in "the Board Room," Wesley Buildings, Toronto. I had the great good fortune to be present on what I must call that most memorable occasion. No one who was present can ever forget it. It must have been somewhat like the meeting of which the sacred and inspired historian records, "They were all with one accord in one place." The very air seemed tremulous with emotion. The spirit of the Highest seemed to rest upon us and all were inclined to exclaim with Charles Wesley:

"Touched by the loadstone of Thy love, Let all our hearts agree, And ever towards each other move, And ever move toward Thee."

After hours of the most earnest face to face conversation, during which many important and weighty questions were freely and fully discussed, this joint committee reached unanimously the conclusion that the proposed union was desirable, and they trusted practicable, and pledged themselves to do all in their power to bring it to a successful issue.

The Presbyterian General Assembly met again in the following June, and, after a lengthy discussion, appointed a still larger and more representative committee, with enlarged powers to go still more carefully into the whole question. This committee with enlarged committees from the

Continued on page 11.



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OUR CONFERENCES.

New Mexico, Alpine, Texas, Bishop Morrison Sept. 12
German Mission, Houston, Bishop Morrison Oct. 25
West Texas, San Angelo, Bishop Morrison Oct. 31
Northwest Texas, Brownwood, Bishop Hoss Nov. 11
North Texas, Bowie, Bishop Hoss Nov. 21
Texas, Tyler, Bishop Morrison Nov. 28

As the time approaches for the Summer School of Theology, the brethren all over the State are reported as packing their grips for a ten days' "feast of reason and flow of soul." No preacher, especially a young preacher, can afford to miss the opportunity afforded by that excellent school.

The postgraduate department of the Summer School of Theology includes a course of lectures covering four years, and all the students who pass the annual examinations receive a certificate of graduation. The course includes sixteen books on theology, apologetics, history, philosophy and missions. The graduate ought to be well equipped.

REV. E. R. EDWARDS DEAD.

Rev. E. R. Edwards, pastor of our Church at Pottsboro, Texas, died at that place at 4:20 p. m., May 21. News of his death will be a shock to his brethren of the North Texas Conference. Young, vigorous and full of life, no one thought otherwise than that he had a long and useful life before him.

He was born Oct. 11, 1871, in Taylor County, Kentucky. He came to Texas in 1894 and entered the Methodist ministry in 1895, joining the North Texas Conference. He was licensed to preach by Rev. E. W. Alderson, then presiding elder of Dallas District. His first charge was Hutchins, Dallas County, where on June 30, 1897, he married Miss Dimple Atwell. He served as Statistical Secretary of the North Texas Conference very efficiently for several sessions passed, being very painstaking and careful in his work.

Brother Edwards was of a cheerful, sunny nature and lovable disposition, and had many warm friends. The Advocate family feel a personal bereavement in his death. He was regarded by his brethren as one of the coming young men of the conference, and his growth was marked. His preaching was characterized by soundness of doctrine and earnestness. He aimed at the practical rather than brilliance, and his preaching was followed by good results. The Church has sustained a loss in his death.

THE GENERAL CONFERENCE.

On Sunday morning we had the privilege of hearing the Rev. Dinsdale Young, our Wesleyan fraternal delegate, preach a great sermon at the First Methodist Church. The auditorium and the galleries were crowded with a splendid congregation. Bishop Hoss conducted the preliminary services, following our new Order of Worship. Mr. Young's subject was "The Primacy of Christ," and his text was from Colossians, "That in all things he might have the pre-eminence." He has a rich, rhythmic voice, with a distinctly English accent and intonation, and it has great force and carrying power. His language is that of the cultivated Christian scholar—versatile and fluent. He is a man of wonderful mind and highly trained, and his sermon can well be classed with the few masterly efforts to which it has been my privilege to listen. He went into the deep things of God with the ease of a profound thinker and yet with the simplicity of an experienced teacher. At times he was grandly eloquent; but from the beginning to the close he made Christ the Redeemer the central thought and figure.

At night, at the same church, I heard Dr. Matthews, our fraternal delegate from the Methodist Episcopal Church. His text was, "He saved others; himself he can not save." It was a plain, earnest gospel sermon, preached without any apparent effort. His fraternal address will come later.

Monday was the last day for the introduction of memorials and resolutions, and they came in fast and furious; but the most of them will be put to sleep in the several committees. After this the pending question was resumed—namely, the proposition for a general Methodist Commission, whose duty it will be to give the Methodisms of the world a re-statement of our Articles of Religion. For three days this matter was discussed, and a more interesting discussion I have never heard. It would have done credit, in its range of thought and eloquence, to the United States Senate. The man who imagines that the great speakers and debaters of Southern Methodism are in the past, ought to have been present, and his mind would have undergone a change. Dr. Tillett, Dr. Denny, Dr. C. M. Bishop and Bishops Wilson and Hendrix were at their best. At the close of the discussion, the conference voted in sections, that is, the civil was called and the clerical delegates voted, and then the lay delegates. Both the clerical and the laymen were very well divided. The former stood about 58 to 55, and the latter about 53 to 56. So the proposition carried by something over forty votes. It is as follows:

While re-affirming our absolute faith in our Twenty-five Articles of Religion, we do not believe that in their present form they meet the existing needs of the Church as a statement of the doctrinal system of Evangelical Methodist Arminianism. Believing that the different branches of world-wide Methodism that are represented in a world-wide Ecumenical Methodist Conference can and should unite in the preparation of such a statement of our common faith as needed, and believing that this General Conference should take such steps as may be necessary to secure in the early future the co-operation of other representative Methodist Churches in the preparation of a new statement of our faith, we therefore offer the following resolution:

Resolved, That the College of Bishops be requested to appoint a commission of five members, one of whom shall be a Bishop, which shall invite other branches of Methodism to unite with us in the preparation of such a statement of our faith and such an expression of our doctrinal system as is called for in our day, and this commission shall represent our Church in the preparation of the same.

It is recommended further that the Publishing Agents be authorized to meet whatever expenses may be incurred by the commission in discharging their duties. It is hoped to have the work of the commission completed in four years.

This report is signed by W. F. Tillett, W. R. Lambuth and C. W. Carter.

Quite a number of the delegates look upon the movement as radical,

but a close reading of the paper will show that it is so hedged about as not to impair our doctrinal system, even should the proposition be fully carried out. This writer is not in sympathy with the matter and voted against it, but we submit to the majority and will watch the outcome with supreme interest.

Many matters of deep concern are before the conference. One of them is an effort to unite the mission work of the two societies of the women. This came before the Committee of Missions. After a careful consideration of it, the movement was not concurred in, and the report is now on the calendar of the conference for final action. The report contains a plan for bringing the Foreign Missionary Society into closer touch with our Parent Board. It will doubtless be adopted. One other matter is the removal of the time limit of the pastorate. The committee, by a small majority, nonconcurred; but by an equally small majority reported for an extension of six years to the pastoral term. This will bring on another great discussion. There is a large element in the conference favorable to the removal of the time limit, while the trend of sentiment is seemingly opposed to the six year extension. But by the time these lines are in type, the question will be disposed of. In many respects the membership of the conference is aggressive. The large preponderance of new men in the body gives to its proposed actions an element of uncertainty and, owing to this fact, we can not tell just how things will terminate until the vote is taken. At this writing action has been had on but few matters, and hence, we can not write definitely on pending issues.

The weather is now ideal, and our surroundings are pleasant. The Birmingham people are leaving nothing undone to make our stay in their city pleasant. The ladies are busy giving receptions to the wives of delegates and other visiting ladies. Two delightful gatherings of this character have occurred—one of them at the splendid brick parsonage of First Church. Our good women enjoy these delightful associations.

The College of Bishops have elected the Rev. J. H. McCoy, of the North Alabama Conference, as our fraternal delegate to the Canadian Methodist General Conference. He is the young man who made the brilliant address of welcome on the part of the Alabama Methodists. He will do us honor as a representative of Southern Methodism. His address of welcome marked him as a popular member of the General Conference.

Tuesday morning reports of committees came in galore, after which the rules were suspended and the report on Episcopacy was taken up out of its regular order for immediate consideration. The report recommended the election of three Bishops. A motion was made to make the number two instead of three, and this was amended by another motion to make it four. Then came on a spirited debate. It lasted for some time. About forty laymen had signed a petition in favor of four new members of the Episcopal College. John H. Pepper, the great Sunday-school worker, made an earnest plea for four. Dr. Paul Whitehead made an equally strong plea for three; and when the vote was taken, the report of the committee prevailed. The time for electing them was fixed for ten o'clock on the following Thursday.

The College of Bishops agreed to appoint Bishop Wilson as chairman of the commission for the purpose of asking the other Methodisms to join us in preparing a re-statement of our Articles of Religion, which proposition was carried by a decided vote of the conference the other day, as above indicated. This appointment of Bishop Wilson is a guarantee to the Church that nothing radical will be done on this subject. When his appointment was announced by Bishop Hendrix, there was great applause by the conference.

At 11 o'clock, Rev. G. C. Rawlston,

the fraternal delegate of the Colored Methodist Episcopal Church in America, was introduced, and he addressed the conference. He is a tall, spare-made man, and as black as a raven. He is a man of some education and he spoke in very good English. He was warmly received, and his speech made a pleasing impression. It was not lacking in wit and humor, and it contained much wholesome truth.

Wednesday was a great day for interest and speech making. The report from the Committee on Itinerancy, nonconcurring in the memorials for removing the time limit, was taken from the calendar and considered. Along with it there was a minority report asking for the removal. It precipitated a lively discussion. A large number of laymen spoke, and nearly all of them were opposed to any change in our present plan. Judge Ratcliff, of Arkansas, made a strong and eloquent speech in favor of our four year term. Rev. Frank Richardson, of the Holston Conference, the old man eloquent, made the leading speech on the same side for the clerical members. Also Rev. J. L. Morris, of the North Texas Conference, spoke impressively, but he was on the opposite side. There were many others, pro and con, and the debate was able and protracted. When the vote was taken, it was overwhelmingly against the removal of the time limit in our system. Then came up the item in the same report, recommending the extension of the time limit to six years. Another interesting controversy followed, but this was largely voted down. But the two discussions occupied the morning hour. The more conservative members of the conference breathed a sigh of relief when the two matters were thus settled. Inasmuch as the conference had taken such advanced ground a few days before in giving to unordained preachers in charge of pastoral work the authority, under certain conditions, to perform the marriage ceremony and to administer the ordinance of baptism, and since a decided majority had voted for the appointment of a commission looking to a re-statement of our Articles of Religion, it was feared by many that other drastic measures of legislation would be passed. In addition to this, those who favored the removal of the time limit were bold and aggressive, and their following was necessarily over-estimated. When the vote was taken, there was not much sentiment, after all, in its favor. The laymen were practically solid against it, and the ministers were largely of the same mind. So, after all, the conference is not so radical as has been feared. Southern Methodism is founded on great principles, and the average minister and layman can be always depended upon to stand by the Church in any and all emergencies. This General Conference is composed of strong and able representatives. They love our Zion, and their devotion to her weal is beautiful.

Thursday was the time for electing Bishops and other connectional officers. When the hour arrived, the spacious building was packed. The people occupied all the seating space and they stood round the walls. Bishop Key was in the chair. The conferences were called and the chairman announced the number of votes cast by his delegation and delivered them to the tellers. This required a half hour. Then the tellers, with two of the Secretaries, retired to a private room to count the ballots, and the conference proceeded with its regular business; but ever and anon, all eyes were turned toward the door, behind which the count was in progress. When the tellers and the secretaries emerged, the interest became intense. There were 267 cast and it required 127 to elect. The result showed that fifty-seven men received votes. The more prominent were Drs. Tigert, Denny, Kilgo, Ward, Atkins and McMurry. Dr. Tigert received 160 and was declared elected. The next highest was Dr. Kilgo, who received 100. The others, who were in the lead, received from seventy to ninety. Dr. Ward's

vote was 86 and several others were about the same. The next ballot was ordered and the result showed that Dr. Ward had received 140 and was elected. Then followed a protracted series of ballots, with Drs. Kilgo and Denny in the lead. Adjournment came and there was no further election. In the afternoon the ballot continued. At one time Dr. Kilgo ran up to 128 and Dr. Denny to 118. It was thought that the next vote would determine the matter, but, to our surprise, Dr. Denny dropped to 96 and Dr. Kilgo to 104. Dr. McMurry remained at about fifty. Dr. Atkins had only one and was out of the race, so everybody thought. They adjourned to a night session. Two more ballots were taken. The two leading men remained at the same figure, while Dr. McMurry jumped back to 86 and Dr. Atkins to 56. Then the interest became intense. There were movements among the delegates that indicated a successful ballot, and when the eleventh ballot was announced, Dr. Atkins had 148 and was elected. Nothing like this vote was ever seen in a General Conference, and it was followed with much applause. The whole course of the balloting was attended by the utmost good spirit and brotherly kindness; and until the last two ballots, there was but little tendency to control the voting in the interest of the men in the lead. But the delegates finally became tired of the fruitless voting, and got together on Dr. James Atkins. The balloting for connectional officers was taken up Friday morning and continued through nearly the entire day, with the following results: Book Editor and Review, Rev. Gross Alexander; Nashville Advocate, Rev. G. B. Winton; Sunday-school Secretary, Rev. E. B. Chappell; Secretary of Missions, Rev. W. R. Lambuth; Epworth League and Era, Rev. H. M. DuBose; Church Extension, Rev. W. F. McMurry; Education, Rev. J. D. Hammond; Sunday-schools, Rev. E. B. Chappell; Publishing Agents, Smith & Lamar. All these were re-elected to their old positions, except Dr. Chappell, who takes the place of Bishop Atkins, Dr. McMurry, who takes the place of Rev. P. H. Whisner (deceased), and Dr. Alexander, who succeeded Bishop Tigert. Dr. Alexander comes from the Louisville District, Dr. Chappell from the pastorate of the McKendree Church, Nashville, and Dr. McMurry from the pastorate of Centenary Church, St. Louis. Thus our system preserves the even tenor of its way without a jar or a ripple.

G. C. R.

THE ORDINATION OF THE BISHOPS.

The solemn Methodist ceremony of ordination of Bishops was performed at the First M. E. Church, South, Sunday afternoon, the central figure in its performance being senior Bishop Alpheus W. Wilson.

The candidates were John J. Tigert, Seth Ward and James Atkins, who were elected to the office of Bishop by the General Conference of the M. E. Church, South, last week. The ceremony included the presentation of the Bibles "laying on of hands," and the presentation of the official parchment conferring upon the candidates their new authority. The ordination sermon was preached by Bishop Wilson immediately after the opening prayer and hymns before one of the largest congregations ever gathered in the First Church. The formal program for the afternoon's ceremony was as follows:

Entrance of candidates and Bishops of the Church—Dr. Tigert accompanied by Dr. Gross Alexander and Dr. W. F. Taylor; Dr. Ward by W. R. Lambuth and Dr. Sam R. Hay; Dr. Atkins by J. H. Weaver and Dr. E. B. Chappell.

Prayer by Bishop J. C. Granbery.

Hymn.
Prayer by Dr. R. E. Mahon.
Bible reading by Bishop Candler (Acts 20:17).

Bible reading by Bishop Duncan (John 21:15-17).

Hymn 108. "Crown Him Lord of All."

Sermon by Bishop Wilson.

Liver and Kidneys

It is highly important that these organs should properly perform their functions. When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alterative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

Prayer reading by Bishop Hendrix. Examination of candidates, Bishop J. S. Key.

Prayer reading, Bishop C. B. Gallo-way.

Presentation of Bibles.

"Laying on of hands." (Each Bishop places one hand on the head of the candidate while the senior Bishop pronounces the ordination).

Ordination by Bishop Wilson and presentation of parchments by Bishop Candler.

Prayer reading by Bishop E. E. Hoss.

Benediction by Bishop O. P. Fitzgerald.

Bishop Wilson took as his text for the ordination sermon, First Corinthians 15:25, "For He must reign till He hath put all enemies under His feet." The Bishop preached an effective and forcible sermon on the power and wisdom of Christ. "The fact that Christianity is tolerated now," he said, "does not indicate that the enemy that existed when Christ left the world is dead, but rather that the enemy has taken new form. Christ is constantly fighting the battle against His enemies. On the other hand, we are sometimes so fond of peace that we are willing to purchase it at the sacrifice of His sovereignty."

"The problems of this day are complex and the growth and development of the great material enterprises of the industrial world are simply giving greater opportunity for evil to work in men's minds."

"I simply want to call your attention to the fact that if Jesus ever comes to His own, it will be by a struggle unceasing. Is it possible for Him to ever overcome this strife? The answer is that He must do it. Doubt of the possibility of His doing it is to dishonor Him. He must reign until He hath put all enemies under His feet."

The Bishop elaborated at length on that point and continued:

"If you want a man to rule over hearts he must have gone through the whole gamut of human sensibilities. He must know the anguish of death to be a comforter to men. A man to rule men must have sounded all the depths of the human heart—not until then does he become a leader of men. He must know these things by experience."

"That Christ has reached the heights of this position, the world must confess to-day in spite of generations of sages who have striven by intellectual means to discredit Him. He is to-day as He has always been—the leader of thought and philosophy. He can laugh to scorn the efforts of scientists to search out things that are to Him commonplace. When philosophy and science shall have at last found the root of things they will find it in Him, for He is all in all. The time is surely coming when the world will recognize a unity in all things, and they will have to go back to Him, who is the root of wisdom and of all things." The Bishop talked at length on this theme, saying that "every system of morals has its source in Christ. He spoke of the greatness of Christ's act in coming to the world and passing through all the stages of a human life from childhood, suffering all the pains and anguish of life, even until death, and he said that by this Christ had brought Himself immeasurably close to man."

"Nothing can take His place in the hearts of men," he said. "Not even the great invisible God can do it. We want the visible Christ. His might is the secret of His power—might which

was never exercised except against evil.

"This is the Christ who is doing this fighting to-day. Christ was not wont to argue as do the wise men of this day. When he spake, He spake as one with authority.

"We know God not intellectually, but because he has revealed himself to the heart.

"The men who crave the world's goods because of greed, and who ignore the suffering and poverty of their fellowmen are the worst enemies of Christ to-day; but he is going to reign until all his enemies are conquered.

"No man is too humble to be able to know God and to look up to Him and say: 'My Father.' And such a man is richer than all the kings of the world."

JOHN H. KING DEAD.

It is with deep sorrow that we announce the death of Capt. John H. King, of Pilot Point. The end came suddenly Wednesday night as he sat reading the morning paper. He gave a gasp and was gone, without uttering a word.

His was a long and eventful life, having recently passed his 70th birthday. During the war he served as Captain in the 39th Georgia regiment, with credit and honor, and later had the honor of being a member of the convention which framed the new constitution for the State of Georgia. Capt. King was a devout member of the Methodist Church, South, having united with it in early life, and lived uprightly before God and his fellow man. His wife, a sister of Mrs. G. C. Rankin, and five children, mourn their loss.

PERSONALS.

Rev. J. P. Hulse, a supernumate preacher of the Northwest Texas Conference, died at his home in Rising Star, May 15. An obituary will appear later.

We appreciated the visit to our office of Rev. H. L. Booth, of Florence, Alabama. He is a supernumate member of the North Alabama Conference, and the father of our Rev. C. H. Booth, of the West Texas Conference.

Rev. J. D. Young, of Polytechnic College, filled the pulpit of Trinity Church, Dallas, at the Sunday morning and evening service very acceptably to the congregation. He called on the Advocate while in the city, and reports Polytechnic College in fine shape.

A note from Rev. C. P. Martin says: "After a brief illness, our dear father departed this life, the 16th inst., at his home near Nocona, Texas, aged 55 years, 10 months and one day. He had been a devoted member of the M. E. Church, South, since 1879. He talked complemently of death, and said there was nothing between him and his God. We expect to join him again in the companionship of the skies."

CHURCH NEWS.

Rev. Edgar C. McVoy, of Troost Avenue Church, Kansas City, will preach the commencement sermon for Howard-Payne College on the evening of June 10, in Centenary Chapel, Fayette, Mo.

The Pacific Methodist Advocate has been moved to Alameda, California, 1534 Morton St., the residence of the editor, Rev. W. E. Vaughan, from which it will be issued for the present. The office was entirely destroyed, scarcely anything of value being saved.

Rev. Jerome C. Berryman passed away on Tuesday, 8th instant, at his home in Caledonia, Mo., at the age of ninety-six. He had just received a message of greeting from the General Conference at Birmingham, and had responded to it in fitting words, referring to the faith of Job: "I know that my Redeemer liveth," as expressing his own conviction. He was a remarkable man—perhaps the last remaining member of the General Conference of 1844. He had been a minister for seventy-five years, the last two of which he had spent in almost complete blindness, together with great general debility. But he was strong in the faith, even to the end.

THE BOARD OF CURATORS

Of Southwestern University is hereby called to meet Friday, June 1, at 10 a. m. S. C. RIDDLE, Sec.

EPISCOPAL VISITATIONS 1906-07.

Following is the list of Episcopal visitations for the coming year as given out by the bishops of the M. E. Church, South.

First District—Bishop A. W. Wilson.
Western N. C., Mt. Airy, N. C., Nov. 14
South Carolina, Columbia, S. C., Nov. 28
North Carolina, Rocky Mt., N. C., Dec. 5

Second District—Bishop W. W. Duncan.
Memphis, Ripley, Tenn., Nov. 14
Alabama, Eufaula, Ala., Dec. 5

Third District—Bishop C. B. Gallo-way.
Tennessee, Lebanon, Tenn., Oct. 3
Holston, Cleveland, Tenn., Oct. 19
Virginia, Portsmouth, Va., Nov. 14
N. Georgia, Milledgeville, Ga., Nov. 21
South Georgia, Valdosta, Ga., Nov. 28

Fourth District—Bishop E. R. Hendrix.
W. Virginia, Huntington, W. Va., Sept. 5
Kentucky, Winchester, Ky., Sept. 12
Louisville, Central City, Ky., Sept. 19
North Alabama, Gadsden, Ala., Nov. 28
N. Mississippi, Corinth, Miss., Dec. 5

Fifth District—Bishop J. S. Key.
Denver, Denver, Colo., Aug. 23
Missouri, Carrollton, Mo., Aug. 29
Southwest Mo., Joplin, Mo., Sept. 12
St. Louis, Poplar Bluff, Mo., Sept. 19

Sixth District—Bishop W. A. Candler.
Japan Mission, Hiroshima, Japan, Sept. 6
Corean Mission, Seoul, Corea., Sept. 13
China Mission, Huchow, China., Oct. 3
Cuban Mission, Camaguey, Cuba, Jan. 25

Seventh District—Bishop H. C. Morrison.
New Mexico, Alpine, Tex., Sept. 13
German Mission, Houston, Tex., Oct. 25
West Texas, San Angelo, Tex., Oct. 31
Texas, Tyler, Texas., Nov. 28
Florida, Palatka, Fla., Dec. 12

Eighth District—Bishop E. E. Hoss.
Brazil, Ribeirao, Preto, B., Aug. 18
Northwest Tex., Brownwood, T., Nov. 14
North Texas, Bowie, Texas., Nov. 21
Baltimore, Staunton, Va., Mar. 27

Ninth District—Bishop J. J. Tigert.
Illinois, Worden, Ill., Sept. 29
Indian Mission, Tulsa, I. T., Nov. 7
Arkansas, Pano, Ark., Nov. 21
Little Rock, Warren, Ark., Nov. 28
White River, Wynne, Ark., Dec. 5

Tenth District—Bishop Seth Ward.
Louisiana, Shreveport, La., Dec. 5
Mississippi, Laurel, Miss., Dec. 12
Mexican Border, Monterey, M. Feb. 6
Cent'l Mex. Mis., San Luis Potosi, Feb. 14
Northwest Mex. Mis., Chihuahua, Feb. 28

Eleventh District—Bishop James Atkins.
Montana, Deer Lodge, Mont., Sept. 13
East Columbia, Oalesdale, W., Sept. 20
Columbia, Roseberg, Ore., Oct. 7
Pacific, San Jose, Cal., Oct. 17
Los Angeles, Santa Ana, Cal., Oct. 31

To the People of Dallas County:

I would respectfully solicit your support for County Clerk at the Democratic primaries. Prior to my election as County Superintendent, I was Deputy Clerk under Mr. Hughes and Mr. Jackson for more than seven years, and have a thorough knowledge of the affairs of the office. I will ask you to kindly consider my candidacy in the light of my official record and what I deem me worthy and can give me your support. I shall feel very grateful to you, and, if elected, will endeavor to show my appreciation further by faithfulness and diligence in the discharge of my official duties. Very truly yours,
JOHN D. COCHRAN.

OUR NEW BISHOPS.

BISHOP TIGERT.
John James Tigert, D. D., LL. D., was born in Louisville, Kentucky, November 25, 1856, son of John and Mary Van Veghten Tigert. He passed his early years in Louisville, where he spent ten years in the High Schools, and was for two years a student in the Southern Baptist Theological Seminary. Graduated at Vanderbilt University in 1877, with degree of S. T. D. Received the degree of D. D. from the University of Missouri. He was married to Miss Amelia McTyeire on August 28, 1878; was tutor and Professor of Moral Philosophy in Vanderbilt University from 1881 to 1890. From 1890 to 1894 he was pastor in Kansas City, Missouri. Elected Book Editor, and Editor of the Methodist Quarterly Review in 1894. He was a member of the General-Conferences of 1890, 1894, 1898, 1902, and 1906, and has been Secretary of the three last of these. He was a member of the Ecumenical Conference of 1901. Bishop Tigert is the author of the following books: "Handbook of Logic," "Theology and Philosophy," "The Preacher Himself," "A Voice from the South," "Constitutional History of American Episcopal Methodism," "The Journal of Thomas Coke," "The Making of Methodism," "Theism: A Survey of the Paths that Lead to God," "The Doctrines of the Methodist Episcopal Church in America" (two volumes); also numerous contributions to American and English reviews. He edited Summer's "Systematic Theology" (two volumes), McTyeire's "Passing through the Gates," Banks' "Manual of Christian Doctrine." He was a member of the Joint Catechism Commission. Elected Bishop on the first ballot, May 17, 1906.

BISHOP WARD.

Rev. Seth Ward, D. D., son of Samuel Goode and Sarah Ann Wyche Ward, was born in Leon County, Texas, November 1, 1858. His boyhood days were spent in farm work. He was educated in public schools. Licensed to preach November 6, 1881, in his native county, then within the bounds of the Northwest Texas Conference, which conference he joined the next year. He was married January 5, 1886, to Margaret E. South. In recent years he has belonged to the Texas Conference, in which he has held appointments at Huntsville, Houston, Galveston, etc., besides some years spent in the presiding eldership. Elected Assistant Missionary Secretary four years ago. He received the honorary degree of Doctor of Divinity from the Southwestern University at Georgetown, Texas. Elected Bishop May 17, 1906.

James Atkins, D. D., was born in Knoxville, Tennessee, April 18, 1850, and is the son of James and Mary F. Atkins. Was educated at Riceville Academy, Tennessee. Received the degree of A. M. from Emory and Henry College in 1872, and the degree of D. D. from Trinity College, Durham, North Carolina. Joined the Holston Conference in 1872. Married September 14, 1876, to Miss Ella M. Branner. Served pastoral charges from 1872-1879. Was President of Asheville Female College from 1879-1889; President of Emory and Henry College 1889-1893; and again President of Asheville Female College from 1893 to 1896. In 1896 he was elected Sunday-school Editor. Originator of Bible Teachers' Study Circle; also author of "The Kingdom in the Cradle," and of various books and pamphlets bearing on Sunday-school work. Member of five General Conferences. Elected Bishop May 17, 1906.

We stop the press long enough to say that the Board of Missions at Birmingham has elected W. W. Pinson to take Bishop Ward's place as Assistant Secretary of Missions, and Dr. Jno. R. Nelson was elected to take charge of the Home Mission Department of the General Board. Dr. Pinson was formerly of Texas, and Dr. Nelson is known to all our readers. With Bishop Ward and Dr. Nelson, Texas is well represented at Nashville.

W. G. Voliva, the present head of the Christian Catholic Church, announced to his followers in Zion City that between May 15 and 19 he had reduced expenses in the financial department to \$3,832, per month. This saving, he said had been brought about by a reduction in the working force and a cut in the salaries of those retained. The condition of Alexander Dowie to-day was said to be practically unchanged.

A PREACHER WANTED.

For a work which has a good six-room parsonage, which is furnished. The circuit has three appointments, all on the railroad, two good churches. Will pay about \$200 for the remainder of the year, besides the appropriation, which will be at least \$50. The parsonage is located in a nice town of 600 or 700 inhabitants. When applying, have your presiding elder or pastor, or both, give their recommendation and send it, with your application. A man with family is preferred.

W. P. PIPKIN, P. E.

Antlers, I. T.

Revival Meetings—Venus circuit: Barnesville, June 24; Cahill Chapel, July 8; Venus, Aug. 19; Wyatt, Sept. 2. C. E. LINDSEY, P. E.

TRUSTEES' MEETING.

There will be a meeting of the Board of Trustees of the North Texas Female College Monday afternoon, May 28th, in the college parlors. J. M. BINKLEY.

NORTHWEST TEXAS CONFERENCE BROTHERHOOD.

Rev. J. P. Hulse, a member of the Northwest Texas Conference Brotherhood, died at his home at Rising Star, Texas, May 14. Your mortuary fee of \$2 is now due and should be in the hands of the Secretary before June 17, when this call closes. Your Brotherhood was never in better condition. Be certain to return your card with your remittance, and it will be receipted and returned to you. M. S. HOTCHKISS, Sec. N. W. T. C. Brotherhood, Temple, Texas.

CORSICANA DISTRICT SUNDAY-SCHOOL INSTITUTES.

1. Frost, June 19-20.—In this Institute the following charges will unite: Frost, Brandon, Irene, Blooming Grove, Barry, Dawson.

2. Cooleage, June 21-22.—In this Institute the following charges will unite: Cooleage, Mexia, Cotton Gin, Thornton, Horn Hill, Groesbeck, Wortham.

3. Rice, June 26-27.—In this Institute the following charges will unite: Rice, Alma, Kerens, First Church Corsicana, Eleventh Avenue, Corsicana Circuit, Richland.

Each Sunday-school is expected to send the superintendent and three delegates, and all who desire to study to make themselves Sunday-school "work-

ANNOUNCEMENTS.

STATE SENATOR.

We are authorized to announce W. C. McKAMY as a candidate for re-election second term State Senator for district composed of Dallas and Rockwall Counties subject to Democratic primaries, July 28, 1906.

REPRESENTATIVE.

We are authorized to announce V. F. PACE as a candidate for Representative (place No. 3), Dallas County, subject to Democratic primaries, July 28, 1906.

SHERIFF.

We are authorized to announce ARTHUR LEDBETTER as a candidate for re-election second term Sheriff of Dallas County, subject to Democratic Primaries, July 28, 1906.

We are authorized to announce J. ROLL JOHNSON as a candidate for Sheriff of Dallas County, subject to Democratic primaries, July 28, 1906.

COUNTY CLERK.

We are authorized to announce JOHN D. COCHRAN as a candidate for County Clerk of Dallas County, subject to Democratic primaries, July 28, 1906.

We are authorized to announce H. L. ERWIN as a candidate for County Clerk of Dallas County, subject to action of Democratic primaries, July 28, 1906.

men that need not to be ashamed," are urged to attend.

The Institutes will open at 9 o'clock a. m. on the date indicated, and last two days.

Send names of those who will attend to the pastors at the respective places of meeting, and entertainment will be provided. JNO. M. BARCUS, P. E.

APPROVAL AND PROTEST.

Our State Sunday-school Conference held at Austin was a great success and very profitable. It is said that there were 1000 or 1100 delegates in attendance. Dr. and Mrs. Hamill are well up in Sunday-school work. We are sorry that more of the Sunday-school superintendents were not there. Everything went to order and nicely, except "My Black gal in Georgia." Is it not time that we call a halt and not allow such songs in our Methodist Churches and annual gatherings, as the "Shoo Shoo," at our last Annual Conference, and the "Black Gal in Georgia" at our State Sunday-school Conference. They may do for a fourth of July celebration, or something of that kind. But it does seem to me that our church houses, dedicated to the service of God for the conversion of souls and the furtherance of the cause of Christ, are too sacred to allow such songs, no matter from what source they come, and that too in the presence of our young people gathered from different parts of the State. And we think the influence worse when their singers come in the name of our Church schools, that ought to set a high moral standard.

J. DAVID CROCKETT.

What most young authors and preachers need is not an outlet but an intake.—W. H. N.

SHE QUIT

But it Was a Hard Pull. It is hard to believe that coffee will put a person in such a condition as it did a woman of Apple Creek, O. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not quit drinking it, even if it took my life, but I was a miserable sufferer from heart trouble and nervous prostration for four years. I was scarcely able to be around at all. Had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time during the night."

"Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting over me and I asked myself what is the use of being sick all the time and buying medicine so that I could indulge myself in coffee?"

"So I thought I would see if I could quit drinking coffee, and got some Postum Food Coffee to help me quit. I made it strictly according to directions and I want to tell you that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I like better than I liked the old coffee. One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never had any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside."

"My sister-in-law, who visited me this summer, had been an invalid for some time, much as I was. I got her to quit coffee and drink Postum. She gained five pounds in three weeks, and I never saw such a change in anyone's health."

There's a reason."

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. Ragdale, Secretary, Dallas, Texas.)

State Epworth League Cabinet.
President—Gus. W. Thomasson, Van Alstyne.
First Vice-President—Rev. A. D. Porter, Mt. Calm.
Second Vice-President—Miss Belle Taylor, Houston.
Third Vice-President—W. A. Palmer San Marcos.
Fourth Vice-President—C. A. Lehberg, Castell.
Secretary—A. K. Ragdale, Dallas.
Treasurer—Theo. Berling, Jr., Houston.
Junior Superintendent—Mrs. A. C. Eitta, Austin.

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

IT HAS PASSED.

Last week we mentioned the favorable report of the committee on Epworth League and this week we are pleased to report that the bill has been passed by the General Conference authorizing Epworth League Conferences to acquire, own and control property and grounds for assembly purposes. This action by the General Conference of our Church is the direct outcome of the agitation started by the Leaguers in this State, and while it was primarily intended to serve the purpose of putting the Texas Assembly on a substantial footing, giving it the right to hold the sixteen thousand dollars worth of property which had been acquired, it will nevertheless serve a Church-wide usefulness. Until the enactment of this legislation, there was no law governing the organization and equipment of an Epworth League Assembly, and the movement which has for some time been engaging the thoughtful consideration of our leaders was hindered in its development. Now the Church has spoken and set the stamp of its approval on the movement, provided for its development and given direction to its government, so that we may proceed with assurance, and confidence. No more eventful legislation has ever been enacted in behalf of the League, and Texas Leaguers have cause to congratulate themselves that its petition has been favorably heard by the great law making body of our Church. On with the assembly movement!

THE STORY OF ITS PASSAGE.

The story of the passage of the Texas Memorial is full of interest. It was the first subject to receive attention at the hands of the Committee on Epworth League, and was early brought into the discussions of the conference. The official records show that the memorial was introduced on the third day, May 4, and referred to the committee. On May 9, the committee submitted its report number one, of which the Texas Memorial was the first item, recommending concurrence, and the report went to the calendar. On May 10 the report was taken from the calendar and then the fire works began. J. Cannon was the first man to speak. He was dubious. He shied at the proposition to place the ownership property with "boards to be elected by a convention." He thought it "a dangerous matter." He asked for further time to study the memorial. J. R. Nelson, our Nelson, took issue with Dr. Cannon. He cited the fact that the safeguard was found in the Annual Conferences which should confirm the nominations of the trustees. A pessimistic speech was then made by one L. P. Little. He said, "The Epworth League is not as well on its feet in some quarters as it might be." For this reason there was, according to his view, danger of the Church having to resort to a lawsuit to retain the property that might be decided to the trustees of a defunct organization. And on the discussion went, everybody taking advantage of the occasion to vent oratory and give advice. (We presume the new delegates thought it a good time to get in a little practice, and they did.) The speech of one good brother was pointed, W. W. Smith, who said: "This is the most sensible report we have had and I move we take it up now. The great majority of reports have been to create boards and spend money. This comes in and offers to give us a little money." Notwithstanding this plea, the conference voted to postpone action and the report went over a day. J. Cannon was the principal speaker in opposition when the report came up under special call next day, May 11. The bone of contention with him was the ownership feature. Instead of vesting title in trustees of a League Conference he wanted it vested in trustees to be elected by the Conference Epworth League Boards, and he insisted that no Epworth League Conference should have a voice in the sale

or disposition of the property, saying that such a conference might not elect "wise and discreet men." J. M. Barcus came to the rescue and pointed out the untenable argument of the opposition. One paragraph from his speech will show the character of his defense. He said, "If these young brethren, as they (the opposition) seem to think they will, should nominate some one who is not competent to hold the property the Annual Conference can refuse to confirm him. It has the power. Certainly these young men and women and mature men and women who constitute our League Assemblies have intelligence enough to nominate men who are competent to hold the property, and it is a reflection on them to say that they have not such ability." The Cannon substitute was laid on the table by a vote of 133 to 95, and vote was then taken on the report as submitted by the committee, which prevailed. The following is the exact wording of the resolutions adopted, viz:

Resolution.

Any League Conference or Conferences may secure property or grounds and improve the same as a permanent place of meeting for religious and social culture. Such property shall be deeded to Boards of Trustees, to be held in trust for the Methodist Episcopal Church, South, for the use of the Epworth League in accordance with the Discipline and the law governing such matters in the State where the property is situated. Such trustees shall be elected by the League Conferences and confirmed by the Annual Conferences within whose bounds such League Conferences are situated. All vacancies in the Board of Trustees shall be filled by the Annual Conferences on the nomination of the Board. The Board of Trustees shall also constitute the Board of Control, with power to make rules and regulations and raise funds for the use and maintenance of the property, subject to the approval of the League Conferences and the majority of the patronizing Annual Conferences, and at least once a year shall report their acts to all the conferences concerned.

OTHER LEGISLATION ENACTED BY THE GENERAL CONFERENCE.

A very wise step was taken, we think, in the reduction of the number of members on the General Epworth League Board, from thirteen to seven. We are somewhat acquainted with the inner workings of this body and do not know of any reason why seven members cannot transact the business of the board adequately and satisfactorily to all interests concerned, reducing thereby nearly one-half the expense of the annual sittings, which is quite an item in itself. The new board consists of the following members, viz: Bishop Candler, Chairman; J. M. Barcus, A. F. Watkins, W. T. McClure, T. B. King, E. P. Peabody and J. G. Brown. Texas, Mississippi, Missouri, Kentucky, Georgia and Virginia are thus represented, and the selections are well made in every instance, it being our good fortune to know them all personally, save one, and knowing whereof we speak.

NOTES.

The Western Virginia Advocate, The Midland Methodist and The Central Methodist are new exchanges which reach our desk this week for the first time. This puts us practically in touch with all parts of the field and as nearly all the Advocates maintain an Epworth League Department, we are privileged to know something of what is going on throughout League-dom. We believe if there was just a little more concerted action by the various League Editors in the way of a general exchange of periodicals, the several departments would show improvement. Speaking from experience we are free to say the exchange has helped us in our work.

The fifteenth annual session of the Tennessee Conference Epworth League has just been held at Murfreesboro, with an attendance in excess of two hundred, the number desired and worked for by the conference officers. The facile pen of President Paul B. Kern reports the proceedings to the Midland Methodist. Departmental conferences were held each day and every phase of work was discussed. Dr. Parker, from the central office, was a conspicuous instructor in the literary and social methods. Miss Grace Williams, of Nashville, the author of a splendid booklet on junior methods, contributed to the success of the junior work, while "experts in the various lines of League work" drilled the delegates in effective methods. The visit of Rev. J. H. Holloway, of Opelika, Alabama, was the feature of the conference. He is accounted an expert in conducting country League work, and seems to have pleased and benefited the Tennessee Leaguers very much. Many notable addresses were delivered, the seat of the conference being adjacent to Nashville, headquarters of Southern Methodism, and the very best of talent being available. Dr. S. H. Wainwright, a mis-

sionary just returned from Japan, thrilled the gathering and was followed by Rev. William Court in an appeal for Palmore Institute, located in Kobe, Japan. The Leaguers responded by pledging \$450. Dr. O. E. Brown, of Vanderbilt University, preached the annual League sermon on Sunday, which was a masterful effort on the subject, "Christ liveth in me." Rev. Alonzo Monk, Jr., led the farewell service. The following officers were elected: President, R. B. Eleazer, Clarksville; First Vice-President, Dr. Jesse Atkins, Clarksville; Second Vice-President, Miss Julia May Nancy, Nashville; Third Vice-President, Miss Grace Langdon, McMinnville; Fourth Vice-President, Miss Elizabeth Denny, Nashville; Secretary-Treasurer, Geo. M. Boyd, Nashville; Assistant, E. H. Stockman, Nashville; Superintendent, Miss Mary Merriweather, Trenton, Kentucky; State Organizer, Alonzo Monk, Jr., Nashville. Will our Texas people please notice that this conference has a "State Organizer?"

The Epworth Era says: "The Texas League Assembly will be doubly a success this year."

President Noel H. Garrison is reported by the Pacific Methodist as having delivered a very fine address on the occasion of a recent District League gathering at Modesto. It was "a very remarkable production, and worthy of a much more extended criticism than we have space here to give it," says the editor, Brother Caldwell. From what we have come to know about Brother Garrison, he is a man who thinks for himself and has his own way of doing things. He is active to a degree and does much visiting among his chapters. He is a speaker of ability and a tireless worker.

The Epworth Herald reports a unique social meeting held recently at Ord, Nebraska. The admission was "one dozen eggs and ten cents for adults, one dozen eggs for children." This account is given of the meeting itself: "The pictures which accompany familiar newspaper and magazine advertisements were posted in conspicuous places on the walls of the room, the reading matter having been removed, and a guessing contest was held as to what brand of goods each picture represented."

All the young people's societies of Fort Smith, Arkansas, Presbyterian, Baptist, Methodist, Campbellite, etc., have formed a City Union and meetings are held "at regular intervals." A sunrise prayer-meeting was held on Easter morning.

The fourth annual session of the Mississippi Conference Epworth League was held at McComb City recently. The number in attendance is not stated, but a profitable session is reported by the New Orleans Advocate. Papers and addresses on departmental work, a lecture by Dr. DuBose and a demonstration by the local Junior League under the leadership of Mrs. A. F. Watkins, made up the principal features of the program. \$50 was pledged on expenses and Laurel was chosen as the next place of meeting. The following officers were elected, viz: President, W. D. Hawkins, Meridian; First Vice-President, H. P. Todd, Crystal Springs; Second Vice-President, Mrs. Z. M. Davis, Vicksburg; Junior Superintendent, Mrs. W. D. Hawkins, Meridian; Secretary, C. B. Powell, Jackson; Treasurer, C. LaHatte, Vicksburg. Secretaries were elected for the several districts. A plan of work was adopted which provides that the Leagues of this conference shall "have nothing in the way of a special missionary object" but contributions shall be made through the local Churches. A correspondence campaign is to be conducted by the President in the interest of League work. A five cent per capita tax was levied. A Conference League Organizer was ordered, whose expenses are to be defrayed by collection at the conference. A movement was launched looking to a central place of meeting for the League, Sunday-school and Mission Boards.

Dr. W. R. Lambuth, in an address delivered before the League rally at Birmingham, the other night, said: "A few years ago the Mission Study Classes numbered fifty-two with four hundred members, and to-day they approximate three hundred classes, with over five thousand students."

The way in which the League page of our great Texas Advocate is developing almost into a journal by itself, makes some of us of small caliber green with envy. Brother Thomasson has several things that he is earnestly advocating, but none of them is he pushing more earnestly or more intelligently than the great meeting at Corpus Christi this summer. His page fairly teems with short, terse paragraphs from his own pen and crisp, newsy communications from Leaguers from all over Texas; this makes an ideal League Department in

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A Church paper.—H. N. Caldwell, in Pacific Methodist Advocate.

Our good brother is certainly not tainted with envy, else he could not throw such a nice bouquet. We tip our panama to you, Brother Caldwell. If our work seems of special merit it is because our young people inspire it. They supply the grist and we grind it. G. W. T.

TO FIRST VICE-PRESIDENTS.

I should be greatly pleased to receive a card from any or all First Vice-Presidents who contemplate attending the State League Assembly. I am anxious to receive reports from all First Vice-Presidents giving approximately the number of meetings held and conversions had in this department. Unless the local chapter reports to the State officers, we, as State officers need not be expected to make comprehensive report. A. D. PORTER, First Vice-President.

DISTRICT LEAGUE CONFERENCE.

The San Antonio District League Conference will meet at Uvalde, June 20, 21. The opening sermon, Wednesday night by Rev. J. T. Farriss, of Hondo. The conference will meet at 8:30 Thursday morning, and will close at noon. A splendid program is being prepared for the occasion. A large attendance from every League in the district is much desired. The pastor, Rev. C. W. Perkins, extends a cordial invitation to all who will attend. Entertainment will be furnished to all, provided the names are sent to Bro. Perkins. Let each League President work up a large delegation from his League. Make your League the Banner League in point of attendance. A. B. DAVIDSON, President. MISS MAY COLTRANE, Secretary.

All the Leagues sending delegates to the North Texas League Conference at Whitesboro, please send in their names, and names of the ministers who will attend, to me. (MISS) FAY VIARS, Secretary League. Whitesboro, Tex.

D. H. Abernathy, of Pittsburg, a lay delegate from the Texas Conference, is rejoicing over the concession made by the General Conference in granting authority to the Texas State Epworth League to acquire property in its right and name. He says this concession is invaluable, and will do much toward putting the League on the highway to success. He predicts a great gathering at the Epworth encampment at Corpus Christi in August. He is President of the Texas State Sunday-school Conference and will be at his post of duty when the Epworth Encampment meets in August, to conduct the two sessions of the Sunday-school.—Spec. Cor. Dallas News.

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If you get tired easily, mentally or physically, take Hood's—it will do you good.

A NEWSY LETTER.

I visited the town of Jacksonville recently to see my son who is attending the Alexander Institute. In the first place, I found a real nice enterprising town. They have local option and enforce the law. I met several of my old Rusk County friends—Dr. Longmire, Jack Lawrence, Sam Sorie and others who told me that they very seldom had any trouble with boot-legging. When they did they had officers who would enforce the law.

The town has fine drainage. The public well is about the center of the town, and the water that falls on the north side of the well drains to Mud Creek, and that on the south side drains to Natches River, so the town is bound to be healthy.

I then went out to the Institute, which is about one mile from town. There I found one of the best schools I have ever seen; under the best rules and regulations. I found a faculty that cannot be surpassed any where. They are not only prepared to teach literature, but morality and religion. There is not one member of the faculty but what is strictly religious, and that is more necessary than literary training. The faculty are all graduates.

I then went over to the homes where the boys stay. I found about twelve boys in each house, and a teacher with each bunch of boys, who sleeps and eats with them; so there is hardly any chance for them to go wild, even if they were disposed so. Over at the dormitory I found President Strother and his wife, who have charge of the girls. I never met a more pleasant lady in my life. She devotes her time to seeing after the girls. No doubt that they are cared for better than at home. I was then called to the dining room, where there were about fifty boys and girls dining. They were as quiet, peaceable and nice as if they had all belonged to one family. It simply made me think about what a nice family. I am bound to admit that I was so carried away that I hardly knew what I was doing. I can advise any one that has a boy or girl that they want to send to school to send them to Prof. Strother, for I could see the fruits of his work at church that night. The Methodists were holding protracted services and I could see the good that had been done at the Institute, as several of the boys and girls were present. They will be ready to go into a thirty-thousand dollar institution at the opening of next session. The college will be a three-story cement building. I will be glad to recommend to any one that wants to send to a first-class Methodist school, send to Alexander Collegiate Institute.

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

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It takes a great deal more sense sometimes not to write than it does to write.—W. H. N.

GENERAL CONFERENCE M. E. CHURCH, SOUTH.

Continued from page 7.

Methodist and Congregational Churches met in the lecture room of Knox Church, Toronto, in the following December. This again was a most remarkable and memorable gathering. After many prayers had been offered to the great Head of the Church for divine guidance and illumination, the delegates were asked to speak forth frankly and honestly whatever might be in their hearts to say upon the great points, Doctrine, Church Polity, and the Ministry. You will readily understand, brethren, that it was a solemn, heart-searching time. For hours the conversation went forward in a most frank but yet brotherly and sympathetic way. The object was not to see how far we could get apart, but to see how close we could get together and yet not sacrifice principle. The outcome of the whole discussion was this: That we saw, as yet, no insuperable difficulties in the way of the organic union of these three great historic Churches, and that we were prepared to prosecute still further negotiations to that end. And so a committee of sixteen Methodists, sixteen Presbyterians, and eight Congregationalists, that is, a committee of forty, was appointed on each of the four great subjects, Doctrine, Polity, the Ministry, and Administration, to see if a common basis could be found upon which we could agree to unite. A committee on law was also appointed, that we might avoid, if possible, the difficulties which have caused so much trouble recently in Scotland.

These committees, realizing the importance of the weighty matters committed to their charge, took their duties seriously and went earnestly to work, and in just one year to a day from the date of their appointment, reported the result of their labors. It was found that the committee on doctrine had wrought most diligently, and had done a vast amount of work, and had a basis quite well outlined in some nineteen articles. An article on each of the following: God, Revelation, the Divine Purpose, Creation and Providence, the Sin of Man, the Grace of God, the Lord Jesus Christ, the Holy Spirit, Faith and Regeneration, Justification and Sonship, Regeneration, Sanctification, the Law of God, the Church, the Sacraments, the Ministry, Church Order and Fellowship, the Resurrection, the Last Judgment and the Future Life, Christian Service and the Final Triumph.

Now, brethren, "the significant thing, the unprecedented thing, the nervously inspiring thing, was this:" That these articles of faith were accepted separately by the several contingents of the united committee from each of the various Churches, for recommendation to its own body, without so much as a change of a single word. And it is to be remembered that these were not men who are ready to take a fling at doctrine and say it makes little difference what a man believes. Nay, nay!! These were men of conviction, profound conviction, who hold most tenaciously the truth as they understand it, and who would rather die than defile their conscience or sell the truth. Yet these men "representing three different denominations, different in their origin, in their traditions, and in their creedal documents," meet together in authoritative and deliberate council and find in doctrine, in polity, in institution, or in spirit no insuperable obstacles to organic union. I fancy this is without parallel in the history of the Christian Church. And this great fact has impressed many earnest minds with the feeling that this drawing together of the Churches is of God and not of man. That in it is the pointing of "the Divine finger, the indication of the Divine will."

On most points of doctrine there was absolute unanimity. On the fundamentals of our Holy Religion the Protestant world is practically at one today. The two articles of faith which perhaps provoked the most discussion in the committee were Nos. 6 and 12; that is, "Of the Grace of God" and "Sanctification." Article 6 is as follows:

"We believe that God, out of his great love for the world, has given his only begotten Son to be the Savior of sinners and in the gospel freely offers his all-sufficient salvation to all men. We believe also, that God, from the beginning, in his own good pleasure, gave to his Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation."

Should some good Methodist brother with a strong instinct for doctrine be disposed to ask, "Has not the latter part of that article a little too strong a flavor of Calvinism?" my answer is, "Go and read the first nine verses of the first chapter of Paul's Epistle to the Ephesians, and when you have got through with Paul come back to the committee." I tell you frankly, brethren, I never expect to

see the brother again. The other article of faith, which as I said, occasioned considerable discussion is the article on that much misunderstood and so much misrepresented, but withal blessed and glorious Doctrine of Sanctification. This is the article as accepted:

"We believe that those who are regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit and obedience to His will; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God. "And we believe that in this growth in grace Christians may attain to a full assurance of faith, and to that maturity of faith working by love, which the Scriptures call the love of God made perfect in us."

Is not that an eminently sane and judicious statement of a great and glorious Christian doctrine? What could the most ardent Methodist desire further?

I might dwell upon other articles, but my time is already gone and I must hasten to a conclusion.

In these articles, as well as in the outline of polity proposed, we believe we have conserved all that is vital and essential in Methodism and have obtained the best things in the two other great historic Churches.

"Aside the mist has rolled; That waster seemed the builder, too, Uprising from the ruined old I see the new.

'Twas but the ruin of the bad The wasting of the wrong and ill, Whate'er of good the old time had Is living still."

Does not the very spirit of the times call for greater unity on the part of God's people?

In the face of the great combinations of evil, the solidarity of the liquor traffic, and other vast and entrenched foes, it may be questioned whether these lands can be made clean and wholesome and the priceless day of rest be preserved as it should be preserved, except by Christianity which can speak, and, if need be, act as one. Must not the unity of Christians make itself felt more widely yet on international relations. Already the solidarity of European socialism is looming up as a factor in international relations. The working classes of Europe are repudiating ancient national antipathies and declaring that the cause of labor in all lands is one, and war its deadly enemy. Great will be the reproach, if Christians, the true socialists, lag behind any body of men in opposing war, not in the interests of one class, but of all. The day has come for the obliteration of all things that divide and estrange the members of that kingdom in which there is neither Greek nor Jew, barbarian nor Scythian, American nor Briton, but all are one in Christ Jesus. If the Christian Church is to win out in the great struggle that is before it there must be union of its forces, the powers of darkness combine, so must the powers of light. "That they all may be one" breathed the supplicating Savior, united in thought, united in purpose, united in energy. Why the Church of Jesus Christ would go forward as fair as the morn clear as the sun and terrible as an army with banners. Victory, glorious victory, in bringing this old world back into legal allegiance to God would be sure to follow.

"For do we toil we shall succeed In ours or in another's day, And though denied the victor's meed, We shall not lack the toiler's pay.

Faith sees the future promise, Love's triumph is an offering won, And each kind thought or action moves The dark world yet nearer to the sun.

Then faint not, falter not, nor plead Thy weakness; truth itself is strong.

The lion's strength, the eagle's speed Is not alone vouchsafed to wrong.

Hast thou not on a week of storm Seen the sweet Sabbath breaking fair, And cloud or sunlit shadow form The curtain of its tent of prayer?

So haply when thy work is done, The wrong shall lose itself in right, And all the week-day troubles blend In the long Sabbath of the light."

Cures Eczema.

S. B. Hartin, of Ridgway, S. C., writes Nov. 25, 1904: "Your 'Tetterine' does the eczema on my mother's hands more good than anything we have ever found." Tetterine is a prompt and effective cure for ring worm, eczema, erysipelas, chafe and all diseases of the skin. At all druggists, or send 50c. to J. T. Shuprine, Savannah, Ga., for box postpaid. Bathe with elegant Tetterine Soap, 25c. cake.

THE WRONG WAY TO WORK.

Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows, scratching away, and should ask him what he was doing, and he should reply: "Why, I am trying to remove the frost; but as fast as I get it off of one square, it comes on another."

Would not you say: "Why man, let your windows alone, and kindle a fire and the frost will come off."

And have you not seen people try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows.

Let the fire of love to God, kindled at the altar of prayer, burn in your heart, and the bad habits will soon melt away.—Ex

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

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This is an Automatic Lift drop-head stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust-proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction. The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature. This stand is made in one pattern only, with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawed oak, which is our standard woodwork, but can be furnished in walnut or sycamore; or mahogany at an extra charge when required. The iron work is the very finest that unequalled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball-bearing which run about eighty per cent easier than any other form. To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

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

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

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

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

BLAYLOCK PUBLISHING COMPANY, DALLAS, TEXAS.

SEWING MACHINE AND ADVOCATE FOR ONE YEAR ONLY \$23.50!

The Woman's Department

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence R. Howell, 120 Mason St., Dallas, Texas.

"ALONE IN THE CHAMBER WITH GOD."

(Theme suggested by a talk by Mrs. Florence E. Howell, at M. E. Church, South, Oak Cliff.)

"Alone in the chamber with God,"
I hear the noise of wings,
As His messengers whisper His tidings,
While my heart lifts its voice and sings.

We might in the hour of sadness,
As we bow 'neath the chastening rod,
Arise in the strength of His power,
While alone in the chamber with God.

As I kneel at his feet in the evening,
With His hand of love on my head,
I may tell Him my heartaches and sorrows,
And the tear of penitence shed.

But the joy that I feel in His presence,
While I stand where angels have trod,
Is more than this old world e'er dreamed of,
Alone in the presence of God.

Reach forth thy hand then, oh mortal,
Lay hold on his promise divine,
He says, "I'll not leave or forsake thee
I know, and am known of mine."

He will comfort, uphold and sustain thee,
Lean thou on His staff and His rod,
There is nothing we might not accomplish,
Alone in the chamber with God."

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

ATTENTION! W. H. M. SOCIETY, NORTHWEST TEXAS CONFERENCE.

We wish to announce again that the annual meeting of the Woman's Home Mission Society Northwest Texas Conference will convene in Taylor, June 14-18. Let all delegates and visitors send names at once to Mrs. S. T. Cook. We hope to secure good rates, and desire a large attendance.

Mrs. J. C. MIMMS,
Rec. Sec.

NOTICE.

Woman's Foreign Missionary Society Northwest Texas Conference:

Railroad rates for the annual meeting at Abilene, Texas, June 9-12, are secured on certificate plan only. Be careful when purchasing ticket to ask for a receipt for money paid.

Send names of all delegates and visitors to Mrs. L. T. Young, Abilene, Texas.

MRS. W. F. BARNUM,
Cor. Sec. Conference Society,
Fort Worth, Texas.

EXERCISES OF ANNUAL MEETING.

Annual meeting of Woman's Foreign Missionary Society, Texas Conference, at Marlin, June 14 to 17: meeting of officers, June 14, at 4 p. m.; report of Corresponding Secretary and Treasurer; address by President, June 14, 8 p. m.; business meetings each morning; address by Rev. A. Burroughs, June 15, at 8 p. m.; love feast and communion June 16, at 8 p. m.; Sunday, at 8 p. m. address by Miss Mary Tarrant.

MRS. S. PHILPOTT, Pres.,
MRS. J. E. GREEN, Cor. Sec.

AN INTERESTING OCCASION.

There will be interesting exercises held, first Sunday in June, at 8 o'clock in the evening, at the Trinity church, Dallas, under the auspices of the Golden Links of that Church and of the First Methodist Church.

The three young ladies, missionary candidates, of the North Texas Conference, Miss Ruby Kendrick and Miss May Dye, of Plano, and Miss May Spivey, of Bellevue, all graduates of the Scarritt Bible & Training School, of Kansas City, Missouri, will be present and will take part in the exercises. Those who heard these young candidates at the First Methodist Church, in Dallas, last year, will be glad to hear them again, and can testify to that time by their earnest words and their consecration to the service of Christ. It is hoped that a large number of Christian workers and friends will greet them at the time and place mentioned.

A REQUEST.

All delegates and visitors to the annual meeting of the Woman's Foreign Missionary Society, North Texas Conference, to be held in Terrell, Texas, June 6-10, are requested to be prompt in sending names to Mrs. O. F. Walton, Terrell, in order that homes may be provided. In buying railroad tickets do not fail to get certificate from the local agent in each case, so that the one-third fare can be secured in returning from Terrell.

It is with much gratification that the announcement is hereby made to the delegates and visitors to the annual meeting of the Woman's Foreign Missionary Society, of North Texas Conference, to be held June 6-10, in Terrell, and more especially to the delegates and visitors from the Golden Links and Juvenile Societies, of the promised visit to the annual meeting of Miss A. M. Barnes, of Summerville, S. C., editor of the Little Worker.

It is hoped to have an address to the young people and children by Miss Barnes, at a specially arranged exercise on Sunday evening, at 8 o'clock, May 10, which will be heard with profit and interest by all. It is again urged that the organizations of the Golden Links and Juvenile Societies in the North Texas Conference will without fail, send one or more delegates, each, to the annual meeting. Do not disappoint the officers and members of the Conference Society, but be on duty there to cheer and encourage the older workers in the ranks, and also to gather information and enthusiasm for your own advancement in the work.

NOTICE.

The district meeting of the W. H. M. Society, of Weatherford District, will be held at Couts Memorial Church, Weatherford, Texas, June 19, beginning at 9:30 o'clock. We want to make this a red-letter day for Home Missions.

We urge every auxiliary to send one or more delegates. All pastors in the district are urged to attend, thereby helping us with your presence as well as encouraging words. Come one day earlier to the Institute and know what we are doing in Home Mission work.

MRS. J. B. PRICE,
Dis. Sec., Weatherford District.

NOTICE.

To the District Secretaries of Woman's Home Mission Society, North Texas Conference:

The reports from your auxiliary Treasurers last quarter were the best I have ever received, but they can be better still. I am so anxious to have a report from every auxiliary this quarter, by June 10 at the latest, but it is much better to have all reports in by the first day of June. The District records last quarter were as follows:

Dallas District, every auxiliary reported; Bonham District, every auxiliary reported; Terrell District, Seagoville delinquent; Greenville District, Floyd delinquent; McKinney District, Colina and Blueridge delinquent; Sulphur Springs District, Como and Harper's Chapel delinquent; Paris District, White Rock delinquent; Sherman District, Howe and Bells delinquent; Gainesville District, Woodbine delinquent; Bowie District, Iowa Park and Archer City delinquent.

MRS. HENRY E. JACKSON,
Treasurer, Conference Society,
Dallas, Texas.

NOTICE.

The district meeting of the Woman's Home Mission Society, of Greenville District, will be held at Celeste, May 25, and 26. Opening sermon night of the 24th, by presiding elder, J. M. Peterson. Each auxiliary is requested to send two or more delegates. All pastors in the district are earnestly invited to attend.

MRS. E. W. HARRIS,
District Secretary.

(We regret that the foregoing notice reached the editor of this department too late for last week's issue.—Editor Woman's Department.)

NOTICE.

The district meeting of the W. H. M. Society, of Dallas District, will be held at Grace Church, Dallas, May 30, 31, beginning 10 a. m. May 30. Recording and Corresponding Secretaries and Treasurers will please have their books at the meeting to be approved and audited as required by by-laws. We hope all who can do so from every auxiliary will attend. Invite your pastor to come also. Please bring reports in full for a year.

MRS. MILTON RAGSDALE,
District Secretary.

SUPPLY DEPARTMENT, NORTH TEXAS CONFERENCE.

My dear auxiliaries: Here I come again telling the same tale of woe—the same trouble that arises from getting reports of the boxes you have sent. I must soon make my report to Mrs. Yarbrough for the first quarter of this fiscal year. If you have sent a box, I am sure you want it in that report. If you have not sent one, commence to prepare one at once, and send it early in the next quarter and report same at once to Conference Superintendent of Supplies. There are many places needing your help.

We have no preachers needing our help, but there are mission schools, orphanages, and our Settlement Home, with the cyclone sufferers, the poor and destitute over the country. Let us be glad to help any who are in need, not forgetting that in doing this we do it as unto the Lord. I am sure North Texas has done more in the department than you will find mentioned below for this quarter. I take pleasure in mentioning the splendid work done by the Wesley auxiliary, Greenville, they having sent garments to various places and cash, both amounting to \$140. Terrell reports two boxes value \$76.15. The above are all the reports I have received during this quarter. Terrell, too, has done well. I appeal to the District Secretaries asking when they write their auxiliaries, to make mention always to them that they report their boxes as soon as sent. Dear Sisters, when you can't find any other place to send a box just send it to the Mission Home, Dallas, and when they don't need it, they will send it to the Settlement Home. Let us not get weary in well doing. Let us not fail to work as well in this new fiscal year as we did in the past year.

MRS. W. W. WILLIAMS,
Decatur, Texas.

ITEMS FROM NOTE BOOK OF PRESS SUPERINTENDENT, OF NORTH TEXAS CONFERENCE.

We very much regret that illness in the family of the North Texas Press Superintendent prevented the preparation of the message which usually accompanies the Bulletin for this month.

The April number of the King's Messenger contains a cut of the proposed Deaconess Dormitory to be erected in Denton by the Woman's Home Mission Society. It is a beautiful three-story building (or two floors and basement) containing accommodations for fifty girls. The plan of the building is beautiful, harmonizing perfectly with the College of Industrial Arts to which it is tributary. The first of June, which was the date appointed for the payment of conference pledges toward the dormitory, draws near. Are you ready to make yours good?

Arrangements have been made for a short Bible School course at Corpus Christi for the benefit of the Home Mission Women who may attend the League encampment. This will be a fine opportunity for the women who long for some practical training along this line but who cannot attend our splendid Scarritt Training School in Kansas City, Missouri. We hope to be heard from again soon on this question, when we have secured fuller information.

The Bulletin for May is teeming in paragraphs of unusually interesting Home Mission news. Among them, mention is made of three special editions of secular papers gotten out by Home Mission Women, and we note with pride that two of the three "specials" are the product of North Texas Home Mission enterprise, and we know of another one in preparation even now. Let the good work go on!

Our hearts are saddened as we note that North Mississippi Conference now wears the laurel in secular press work which decked the brows of North Texas Conference last year. We do not begrudge to our sister conference the honor so worthily won, but we do grieve because we know that if our women would only have reported faithfully and promptly, we would still occupy the lead. North Mississippi leads with thirty-eight auxiliaries reporting secular press work while North Texas last year led with forty-three! This year only thirty-six auxiliaries out of one hundred and twenty-two have reported at all; seven of which reported no local paper or "editors refused." Many of those reporting are auxiliaries which have only recently taken up secular press work. Where are the remainder of the forty-three? We are saddened not so much over the loss of the honor of leading, as the carelessness and negligence in the reporting of which this loss is the significant result.

The close of May will be also the close of another quarter and quarterly reports from the various auxiliary officers will be due. We wish to remind Press Reporters now to send your reports promptly. From the reports sometimes received, we fear some of our auxiliaries do not understand just what is expected of them in the press report. We want you to report. 1. Whether you receive the Bulletins and how you use them. 2. Whether you are using any of the secular papers of your town for W. H. M. items; and what you are doing toward pushing the use of the reading course and Home Mission literature generally.

MRS. FRANK BENNETT,
Press Supt. Conference Society,
Pottsville, Texas.

CLEARED AND ENLARGED SPIRITUAL VISION.

(Paper read at a union meeting of the W. F. M. Societies of Austin and published by request.)

A mental vision comes to me of a

midnight scene twenty-four years ago. An Annual Conference is ready for adjournment; a small group of devout women sit near the chancel; their exchanged glances reveal an apprehension that the Bishop is forgetting something of great moment to them. Women did not "speak out in meeting" then as we twentieth century ones do now, so one of the group hastily leans over the pew in front and touches the sleeve of one of the brethren, and nervously asks if he will remind the Bishop of the promised organization of a Woman's Foreign Missionary Conference Society. The good Bishop apologizes for the oversight; but who of us, having felt the tension and almost breathless wait for the annual decrees for family and Church, could have censured him?

The officers are appointed, and the W. F. M. Society of West Texas Conference is spoken into existence by one of the great heads of the Church. As doth an eagle leap from under the fledgling, borne upon her wings to develop its own strength, so did the conference for these missionary workers that midnight hour. But their hearts were brave and stout hearts—pioneer hearts—none other could have served the cause at this critical moment. We shall not follow in word, but our minds have often run down the intervening years which contain occasional Gethsemanes and many Bethels; but we shall dwell, instead, upon the cleared and enlarged spiritual vision of our workers to-day, who through increased faith see privileges, obligations and opportunities long neglected.

No miracle has been wrought resulting in our present purposes, but the quiet work of our predecessors, characterized by diligence, constancy, unremitting toil and prayers, have made them possible. These purposes will become entering wedges, admitting gleams of light into darkened, doubting hearts, clearing visions for others who will follow us. Nearly three years ago, at the annual meeting of our Conference Society, your Woman's Board representative, after referring to the many special missionaries supported by other Conference Societies, tremblingly and falteringly ventured to ask, "Should we not assume the support of a special missionary?" The verdict "visionary" was expressed in several faces. She, therefore, hesitatingly added, "Then let us pray that some day we shall have our own."

Who saw the dawning of that "some day" as one closing a session only two years hence when a resolution would be enthusiastically adopted to assume as a conference, the full support of one, with the expressed purpose, by an auxiliary, to assume that of another? We can not, however, glory in all this, for surely God hath wrought for us; for too feeble and uncertain have been our labors to have had such results. The purposes of this year are only the beginning of an unlimited vision of privileges, opportunities and obligations. Our conference will make examples of other conference societies, in which, year by year, ways and means are conceived in the fertile brain of their indefatigable workers to assume the support of additional missionaries. In one of these, a district supporting four, last year arranged for the support of one other this year. There were also city auxiliaries that united in supporting others; individual auxiliaries have adopted their own special missionaries; isolated workers have formed circles for the support of others, while several individuals have asked for their own representatives. All this gives even us, the border conference, a like vision in our own work a few years hence. Faith is perennial in its nature, making gradual growth in response to nurture, and in time we shall be able to plan greater things for God, and expect great things from Him. The story of each auxiliary, which is growing in grace, would illustrate our subject. Your minds have reverted to the "stepping stones to higher things" in the history of your own.

Following are a few incidents from the history of one society, with which I am familiar.

Up to four years ago it had only paid dues, and a very little on the pledge. One of its members had a cleared vision of responsibilities, and suggested that the auxiliary clothe a charity pupil in a mission school. A few thought it so impossible that she did not press the discussion, but asked if she might try in the name of the society. The privilege was granted. The response was so hearty that two trousseaus could have been as easily secured as one. But she failed in courage to begin with two, so said "It is enough." Through these willing gifts the Lord, as truly as when upon earth, rebuked those women of "little faith."

Again a member of this auxiliary had a vision of an increased obligation for the society to the pledge. By similar strategy the offerings for this were doubled.

Since the cleared and enlarged vision of the Conference Society, and the plan to take individual instead of auxiliary pledges, several members in this society each pay more than the whole membership paid previously, and are

happily aspiring to greater things.

If I had the time I would like to tell you the story of how one of our societies advanced from a \$25 annual pledge to that of four years' training of a missionary candidate. Who could doubt that they will be ready to continue her support when she is ready for work?

Your own history of growth to the statue of assuming the entire support of a missionary would inspire many another society to follow your worthy example. Our hearts cry as one, "Lord, increase our faith and thereby our vision of privileges, opportunities and obligations in the establishment of Thy kingdom in the earth."

MRS. SAMUEL SPEARS,

Austin, 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. CHEENEY & 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.

GATESVILLE DISTRICT CONFERENCE.

The thirty-third annual session of the Gatesville District Conference was held at Killen, Texas, on May 2, 1906. Every preacher of the district was present, with one exception, and he was prevented by sickness in his family. There were not as many laymen as was expected, but owing to heavy rains which had delayed them in their farm work, many were kept at home who intended going. Altogether, the session was a most harmonious and profitable one. The preachers' reports of their work were indicative of growth and full of encouragement. Some of the charges have had good revival meetings, and all are planning for revivals soon. Owing to the fact of the General Conference being in session at the same time, we were deprived of the pleasure of having the usual number of visitors from among our connectional brethren. However, we have had with us Rev. C. L. Ballard, of Sherman, who was conducting revival services when the conference met, and Rev. W. H. Terry, of Granbury, as representative of the Conference Board of Missions, and Rev. J. Sam Barcus, representing the Summer School of Theology and Southwestern University. The conference heard these brethren with pleasure and profit.

This being the last year in the quadrennium of service of our presiding elder, the conference passed the following resolutions, which as per their request I send to you.

"Whereas, Our beloved presiding elder, Rev. S. W. Turner, is now in the fourth year of his service on the Gatesville District, and will therefore have completed his quadrennium at the close of this conference year; and, whereas, in the wise and efficient administration of the important duties of his office all the interests of our beloved Zion have been conserved and advanced; and, whereas, in his pulpit ministrations he has ever shown himself an effective minister of the New Testament, establishing our people in all the doctrines of the gospel; and, whereas, we mark with gratitude to God the material and spiritual advancement of every interest of our Lord's kingdom under his wise and faithful labors; therefore, be it

Resolved, by this District Conference now assembled, That, first, we hereby express our high appreciation of the kind, firm, patient and wise way in which he has magnified his office in his labors among us; and, second, that wherever in the providence of God his lot may be cast, we assure him of our sincerest love for his work's sake and of our prayers that his bow may long abide in strength, and his life in usefulness; and, third, that a copy of these resolutions be furnished the Texas Christian Advocate for publication.

(Signed) J. W. STORY,
J. D. HENDRICKSON,
J. S. TUNNELL.

At the conclusion of the reading of the above resolutions, Rev. J. D. Hendrickson, in behalf of the preachers and laymen, presented to the presiding elder a nice Bible and a copy of the Methodist Hymnal in morocco binding.

Religious services were prominent features of the conference, but on Sunday they were considerably interfered with by rain. Conference adjourned Sunday evening at 5 o'clock.

NEAL W. TURNER, Secretary.

DISTRICT CONFERENCE NOTICES, Colorado District.

All persons who intend to attend the District Conference at Lubbock, June 20, will please write me at once. Don't fail to let me hear from you.

JOS. P. CALLAWAY.

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

Sherman, Texas.

The first of the series of recitals for the last school month began on Friday evening with an unusually fine program given by pupils from the Piano and Violin Classes of Frank Renard.

The recitals will continue as follows: Monday Evening—Miss Bessie Butler, pupil of Louis Versel, assisted by Miss Irene Shaw, violin.

Tuesday Evening—Pupils of Pettis Pipes, piano.

Wednesday Evening—Graduating recital of Miss Laura Murphy, pupil of Kruger, and Miss Olivia Ledbetter, elocution, pupil of Miss Rountree.

Thursday Morning—Pupils of Mrs. Kruger, piano.

Friday Morning—General recital.

Friday Evening—Graduating recital of Miss Kate Bailey, pupil of Kruger, assisted by Miss Shaw, violin.

Saturday—3 to 5 p. m., Art Lecture.

Saturday Evening—Recital by the Elocution Class.

Sunday morning, May 27.—Baccalaureate Sermon by Rev. J. W. Moore, of Houston.

Sunday Afternoon—Open session of Epworth League.

Monday—10 a. m., Alumnae; 11 a. m., concert by Georg Kruger, Director of the Kidd Key Conservatory.

Monday—4 p. m., meeting of the Board of Trustees.

Monday Evening—General Recital.

Tuesday Morning—Graduating Exercises. Address by W. Wall, of Sherman.

Mrs. L. A. KIDD-KEY, President

R. V. GALLOWAY WILL SELL OR exchange his well located house and lot in Georgetown. See him or John N. Edlyson, agent, at Commencement.



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

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at MINERAL WELLS, TEXAS, THE GREAT HEALTH AND PLEASURE RESORT OF THE SOUTH. Mineral Wells is always interesting. Never tires in the pleasure of entertaining its guests. Round trip rates all the year round, via all lines, in connection with the W. M. W. & N. W. RY. Each visitor always longs for another look at the beautiful scenery encountered only at the Wells.

For advertising and descriptive matter, address P. E. BOCK, Second Vice-President and General Superintendent.

SECULAR NEWS.

Reports received from California are to the effect that a careful examination of all the oil fields of the State has led to the discovery that the oil industry escaped injury so far as production is concerned by the earthquake of April 18.

There is much speculation over the serious question as to whether or not an apology to Great Britain will be sufficient to atone for the troops trespassing on British soil by German troops who were pursuing Morenga, the Southwestern Africa rebel leader. The troops invaded Cape Colony, in direct violation of orders from both governments.

Maxim Gorky is receiving an enthusiastic welcome to this country. At a meeting in New York under the auspices of the Russian Revolutionary Society over two thousand persons were present, and at the close men and women fought for a chance to shake hands with him. It was nearly an hour before Gorky and his body-guard of twenty men were able to fight their way to the street.

The suits of the State against the Fort Worth Live Stock Exchange for \$17,000,000 penalties and for forfeitures will be tried on June 4. This was the result of an agreement reached to-day between the attorneys for the State and the Stock Exchange.

"Pay fare or stay at home" is the ultimatum issued by the managers of all railroads in Missouri to politicians who desire free transportation to the State Convention.

Leslie M. Shaw, Secretary of the Treasury, talked in a rather discouraging strain last week to the graduates of the school of instruction of the revenue cutter service at Baltimore. Among other things, he said:

"In one branch of the government service, I won't say which, if a man has a good idea they courtmartial him. If he has suppressed his ideas for two or three years he becomes a figure head. The army and navy have lots of men whose ideas have been suppressed.

"If you serve the government for hire, you are no use. Most work is naturally drudgery, but the men who do the hardest and best work are those who do not know they are doing it. The man who works only for the pay he gets, can only work eight hours a day, but the one who works to accomplish things, is good for thirteen hours, and, at a pinch, more.

"There is one thing, however, which I want to warn you young men of. There is nothing that will take the native capacity out of a man so quickly as employment in any branch of the army or navy. If I wanted to make a fine preacher out of a young man, I would send him out to West Point, for it is the best school on earth."

The California Promotion Company has issued a statement concerning the earthquake and fire in San Francisco in which they say:

"The earthquake did some damage to poorly constructed buildings, but it was demonstrated beyond a doubt that the modern building of a higher type was not affected by the seismic disturbances.

"The disastrous effects of the fire were appalling, the loss running into hundreds of millions of dollars. All of these millions and more will seek re-investment.

"Fortunately, the water front was not seriously damaged. Many manufacturing plants and a large section of the residence districts remain intact.

"The health conditions have remained wonderfully good, at no time was an epidemic threatened. The loss of life is comparatively small, many minor catastrophes in recent history having resulted much more disastrously in this respect.

"Business confidence has remained unshaken over the disaster and the banks have all demonstrated their solidity. At no time was a panic threatened.

"San Francisco is now in course of construction; the debris is being rapidly removed and the hum of industry has supplanted the roar of flames. The abiding results of the fire will be wider streets, more imposing edifices, larger parks and a complete fire fighting system will utilize the waters of the ocean. Real estate weathered the storm and shows great activity."

The Mormon Church is going out of business, according to a local morning paper. Its principal holding in the Salt Lake Light and Railway Company is to be taken over by a \$35,000,000 corporation, composed of English and American capitalists.

Simultaneously the announcement was made that the Salt Lake and Los Angeles Railroad, another Church property, had been sold to a local syndicate for \$500,000. This road is thirteen miles in length and runs from the city to the lake.

The president, Joseph F. Smith, of the Mormon Church, is quoted as saying the divorce of religion from busi-

ness is made on account of the fact that the Mormons, whom the Church sought to protect years ago, were no longer in need of the protection of the Church in business affairs.

If this policy is completely carried out, the sale of traction interests will be followed by the sale of stocks in banks, sugar factories, the great Zion department store and many smaller enterprises. It will be nothing less than a commercial revolution in Utah.

The House agreed to the conference report on the bill to bar all but American registered dredges from operating in American waters. The bill, as has been heretofore remarked, makes provision for those already engaged at Galveston, as well as for the Sea Lion, which, though contracted for, is not yet in service. The bill, as it passed both the House and the Senate, specifically exempted these vessels from the provisions of the measure, but the conferees changed this so as to give American registry to them.

According to Capt. Robert B. Quick, of the Morgan liner El Alba, in port at New York from Galveston, Tex., the Gulf Stream is exhibiting a new idiosyncrasy, and in all of the years that the well-known master mariner has sailed to and from Southern ports along the track of that ocean current, it never served him the trick recorded in the log of the voyage just finished. Capt. Quick avers that the current is going backward at a location where it should be set strong the other way.

The business of life insurance companies has developed greatly in Japan since 1881. There was only one company transacting business in that year. It had a paid up capital of \$20,000, with 1,439 policy-holders, representing \$52,309 of insurance. At the end of 1904 there were thirty-five companies, with a capital of \$2,450,000 and reserve funds aggregating \$11,262,000. The number of policy-holders had grown to 743,971 and the amount of insurance carried was \$102,000,000.

The John H. Reagan monument committee, composed of Messrs. Leroy Trice, Geo. A. Wright, J. W. Ozment, T. C. Spencer, S. P. Allen and Mesdames D. J. Price and W. J. Crawford and Misses Carol Ozment and Kate Allen, have formally announced their readiness to contract for a granite monument, surmounted by a bronze figure of Judge Reagan, heroic size, to cost \$8,000, to be placed on a spot selected near the International and Great Northern depot in Palestine.

Mrs. Jefferson Davis, wife of the President of the Southern Confederacy, who is ill at the Hotel Girard in New York, has suffered a relapse and her condition is said to be serious. Mrs. Davis celebrated her eightieth birthday on Monday, two weeks ago. On that day she went for a drive and contracted a cold.

A dispatch from Washington says: Because she did not believe in serving it to her guests, nor selling it, nor giving it to the hospitals, Mrs. J. B. Henderson, wife of former Senator Henderson, to-day turned into the gutter in front of "Henderson Castle" several hundred quarts of wines and liquors, whose value runs into the thousands of dollars.

Information from the White House is to the effect that the Spanish Treaty Claims Commission will not have its lease of life extended after September 1, when its present authority expires. When the commission disbands, ex-Senator William E. Chandler, who is now the central figure in the railroad rate controversy, will be without a job. It is not intimated that the decease of the commission is connected with Senator Chandler's relation to it, but the fact remains that the President has six times granted it authority to run for six months at a time, its original grant of life by Congress having been for only two years.

W. H. Stuart, British subject, acting American consul at Batoum, was shot and killed, May 21. Mr. Stuart was one of the largest ship brokers and exporters in Batoum. During the revolutionary troubles last fall his life was many times threatened by the longshoremen and at Christmas a deputation visited Mr. Stuart's office and practically compelled him to give them \$1,500 under the guise of a holiday gratuity to the dock laborers.

It seems that the French priests, under the old regime, were paid their living expenses by the state, but since the separation of Church and State their salaries have been discontinued and pensions, varying from \$90 to \$300, have been substituted. Only the oldest of the bishops receive the larger amount, and as \$90 a year is hardly sufficient to supply the needs of the most economical clergyman, most of the 50,000 priests are in financial difficulties and appeals are being made to the Catholics of the various dioceses to provide for their clergy. It would seem that the people would regard

this as the only possible method of procedure under the circumstances, but strong opposition to the idea has developed and the immediate outlook for 50,000 priests is not happy. Such is the latest report from France.

President Palma was inaugurated President of Cuba at noon May 20 in the presence of the diplomatic corps, Cabinet officers, Senators, Congressmen, Judges, heads of departments and representatives of economic, agricultural and commercial associations. None of the Liberal members of Congress attended.

A bomb was thrown into the Russian parliamentary camp, May 21, by a note received by President Mouromtseff of the lower house from Peterhof, which, instead of making an appointment for an audience at which he and the deputation could present the address in reply to the speech from the throne, contained the information that the addresses must be presented through the ministry of the court. But an outbreak against the Emperor was averted and the House passed a resolution to proceed with the regular order of business and resumed the discussion of the Agrarian question.

A new Hungarian crisis is imminent, owing to the refusal of Emperor Francis Joseph to approve the Hungarian Cabinet's demand for an autonomous tariff. The Austrian Premier holds that an independent tariff is incompatible with the common Austro-Hungarian customs area. Dr. Wekerle, the Hungarian Premier, has been to Vienna twice in audience with His Majesty, but the crown and the council of ministers have decided against the Hungarian demands.

Vetch seed may enter the United States free of duty, according to a ruling of the Board of Appraisers at New York, which reverses former decisions. Vetch is used for pasture and hay, and is especially adapted for growth upon lean land or barren and light soils, which it enriches.

The committee appointed by the Canadian Province of Ontario to inquire into the development of electric power at Niagara Falls estimate the cost of transmitting the current from the falls a distance equal to Toronto to be only \$4.95 per horsepower per year, plus \$8 for the cost of development, as compared with \$25 to \$30 with coal.

FIFTEENTH ANNUAL COMMENCEMENT POLYTECHNIC COLLEGE.

Fort Worth, Texas, May 30, 1906.

College Auditorium.

Wednesday, May 30.—(Commencement Day.)—10 a. m., Invocation, Rev. Alonzo Monk, D. D.; Piano, "Palacca Brilliant," Webb, Misses McCarver, Atchley, Smith, Jones; Salutatory, C. A. Bickley; Chorus, "Doan Ye Cry, Ma Honey," Smith, Andrew Hemphill, Director; Piano, "By Moonlight," Bendell, Miss Lucy Rupe; Valedictory, C. L. McDonald; Presentation Diplomas, President H. A. Boaz; Baccalaureate Address, President Boaz.

The members of the graduating class for 1906 are as follows: C. L. McDonald, C. A. Bickley, O. F. Sensabaugh Jr., G. F. Winfield, R. W. Rogers, E. P. Browder, Paul Dahnke, C. C. McKinney, A. W. Gordon, L. W. Manning; Misses Lucile Coffman, May Spivey, Alma Ray, Ethel Baker, Ethel Markward, Donna Higginbotham, Vernon McCarver, Edna Coffman, Irene McCarver.

Sunday, May 27.—(Commencement Sunday, College Auditorium.)—11 a. m., Baccalaureate Sermon, by Rev. G. C. Rankin, D. D., Dallas, Texas; 8:30 p. m., Sermon to Undergraduates, by Rev. O. P. Kiker, Dublin, Texas.

Monday, May 28.—Oratorical Contest, 10 a. m., Prof. Jas. F. Sigler presiding; Invocation; Piano, "Tannhauser March," Wagner, Misses Clark, Chambers, Hatchett, Rogers; Piano, "Polca Brillante," Weber, Miss Elva Clark; Piano, "Air de Ballet," Chamnade, Miss Sallie Claunch; Orations: "What is Man," J. W. Hawkins; "The Fall of the Colysus," C. L. McDonald; "Money a Symbol of Power," A. A. Dowda; "The Progress of the Ages," A. W. Gordon.

Monday, May 29, 8:30 p. m. President Boaz presiding; Invocation; Piano, "Galop Militaire," Bohm, Misses Knott, Ruddick, Owens, Cook; Chorus, (a) "Egyptian Song," Rubinstein, (b) "Hunters' Song," Leason, Andrew Hemphill, Director; Debate.—Resolved "That the United States Government should exercise supervision over the formation and operations of corporations engaged in an interstate business." Affirmative: B. L. Ageron, B. O. Brown. Negative: R. W. Rogers, C. C. McKinney; Piano, "Marzka," Leschetitzky, Miss Lollie Brittain; 7 p. m., Open air concert Polytechnic Cornett Band.

Tuesday, May 29.—Annual meeting Board Trustees, 10 a. m.; Reading Contest, 10 a. m., Prof. Jno. B. Bishop



See the feet of these little brothers. Would you like to see their picture after being cured? If you know such a child, send us a description of it with its father's address and we will send you a photograph of these little brothers, and we will also send you the address of their parents, so you may learn how such work is done while at their home playing. Address

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presiding; Invocation; Piano, "The Butterfly," Lovelace, Miss Florence McCarver; Piano, "Valse," Moskowski, Miss Edna Lewis; Readings: "Franz," Hawks, Cornelia Barrett; "The Olive Wreath," Seville, Maud Trotter; "The Roping at Pascoes," Baker, Kittle Gordon; "For His Mother's Sake," Gift, Nell Lemons; "The Judith of 1864," Selected, Winnie Davis; "The Chamber Scene from the Christian," Cain, Louise Gause; Chorus, "Swing Song," Lohr, Andrew Hemphill, Director.

Tuesday, May 29.—3 p. m., Prof. W. F. Mister presiding; Annual meeting Alumni Association; Invocation; Piano, "March Militaire," Schubert, Misses Davis, Claunch, Hatchett, Griffith; Piano, "Valse Caprice," Nowland, Miss Pearl Owens; Alumnae Address, Rev. T. L. Rippey; 7 p. m., Open air concert campus Polytechnic Cornett Band.

Tuesday, May 29.—8:30 p. m., Concert, Mr. Wilbur MacDonald presiding; Invocation; Chorus, "Faithful and True," (from Lohengrin), Wagner, Andrew Hemphill, Director; Piano, "Witches Dance," McDonald, Miss Wynne Patterson; Reading, "The Ruggles Dinner Party," Wiggins, Miss Ola Archer; Piano, "Valse," Wieniawski, Miss Maggie Hartgrove; Song, (a) "Sunshine Song," Grieg, (b) "Spring Song," Dick, Miss May Spivey; Piano, "Serenade," Low, Miss Nellie Chambers; Violin, Mr. —, Selected; Piano, "Spinning," "Flying Dutchman," Wagner, Miss Lizzie Smith; Reading, "The Duiyou Scene," From The Sign of the Cross, Barnett, Miss Sophie Day; Piano, Concerts (First Movement), Chopin, Miss Ethel Markwood; Song, "All for You," D'Hardelco, Miss Pearl Curry; Piano, Impromptu, Op. 36, Chopin, Miss Imogene Sanguinet.

A husband who stays at home is worth more than a count and a coronet in the divorce court.—W. H. N.

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.

HACKLER.—Troy Hackler was born in the State of Virginia, January 15, 1826, and died May 5, 1906, at his home in Mansfield, Texas. For more than seventy years he had waited "beside the silent sea" for the stroke of "the muffled drum." In 1849 his parents moved to the State of Missouri. In this State he grew to manhood, when at the close of the Civil War he moved to Texas. He was twice married. His first wife was Miss Mary S. Harris, who lived only a few years. Two children were born to them, both of whom are dead. He was married the second time to Miss Annie Belcher, who survives him. The fruits of this marriage were four children, three of whom are living and were present at his death. Brother Hackler professed religion at the age of twelve years and joined the M. E. Church, South. He was a consistent Christian and a faithful worker in his Church. Not many weeks before his death, he said that during his long life he had never once doubted his conversion. His life was evidence of this fact. His harp never gave out a note of doubt. He loved his Church and was honored with official position. He was made steward at Wyatt's Chapel in 1877 and was continued in that office up to his death. No preacher ever had a better steward. He served as superintendent of the Methodist Sunday-school at Mansfield for a number of years and was eminently successful in this work. Again and again he was appointed District Steward and served with promptness and efficiency. To sum it all up, he was always ready and willing to work for his Church.

Brother Hackler was a faithful steward in the material things which he had committed to his hands. He was a conscientious and intelligent tither, and this tithing he faithfully distributed to the enterprises of the Lord's house. He was a faithful servant of the Lord. Just a short while before he died he said to his family, as they understood him, that he saw a great congress or concourse of people. Then asked for the lights to be lit, which was done. Then he quietly fell asleep in Jesus. The funeral services were conducted at the Methodist church in Mansfield, by the pastor and Rev. E. D. L. Tims. The remains were interred at Johnson Station where other members of the family, who have gone before, were buried. "Blessed are the dead who die in the Lord." P. M. RILEY, Pastor.

LAWS.—Miss Alyce M. Laws, eldest daughter of W. H. and Ella Laws, was born January 31, 1889, in Lavaca, Sebastian County, Arkansas, and departed this life February 20, 1906. Alyce was converted and joined the M. E. Church, South, when she was seven years old. She was a popular, consecrated Christian girl—a teacher in our Sunday-school and an officer in our League. She was a member of the graduating class of 1906 of our High school. She suffered much in her last illness. It was my privilege to be by her bedside from day to day till the end came. When nearing the end—perhaps two days before her death—she raised her hand and said: "Nearer my God to thee, nearer to thee." Again she said: "Oh, for a closer walk with God," and among her last conscious words she said, "Jesus will come to take me home at last. Her death was calm, peaceful, triumphant. When she had breathed her last, the family and friends gathered about her bed and the attending physician led in prayer. Our hearts were sad, but we rejoiced in the comfort that the Christian religion brings in an hour like this. May our Father's blessing ever abide in the bereaved home!"

JOE F. WEBB.

TINER.—L. J. Tiner was born in Alabama, April 17, 1829, and died in Johnson County, Texas, May 8, 1906. He was one of the true Israel of God. For two score and more years he was a member of the M. E. Church, South, and at no time of life was he happier than when attending upon its ordinances. He as one of the few in life who could live for God without having enemies. We laid him away in the Price Chapel cemetery by the side of his children. In the eyes of many his dust will render more sacred this consecrated soil. He had owned God as his Father in life, and God owned him as his son in death.

G. W. SHEARER, P. C.

TIDWELL.—On March 29, 1906, the soul of J. C. Tidwell left its body of clay and winged its flight to the rest prepared for the people of God. Brother Tidwell was sixty-six years of age; ripe for the garner of heaven. He was one of the early residents of Limestone County, Texas. Five years ago he moved to Wichita County and settled nine miles north of Dundee, where nine miles north of Dundee, where he lived till his death. He was converted when but sixteen years of age and joined the M. E. Church, South, of which he lived a faithful member until his death, which brought ease to a body long in pain, and peace eternal to the long imprisoned spirit. He leaves a wife and six children, all of whom are married, except the youngest, a young man of eighteen. His body was taken to Groesbeck and laid to rest with Masonic honors. Loved ones, may you so live that when the summons comes to quit this life, you may go to your graves with an unfaltering trust and wake in the best beyond to meet husband and father, never to weep, never to part.

ELBERT H. COBURN.

CARLTON.—Mrs. Ann Carlton (nee Ford) was born in Merriwether County, Georgia, March 5, 1830; was married November 22, 1848, to Richard Carlton; moved to Smith County, Texas in 1859, where she lived until April 12, 1906, when the Master called her from this world of sorrow and sadness to a bright and happy clime, where sorrow, pain and death can never come. Sister Carlton was the mother of ten children, eight of whom survive her. She joined the Methodist Church in childhood, and was a faithful member to the day of her death. She was one of those characters that delighted in the worship of God, often sitting at the organ and playing and singing songs of praises to her heavenly father. She was a good neighbor, a true wife, an affectionate mother and a devoted Christian. She leaves eight children, several grandchildren, and a number of relatives and friends, to mourn her death, but the angels will rejoice at her coming. May the blessings attend those who feel so heavily the sudden shock which came so unexpectedly. Loved ones, weep not as those who have no hope. In the sweet by and by we shall meet on that beautiful shore.

D. S. BURKE, P. C.

WILLIAMSON.—Mrs. Mary Jane Williamson, wife of J. A. Williamson, was born September, 1858, in Marshall County, Alabama. She was converted and joined the Methodist Church about the year 1873. She was a member of the Hamill's Chapel congregation in the Naples charge. She was a friend to all and loved by every one. She was a tender mother, a gentle wife and a faithful Christian. Now she enjoyed the services at God's house! Verily she was God's own. Truly she was a gem God took to add to the glory of heaven. In her death a great loss is sustained. We will miss her. We will listen for her kindly words of counsel, but such we can not hear; we will look for her, but she comes not again; we will sigh for her presence in home, community and Church, but these will be in vain. She can not return to earth, but the family, loved ones, all, may meet her with others of the blood-washed through in glory everlasting if they will but trust in God and do good. The gracious Father grant that it may be so!

W. H. VANCE.

New Boston, Texas.

GASETT.—Sister Fannie Gasett was born Nov. 3, 1847, in Houston County, Georgia, and departed this life April 18, 1906. She was converted when quite young and joined the M. E. Church, South, in her twenty-fifth year. She lived a consistent member of the same until her death. She was a very devoted mother, as well as a consistent Christian. She leaves four children to mourn her departure. Her request to them was not to mourn her as lost, but to meet her in the sweet by and by, as she was only going on before. How blessed the righteous when they die!

G. W. HENDERSON, P. C.

BEASLEY.—John R. Beasley was born in Fayette County, Alabama, March 31, 1834, and died at Edom, Van Zandt County, Texas, September 26, 1905. He was married to Matilda Herrell May 11, 1858. He professed religion and joined the Methodist Episcopal Church, South, in early life. His life was one of true merit and Christian influence. He lived what he professed in the Church of God for more than a half century. I visited him in his last sickness; he was composed and full of that faith which had grown and been beautified by the trials and tests of fifty years marching toward Canaan. I preached his funeral, and felt that I stood by the grave of one who had entered the port on the other shore. Truly a good man has gone to his reward. He leaves a wife, three sons and two daughters to mourn their great loss.

H. A. MATNEY, P. C.

LEDBETTER.—Brother John W. Ledbetter was born in old Round Rock, Texas, January 10, 1864, and died at his home in Round Rock, Texas, February 24, 1906, after a most painful illness of many months' duration. He bore all his sufferings with the patience, fortitude and faith of a true Christian. He was a truly good man—one of God's noblemen. In every relation of life his spirit and practice was that of a Christian gentleman. Brother Ledbetter was the worthy son of a faithful Methodist preacher, Rev. J. W. Ledbetter, who began his long and useful labors in this part of Texas when Methodism was almost in its infancy here. He leaves behind an aged mother, his wife, six children—three sisters, and a host of other relatives and friends, to mourn his departure. He was converted about the year 1878, when only a boy, at the old Methodist camp-ground on Brushy Creek, near Round Rock, and joined the Methodist Church immediately. He loved the Church and served it faithfully many years as steward and trustee. As the end grew near, his faith in Jesus as his Savior grew brighter. Only a little while before the death angel came, he calmly bade good-bye to his loved ones and friends who stood around his bedside; admonished them to meet him in heaven, and repeated to the last: "The way is clear for me; I'll soon be in heaven." Let us meet him there.

JOHN G. POLLARD, P. C.

CLAYVILLE.—Sister Mary Clayville (nee Morton) was born in Denmark, August 24, 1871; came to America with her parents in 1872; lived in Illinois one year; moved to Dallas, Texas, in 1875, and to Rockwall County in 1876; was married to Brother J. A. Clayville January 29, 1893. To this union were born seven children, two of whom preceded her to the better world. She departed this life February 15, 1906. Her body was laid to rest in the cemetery at Heath, Rockwall County, Texas. Her funeral was preached by this writer, March 11, 1906. Sister Clayville professed religion very early in life; joined the M. E. Church, South, and lived a devoted, Christian life till the summons came. She was a good wife, an affectionate mother, and a good worker in the Church. She leaves papa, mamma, husband, five children, some brothers and sisters, and a host of friends to mourn their loss. We shall miss her in the Church. A vacant place is in the home, but she has gone to join the angels in the streets of shining gold.

R. P. BUCK.

Fate, Texas.

VANZANDT.—Rev. G. R. P. Vanzandt was born in Giles County, Tennessee, January 22, 1832. He was converted when eighteen years old and joined the Methodist Church. In 1856 he was licensed to preach in Missouri, and admitted into the conference on trial the same year and sent to Marshfield station, where he remained for four years. On March 17, 1857, he was married to Miss Ruth A. Gibbons, who, with eight children and several grandchildren, survive him. At the close of the war he was sent to Arkansas, where he continued in the active ministry until 1883, when he located. He kept up his ministerial work as a local preacher until his death. He moved to Texas some years ago and made his home with a son, Rev. K. S. Vanzandt, a member of the Northwest Texas Conference. Early in 1906 he came to Comanche County, Oklahoma, where he had a son and daughter living. It was here at his daughter's, Mrs. Ida Nall, that he died on April 11, 1906. A soldier in Christ has gone to his reward.

His pastor,

R. S. SATTERFIELD.
Lawton, Oklahoma.

LONG.—James S. Long was born in Fairfield District, South Carolina, February 18, 1817, and died in Longview, Texas, May 12, 1906; being eighty-nine years old. When but a lad he served in the Seminole Indian War, for which he drew a pension in his old age. In 1836, he went to Georgia, where in 1838 he married Miss Blanche Long. In 1863, they moved to Alabama, and in 1864 he enlisted in the Confederate Army. In 1867, he moved to Panola County, Texas, and in 1870 he moved to Longview, Texas, where he spent the remainder of his life. Seven children were born to Mr. and Mrs. Long. One died in infancy and one was lost in the Civil War. Five, with the widow, remain to mourn his death. Brother Long joined the Church when he was seventeen years old, and for seventy-two years he lived in it, a good part of the time holding official position. He was extremely feeble in his last days, but a Christian's hope cheered him till the end. The universal verdict of those among whom he lived thirty-six years is, "He was a good Christian man." This splendid heritage he leaves his children and grandchildren. May they live as he lived.

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Roberts Bartholow, Jas. K. Cook, Hunter McGuire, John T. Metcalf, Frank Woodbury, Alex. B. Mott, Chas. B. Nancrede, Nathan S. Davis, Jr., Jas. L. Cabell, P. B. Barringer, A. F. A. King, T. Griswold Comstock, Jos. Holt and Giuseppe Lapponi.

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WILLIAMS.—Lowden Williams was born in Decatur County, Indiana, December 26, 1833; died at the home of his son, C. E. Williams, in Dalhart, Texas, August 18, 1905. Brother Williams professed religion and joined the Free Will Baptist Church in 1862, being a member of this Church for thirteen years. He then joined the M. E. Church, South, continuing a faithful member of the same until his translation to the Church triumphant. He was married to Harriet E. Evans, November 10, 1857. To this union were born nine children, four of whom preceded their father to their eternal home. The faithful wife, who survives him, and the five remaining children, are all residents of Dallam County; Charles E., Frank S., Sam L. and Ira Otts and Mrs. N. E. Lyons, all of whom were at the death bed of their father. In the death of Brother Williams we realize our loss, for he was faithful to every obligation; faithful as a citizen, a friend, a neighbor, a husband, a father; faithful to the Church he loved, faithful to the God he served. He commanded the confidence of all who knew him. Quiet and unostentatious in his life, calling uprightly with his fellow man he trod the path of duty as a man of God. Living in a sparsely settled country where there were no churches and but few school houses, he threw open his own house for the preaching of the gospel. Brother Williams had been a sufferer for fifteen years, but had been able to successfully carry on his work until a few years ago, but through all his suffering he was patient, finding great consolation in the Holy Word, of which he was an almost constant reader. The life of Brother Williams, and his influence, was of that character that, "He being dead yet liveth." May God richly bless the widow and cause her to feel "at eventide there shall be light." May the children and grandchildren follow his example—serve their father's God—and at last be gathered a re-united family in the mansions of the Father's house.

C. L. CARTWRIGHT.

TINCHER.—Thomas Penbrook Tinchler, son of Samuel and Cynthia Tinchler, was born in Monroe Co., W. Va., June 26, 1858, and died at Slidell, April 18, 1906. He professed religion and joined the M. E. Church, South, in 1890. He was married to Miss Georgie Webb, May 22, 1894. To this union two daughters were born—Oma and Ima. Oma departed this life last November. Her death moved Brother Tinchler to consecrate himself afresh to the service of the Lord; and his future promised to be one of far greater usefulness to the Church that he loved so well, and for which he was willing to make any reasonable sacrifice. At his death he was recording steward, Sunday-school, superintendent, church trustee, steward and church secretary. He was also a man of recognized ability in dispatching secular business. He was a brother of Rev. J. W. Tinchler, who is a useful member of the North Texas Conference, and their devotion to each other was very strong. Weeping friends filled the Methodist church to its utmost capacity at the funeral service. We commend Sister Tinchler and little Ima to Him who is able to succor them in this hour of their sore bereavement. Truly it can be said that a zealous Christian has gone to his reward.

CHARLES P. MARTIN.

SADLER.—On Monday morning, April 16, 1906, the community of Willis Point, was saddened by the announcement of the death of Charles H. Sadler. The end had come after a struggle of more than two weeks with pneumonia. In the midst of our sorrow, there was to all of us, a gleam of joy and hope, for Charley had, during our recent meeting, made a surrender of his heart and life to the Lord. We remembered his talks in the men's meeting, in the Epworth League, and with us in private, and these were a great comfort. Charley didn't know he was coming in at the eleventh hour, but we praise God for the mercy which spared our friend until he was moved to surrender his life and enter the kingdom. Not many times have we seen a larger concourse of people attend a funeral, and the grave was literally covered with beautiful flowers as tokens of love for Charley, and appreciation of the family. Charley was born November 25, 1877; just entering upon manhood and life. But God doeth all things well, and He will comfort the broken hearts.

J. W. MILLS.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 16, Notre Dame, Ind.

LAY.—Mrs. Annie Lay (nee Kelley) was born in Sumner County, Tennessee, December 29, 1843, and came to Texas, to what is now Ellis County, in December, 1848. She was married to J. R. Lay, November 10, 1868. She, with her husband, joined the M. E. Church, South, at old Lebanon Church in Ellis County, Texas, in 1879, under the ministry of Brother John S. Davis, and lived a consistent member of same until April 28, 1906, when God in his wise providence called her from the Church militant to the Church triumphant in heaven. Sister Lay loved her Church and was always ready to make any sacrifice for it. Her pastors always found a friend in her and her home was always open to them, and nothing she had was too good for her Church or her pastors. Sister Lay was a devoted companion, a loving and tender mother. Her life was given for the happiness and welfare of her husband, children, Church and friends, and those who knew her best, loved her most. Sister Lay had been afflicted with cancer for several years, and for the last few months of her life, she was a great sufferer, which she bore with patience and fortitude. For some time before her death she knew the end was near, but when it came she was ready. Sister Lay was the mother of five children; three boys and two girls. One of the boys preceded her to the glory world. The other children, with her aged husband, Captain J. R. Lay, are left to mourn their loss. To them, we extend our sympathy, and commend them to their mother's God, and pray that he will bring them to their mother's home in heaven. So sleep and rest on companion. Mother, and Sister, we will meet thee again in the sweet by and by.

E. J. MAXWELL.

GENTRY.—Ella E. Gentry (nee Peacock) was born in the State of Alabama August 20, 1857, and died in Texas April 22, 1906, aged forty-nine. She was married to Mr. J. F. Gentry December 21, 1882. They came from Alabama to Texas and settled in Travis County, and through industry and economy they built there a lovely home; and this home was blessed with three dutiful children, a daughter and two sons. As a wife, Sister Gentry was true in her relations to life. No husband ever had greater reason to be fond of his wife than he who now mourns for her. As mother, she was all that the word mother implies. As a Methodist, she was loyal, true to her vows, and always ready to help her pastor. On April 24, 1906, we committed her body to the grave, and her spirit to God who gave it. Farewell, dear wife, mother, friend, farewell.

JAS. A. KING.

Webberville, Texas.

ERICKSON.—Brother W. S. Erickson was born in Gasconade County, Missouri, January 13, 1872; came to Texas with his parents and settled in Johnson County in 1876; moved to Rockwall County in 1893; was married to Miss Elizabeth Dean, December 17, of the same year. To this union were born two children. Brother Erickson was converted November, 1905; joined the M. E. Church, South, February 16, 1906; departed this life March 24, 1906. His body was laid to rest in the cemetery at Chisholm, Texas, there to await the resurrection of the just. Brother Erickson had been a constant sufferer for several years and fully realized for some time that the end was near. I visited him often the last few months before his death. He often spoke of the home over there, and died in the full triumph of a living faith. Bereaved ones, weep not as those who have no hope, but meet him where sickness and sorrow never come, and where parting shall be no more.

R. P. BUCK.

Fate, Texas.

NEELEY.—Mrs. Laura Neeley (nee Franklin), wife of Dr. Houston Neeley, died at her home in Tilden, Texas, April 9, 1906, after having been confined to her bed for five months and three weeks. She was born in Trinity County, Texas, November 9, 1866; was married to Dr. Houston Neeley October 25, 1882. To this union four children were born; only one of whom survives her, two having died in infancy, and one at the age of seven. One brother and two sisters are still living. She was converted in July, 1885, and immediately united with the Methodist Church and remained a faithful, consistent member till death. Sister Neeley had been practically an invalid for seven years, but during all of this time, although suffering untold agony, never complained of her lot, being always patient and submissive. From the life of this good woman has gone a continued flow of silent influence that bear some fruit now, and will continue to bear fruit in the years to come. May her God bless and comfort her husband and children and other relatives and bring them to an unbroken family around the throne of God in Heaven.

Her Pastor, J. J. FRANKS.

ANDREWS.—Sarah Elizabeth Andrews was born in Brunswick County, Virginia, August 29, 1830; died at the home of her son, Roland G. Andrews, in Winnsboro, Texas, Monday, April 9, 1906. She was the daughter of Richard Lucy. When but a little girl she was doubly orphaned. She married Thos. J. Overby September 1, 1853. Her husband and a child born to them both died in 1857. In 1860 she married Rev. Purnell H. Skeen, a Methodist minister. Rev. Skeen died in 1862. Their son, R. E. Skeen, who now resides in Dallas, Texas, was only six months of age at the time of his father's death. September 15, 1863, she married R. G. Andrews, of Tennessee. He died in 1879. Her last years were spent with her sons R. E. Skeen and R. G. Andrews. The writer was an intimate friend of the family and came to know the sweet-spirited mother quite well. She was indeed a queenly woman and the sceptre of love which she wielded over human hearts did not depart in death. An epitome of her character can be found in the 13th chapter of 1st Corinthians. Paul's wonderful words on Charity. She is in heaven. No other place would be a fit home for one whose life was so Christlike. Out of the beautiful home in which loving hands ministered to her comfort, she has gone. But in the Father's house she is receiving the attention of cherubim and seraphim. The writer, assisted by the local clergy, conducted her funeral service at the home of her son, R. G. Andrews, Tuesday afternoon, April 10. Sadly, tenderly, we laid her away, and the beautiful flowers laid on her new-made grave were the emblem and the symbol of that crown which wreathes her brow immortal.

EARNEST L. EGGER.

Dallas, Texas.

GENTRY.—James O. Gentry was born in Alabama, January 22, 1855; came to Texas when he was about sixteen years old. He had been a professed Christian twenty-five years, or more. He died March 27, 1906, leaving a wife and three children, and a large circle of relatives and friends, to mourn their loss. Brother Gentry was a good man, a good neighbor, a good citizen and a faithful member of the Church. The writer was his pastor several years ago. We always found a hearty welcome under his roof. He was a true friend of the preacher and the Church. He suffered greatly during his last sickness, but we have a good hope that he is now at rest with his Lord. Therefore, we can say, Weep not loved ones, but be faithful and true and you shall meet him some sweet day where trouble never comes.

B. C. ANSLEY.

JACOBS.—Edward Jacobs was born August 17, 1865, in Cherokee County, Texas; was converted when a boy and joined the Cumberland Presbyterian Church, and when quite young was made an elder in that Church. He was united in marriage to Miss Effie Ramsey May 9, 1897. He moved from Cherokee County to Macmill, I. T., in March, 1902, and there united with the Methodist Church. He lived in Madill till January, 1905, when he moved back to Cherokee County, Texas, and united with the Atoy Methodist Church. Death called him to his Father's home on April 5, 1906. The above is a brief history of the life of a most worthy son, a noble husband and a true Christian. This scribe has been personally acquainted with Bro. Jacobs since we were boys together. I never saw or heard of an inconsistent thing in his life. He was as true and loyal to his God, Church and home as any man I have ever known. We have lost in his going and will miss him from his post, but we know where he is. Our loss is his gain. He leaves a heartbroken wife and large circle of friends and relatives behind, but the thought of his life will always be an inspiration to us. May God help us to meet him on the other side.

J. T. McCLURE.

GRAY.—In Laurens County, South Carolina, on April 5, 1827, L. D. Gray was born. In early life he made a profession of religion and became a member of the M. E. Church, South. He was married to Miss Ada Doris in 1850. About the year 1852, he moved to Chickasaw County, Mississippi. Here there were four children born, one of whom died in early life, and the others lived to be married. Two are still living. His first wife died in 1856. When the war opened, Brother Gray joined under the leadership of General Hood. In 1866 he moved to Jasper County, Texas. On January 5, 1870, he was married to Miss Lizzie Smith, of Jasper County, with whom he lived happily to the end of life. He moved to Hill County in 1873, living first near Irene, then at Mertens. He fell asleep in Jesus April 18, 1905, at his son's, R. M. Gray, at Alvarado, at the advanced age of seventy-eight years. Brother Gray was a faithful man in all the walks of life. Since 1866 a strong friendship had existed between him and the writer. He was devoted to his wife and children. His attachment for

his friends was exceedingly strong. He was constant in his consecration to the Church of his choice. As the end approached his prospects for the better world brightened, and he rejoiced in the glowing anticipation of rest in the home of the good. To the wife and two sons who survive him, I can truly say, that he has just gone on before to the land of pure delight, and beckons you on to join the happy throng.

R. C. ARMSTRONG.

MIDDLEBROOK.—Mrs. Mary V. Middlebrook was born in Bolivar, Tennessee, October 26, 1827, and died May 11, 1906, in Johnson County, Texas. She was married to W. S. Middlebrook December 25, 1848, who died in 1868, leaving his widow to struggle with the hardships incident to the widowed life. She was the mother of five children, three of whom survive her. When left alone she threw off the habits contracted when wealth and plenty cheered her happy home, and worked that she might, by giving them the best possible advantages, enable her children to acquire an education, which is so useful in the discharge of life's duties. We buried her in the Watts Chapel graveyard, whither others are tending. At midday the call came, and she was ushered into a brightness above that of the noon-day's sun. For fifty years and more she had been a member of the M. E. Church, South. Her last words to her family were a key to her inner life: "Do not grieve." There is no occasion for lasting grief where one dies as she did.

G. W. SHEARER.

BRYAN.—Mrs. Mary E. Bryan was born in Alabama, November 27, 1853, and died at the family residence three miles north of Mansfield, on May 9, 1906, surrounded by her family and friends. She professed religion when ten years of age and soon thereafter joined the M. E. Church, South, in which she lived a consistent Christian until her death. She said frequently during her long sickness that she was ready and willing to go any time God would call her. Her husband and children have a precious heritage in the life and character of this good woman. Her funeral was conducted in the Methodist church, of Mansfield, by the Rev. E. D. L. Tims, assisted by the pastor, P. M. RILEY, Pastor.

It's a curious proceeding—this writing a man up to write him down.—W. H. N.

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NOTES FROM THE FIELD.

Continued from page 5.

The house was overcrowded on the last night. My people were delighted to hear Brother Green. He is just original enough to keep the interest of the congregation, and has just enough clean and wholesome wit to keep them on the alert. John E. Green is a fine spirit, a good preacher and good help in a meeting. Our Church is in fine condition. We have made some needed improvements this year to the amount of about \$400. Our finances are in better condition than at this time last year. There is a more hopeful spirit pervading the Church. We have one of the best, if not the best Sunday-school in the district; an enrollment of 229 and an average attendance of 180 to 200. We have a most efficient and helpful W. H. M. Society. Our Senior League has improved wonderfully. We expect this to be the best year the Church has ever had, and it should be. For good and true men have wrought here—Knickerbocker, Johnson, Buchanan. Knickerbocker has a big charge in Dallas, and both Johnson and Buchanan are beloved. What great thing is in store for this pastor because of having served this good charge, this deponent sayeth not. He is ready to be "offered up," when the "time of his departure it at hand," and he hopes the time limit will be extended or taken off entirely. Yoakum charge has some good, brave, consecrated members, and they are helping the pastor meet the difficult conditions that exist. With the Board of Stewards and the W. H. M. Society, and the other faithful few, Yoakum station has an assured future. We are all in love with the Lord and with each other.

Arlington.

Ed R. Wallace, May 21: The trip and sessions of the General Conference will ever remain in my memory as the treat of my life. But for the kindness of John Yates and others, I would not have gone. Brothers McCarver and Binkley, from Fort Worth, occupied my pulpit in my absence. I was glad the time limit did not go. The election of the new trustees and the employing of teachers for another year was recently attended to. We expect a good school. In fact, Arlington is on a steady boom. The people are finding this to be an ideal place to locate.

Venus.

C. E. Lindsey, May 21: Our Sunday-school at Cahill observed Children's Day the second Sunday in May. We had a great time. This is the largest Sunday-school I ever saw in the country—153 in actual attendance—a larger membership than the church membership. We will have Children's Day at the other places later. Our work is in a prosperous condition. We expect a good year. Home Mission Society organized at Cahill. We are soon to repair the fence around our parsonage. I am preaching to good, responsive congregations.

SWITZER COLLEGE.

Rev. Luther A. Little, D. D. of Galveston, will preach the commencement sermon, and Dr. Alonzo Monk, of Fort Worth, will give the commencement address, to the graduation class of Switzer College and Conservatory, June 3 and 5 respectively.

OPEN DATES.

I have the following six Sundays unengaged for revival work this season. The first and second Sundays in June, and the first, second, third and fourth Sundays in July. Brethren need not write me for any other dates before the second Sunday in September.

D. A. GREGG.

Lometa, Texas.

UNANSWERED LETTERS.

May 17.—A. R. Nash, sub. W. T. Morrow, sub. Mac M. Smith, subs. Charles A. Spragins, change. J. T. Owen, sub. M. M. Beavers, sub. G. W. Riley, subs.
May 18.—George S. Slover, sub. George Ward, sub. F. L. McGehee, sub. J. L. Russell, sub. Frank Hughcn, sub.
May 19.—A. L. Scales, sub. J. H. Clark, subs. P. S. Wilson, sub. V. A. Godbey, sub. O. J. Read, sub. S. P. Brown, subs.
May 21.—M. L. Moody, sub. George H. Phair, sub. R. B. Moreland, sub.
May 22.—C. J. Oxley, sub. A. D. Porter, sub. J. T. Bloodworth, sub.
May 23.—A. Y. Old, change. L. A. Reavis, sub. J. H. Clark, subs. C. S. Cameron, sub. G. W. Shearer, subs. Pierce S. Wilson, sub.

PREACHERS NORTH TEXAS CONFERENCE.

Brethren—This is to extend to you a cordial invitation to attend the Annual Conference of the Woman's Foreign Missionary Society, which will convene here June 6, and will be in session until the 10th. Send your name to Mrs. O. F. Walton and a home will be provided you. Your presence will greatly encourage these good women in their work.

L. S. BARTON.

Terrell, Texas

WALL SCHOOL.

Dr. Alonzo Monk, Fort Worth, Texas, will preach the Commencement Sermon of Wall School, May 27, 11 a. m.

Dr. Ira Landrith, Nashville, Tenn., will deliver the annual literary address.

CORSICANA DISTRICT EPWORTH LEAGUE CONFERENCE.

This body will meet at the First Church, Corsicana, June 28-29, beginning at 9 o'clock a. m.

All the Leagues, Senior and Junior, in the district are urged to send at least three delegates each. Send names to the pastor, Rev. J. A. Whitehurst. The pastors, of course, are expected to attend.

JNO. M. BARCUS, P. E.

Calvert District—Third Round.

Kosse, at Harmony, June 9, 10.
Bremond and Reag., at B. June 16, 17.
Marlin Station, June 23, 24.
Durango, at Cego, 11:30 a. m., July 1.
Lott and Chilton, at Lott, July 7, 8.
Rosebud Station, July 14, 15.
Travis, at Ward's Chapel, July 21, 22.
Brewer, at Union, July 28, 29.
Fairfield and Dew, at Dew, Aug. 4, 5.
Hearne Station, August 11, 12.
Jewett, at Oakwoods, Aug. 18, 19.
Centerville, at Pleasant R., Aug. 25, 26.
Rogers Prairie, at Hennessy, Sept. 1, 2.
Wheelock, at Concord, Sept. 8, 9.
Franklin Station, Sept. 15, 16.
Petteway, Sept. 22, 23.
Calvert Station, Sept. 29, 30.
R. A. BURROUGHS, P. E.

In a decision handed down, the case of P. O. Cox et al., plaintiffs in error, against the State of Texas and W. B. Thompson, the Supreme Court dissented from the argument that because the Texas statute regulating the business of liquor dealers exempts from its general provisions "wines in the hand of producer or manufacturers." Cox, who was a liquor dealer at Hico, was sued on his bond for selling liquor to Thompson who was a minor. He was found to have violated the law six times, and a penalty of \$3,000 assessed. The case was taken up to the State Supreme Court on a writ of error, which was denied, whereupon the plaintiff brought the case to the Supreme Court of the United States on the question, "Is the statute unconstitutional because of the exemption mentioned?" The court, in an opinion in which all the Justices concur, except Justices Harlan, Brown and Brewer, answer the question negatively, and accordingly affirms the decision of the lower court, with costs.

The early departure of Walter Wellman, the American explorer, and his party for Spitzbergen in accordance with his plan to endeavor to reach the North Pole by means of a dirigible balloon is attracting widespread attention. This attention has been increased by Wellman's announcement that he intends to establish a base at Dames Island and began his ascent on the Island where Andrea inflated his balloon.

INDIAN MISSION CONFERENCE.

Duncan District—Third Round.

Carnegie, at Ft. Cobb, June 2, 3.
Anadarko, at Foster, June 3, 4.
Verden, at Verden, June 9, 10.
Chickasha, June 10, 11.
Terrell and R., at Banner, June 16-17.
Bastings, at Pecan Grove, June 17, 18.
Temple, at Liberty, June 23, 24.
Walter, at Gregg, June 24, 25.
Lawton Station July 1.
Cement Station, July 1, 2.
Balley, at Sand Hill, July 7, 8.
Marlow Station, July 8, 9.
Rush Springs, at Little R., July 14, 15.
Fletcher, at Sterling, July 15, 16.
Duncan Station, July 21, 22.
Minco and Tuttle, July 22, 23.
Duncan Ct., at Corum, July 29, 30.
Comanche Station, July 30, 31.
Indian Work, August 4, 5.
N. L. LINEBAUGH, P. E.

Brenham District—Third Round.

Maysfield, at Ben Arnold, June 9, 10.
Buckholts, at Salem, June 16, 17.
Thorndale, at Pleasant R., June 23, 24.
District Conference will convene at Caldwell, May 24, 4 p. m.
CHARLES F. SMITH.

Weatherford District—Third Round.

Mineral Wells, June 10.
First Church, June 17.
Couts Memorial, June 17.
Weatherford Mis., at Greenwood, June 30, July 1.
Millsap, at Willow Pond, July 7, 8.
Aledo, at Annetta, July 11.
Santo, at Brazos, July 14, 15.
Gordon, at Gordon, July 22, 23.
Crystal Falls, at Grogan, July 28, 29.
Palo Pinto, at Cedar Springs, Aug. 1.
Wayland, at Harpersville, Aug. 4, 5.
Breckenridge, at Eollan, August 6.
Ranger, at Mt. Zion, Aug. 8.
Whitt, at Salesville, Aug. 11, 12.
Peaster, August 15.
Springtown, August 18, 19.
Graham Mission, August 25.
Graham Sta., August 25, 26.
Throckmorton, August 28.
Eliasville, August 30.
Farmer, September 1, 2.
E. F. BOONE, P. E.

Cuero District—Third Round.

Pierce, May 26, 27.
El Campo, May 29, 30.
Ganado, at G., June 1.
Edna, June 2, 3.
Shiner, at Sweet Home, June 16, 17.
Leesville, at Liberty, June 23, 24.
Rancho, at R., June 25.
Clear Creek, at Helena, June 29, 30.
Palacios, at Dem. Brdg., July 7, 8.
Port Lavaca, at Traylor's, July 14, 15.
Nursery, at Mis. Val., July 21, 22.
Cuero, July 28, 29.
J. C. WILSON, P. E.

Bowie District—Third Round.

Alvord, June 9, 10.
Chico, June 10, 11.
Fruitland, June 16, 17.
Bowie, June 17, 18.
Rhome, June 23, 24.
Boyd and Garvin, June 24, 25.
Bridgeport, June 30, July 1.
Paradise, July 1, 2.
Bryson, July 7, 8.
Jacksonboro, July 8, 9.
Henrietta, July 14, 15.
Benvenue, July 15, 16.
Blue Grove, July 21, 22.
Bellevue, July 22, 23.
Iowa Park, July 28, 29.
Wichita Falls, July 29, 30.
Holliday, August 4, 5.
Archer, August 5, 6.
Crafton, August 11, 12.
Gibtown, August 18, 19.
Decatur Circuit, August 25, 26.
Decatur Station, August 26, 27.
T. R. PERCE, P. E.

EDUCATIONAL.

(continued from page 4)

duct of a teachers' bureau, etc., etc. This work is steadily growing in volume and importance.

2. The Correspondence School.—The history of this work in the past quadrennium has more than justified the action of the last General Conference in establishing it. A splendid beginning has been made, but it is only a beginning. In addition to correspondence courses, covering the conference course of study the Director of the School is planning correspondence courses for candidates for admission on trial, for graduate students, for lay workers in the Sunday-school and Church; also a circulating library for young preachers, and larger work in preachers' institutes and extension lectures.

3. Work for Negroes.—The Secretary of Education has made a strong appeal for this work in his report. As a Church we may not longer shirk our duty in this regard. Our peace and prosperity, our very civilization, is materially affected by our attitude toward this part of our population. The State should and will supply elementary and industrial education. For this we should use our influence as citizens. But the Church must do a large part in providing teachers and preachers. In this way we may hope to influence their higher life and thought. We should no longer limit our interest in this work to two institutions. The Board of Education should be provided with larger funds, and should be left free to seek out other fields where assistance can be profitably bestowed. The Colored Methodist Episcopal Church is peculiarly related to our own, is still loyal to our leadership, and offers us an opportunity to equip teachers and preachers who will be faithful to the best traditions of our life and the teachings of our faith. Their record of fidelity to our people constitutes a strong ground of appeal to our justice and generosity.

4. The three great fields already enumerated do not cover all the claims on us as a Church. The Board should be put in position to undertake new enterprises. Mission schools in various parts of our connection, particularly in the far West, call for assistance. In all our Church schools there are many students who by a small loan would be enabled to complete a course at school or college.

For these reasons the Committee on Education recommends:

1. That the General Conference order an assessment for education of \$50,000 per annum, to be expended by the Board of Education for the various purposes, the amount so raised to be distributed as follows: \$15,000 for the expenses of the Board and the Correspondence School; \$15,000 for school extension; and \$20,000 for the education of the colored people.

2. The Board of Education shall establish in Nashville, in connection with the Biblical Department of Vanderbilt University and under the direction of its faculty, a Correspondence School for the purpose of extending the benefits of religious education to preachers, teachers and other Christian workers, by means of correspondence courses, institutes, lectures, and such other methods as the Board may from time to time deem desirable; it shall appropriate for the maintenance of the School such sums as may be necessary; and shall elect quadrennially the Director of the School, and take such other steps as are necessary for its proper management.

3. There shall be a commission of ten practical educators, appointed quadrennially by the College of Bishops, who shall prescribe the minimum requirements to be demanded of institutions seeking recognition by the Board of Education as secondary schools (academies) colleges, or universities.

SOUTHWESTERN UNIVERSITY COMMENCEMENT PROGRAM.

The commencement at Southwestern University begins Thursday, May 31, and continues five days. The outline program is as follows:
Thursday, May 31—3:30 p. m., De-

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lamation Contest in the Fitting School; 8:30 p. m., Recital; Music and Elocution.

Friday, June 1st—10:00 a. m., Junior Orations; 4:00 to 6:00 p. m., Art Exhibition and Reception; 8:30 p. m., Alumni Address by Hon. R. C. Porter, A. M., '85.

Saturday, June 2—10:00 a. m., Literary Address, by Hon. Frank Andrews, A. M., '85; 3:30 p. m., Prize Declamations; 8:30 p. m., Brook's Debate.

Sunday, June 3—11:00 a. m., Baccalaureate Sermon, by Dr. W. F. Packard; 8:30 p. m., Sermon to Undergraduates, by Rev. R. G. Mood.
Monday, June 4—9:30 a. m., Commencement Day.

A man who sits down on the pointed end of a tack is sure to get off a sharp thing

GAINESVILLE DISTRICT CONFERENCE.

The Gainesville District Conference convened in Nocona, Texas, May 2-6, in its thirty-first session, with Rev. J. A. Stafford, P. E., in the chair; who conducted the work of the conference expeditiously and with satisfaction to all. The attendance was fairly good considering the interference of sickness and disastrous storms. Four of the pastors were kept away on this account. A goodly number of laymen were present, and were active in all the work of the conference. The session was an interesting, profitable and religious one; the spirit manifested during the entire time was excellent. All the interests of the Church received careful consideration. The reports of the pastors in the main indicated the several charges to be in fairly good condition, with some prospects for good revivals.

The preaching was good, and attended with the presence and power of the Holy Spirit. The following brethren did the preaching in the order named, S. M. Black, S. M. Ownby, W. T. Morrow, J. D. Whitehead, J. J. Clark, W. B. Byers, W. B. Bayless, J. A. Stafford. Strong resolutions were passed, condemning the liquor traffic and the laxness in enforcing the prohibition law, and endorsing the attitude of the Texas Christian Advocate and its editor toward the same.

One of the delightful events of the conference, was its visit on Friday afternoon to the Palmer Superannuate Home, which is occupied by Rev. L. F. Palmer, for whom it is named. Bro. and Sister Palmer as hosts, were assisted by Bro. Lowry and his people, who made the visit a delightful one to all. The visitors all brought a substantial token of love and appreciation for Bro. Palmer and family, and after an hour of pleasant intercourse, religious service was conducted by Bro. Lowry, when all dispersed grateful for the life of such men as Bro. Palmer, and hoping that the Church may provide more homes for such men when their itinerant work is done, from the infirmities of age.

On Friday afternoon, Sister W. R. Nutting, of Gainesville, District Secretary of The Woman's Home Mission Society represented in a splendid way her work before the conference. Her report showed the auxiliaries in the district to be doing fairly well, and increasing in number.

The good people of Nocona and their pastor, Bro. Lowry, gave the conference a most royal entertainment, for which it passed suitable resolutions of thanks.

Myra was selected as the place for the next session of the Conference.

W. T. MORROW, Secretary.

We think of heaven as something that must visit us from afar. . . But the new heaven and the new earth will only be the unveiling to us of what already is. . . To-day, or never—here, or nowhere—is eternity.—Lucy Lacom.